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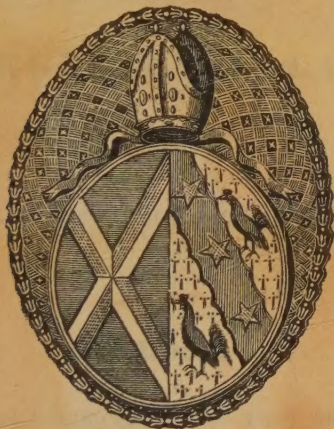
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THE RIGHT REV^d GEORGE HENRY LAW,

D.D. F.R.S. & F.S.A.

LORD BISHOP OF BATH & WELLS.

Lives
OF
 THE BISHOPS
OF
 BATH AND WELLS,
FROM
THE EARLIEST TO THE PRESENT PERIOD.



BY THE REVEREND
STEPHEN HYDE CASSAN, M.A. F.S.A.
Chaplain to the Earl of Caledon, K.P.
&c. &c.

His saltem accumulẽm donis et fungar amico
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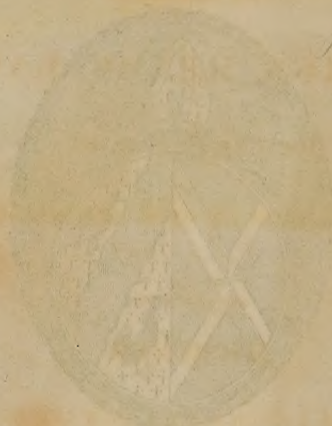
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THE BISHOPS
OF
BATH AND WELLS.

THE EARLIER THAN THE PRESENT PERIOD.



BY ONE REVEREND
STEPHEN HYDE CASSAN, M.A., F.S.A.
Cleric in the Holy of Orders, &c.

His office is situated at the North Gate
Bath.

LONDON:

C. AND J. RIVINGTON,

AT THE
NEW YORK
LIBRARY

TO THE
RIGHT REVEREND
GEORGE HENRY LAW,

D.D. F.R.S. F.S.A. &c. &c.

LORD BISHOP OF BATH AND WELLS,

THESE

Memoirs

OF HIS PREDECESSORS IN THAT SEE,

ARE INSCRIBED BY HIS

LORDSHIP'S MUCH OBLIGED

AND MOST OBEDIENT SERVANT,

STEPHEN HYDE CASSAN.

PREFACE.

THE chief object of the present Work, as well as of my former compilations of *Episcopal Biography*,* is, to present to the Literary World, and especially to the Clergy and Residents of each Diocese undertaken, and that in a condensed shape and in a single point of view, the *Memoirs* of those who once presided over the Church of their district; who, in their generations, were men of renown, and who, for the most part, claim the respect of posterity.

I pretend not to originality: the utmost praise I strive to merit, is for industry and accuracy, unless, perhaps, I may add, that wherever I have detected a wish in preceding *Biographers* to run down or under-value

* The *Lives* of the Bishops of Salisbury, and the *Lives* of the Bishops of Winchester, of which private impressions only appeared, each being limited to 500 copies.

a character, I have laboured to vindicate that character, and have endeavoured to remove the impressions of party prejudice and private pique.

Of many of the Prelates, the “Lives” found in this work, are *only* to be met with as *detached Lives*; of some, the Memoirs are incorporated in cumbrous and high-priced publications, inaccessible to, or not required by, the generality of readers; or, perhaps, prefixed to voluminous editions of their works; while, of others, the very few notitia that are extant, can only be gleaned with much toil and research, either from unpublished records and MSS. or from a mass of published materials often not biographical, or obtained from the private information of relatives or descendants; or, lastly, are only to be found interspersed in general collections of biography, not episcopal. Those who know, by experience, how many a ponderous volume is to be searched in order to ascertain and fix a single fact or date, will not refuse me the

credit of diligence and research, with regard to the correction of the chronological and other mis-statements of preceding writers.

The collecting, condensing, arranging, and in many cases re-writing memoirs which have been loosely and incorrectly composed, and bringing the Lives of all the Prelates of a See, and frequently all that is, or can be known of them, *into one point of view*, is the object I have pursued, and I trust not without some success. In this walk of Literary compilation, confined for the sake of juxta-position, to the Episcopal Biography of separate Dioceses, my three compilations are I believe the only candidates for public notice.

The Episcopal Memoirs I have hitherto been induced to publish, have been most favorably received by the Bench of Bishops, the Clergy, Literary Persons, and the friends of the Hierarchy generally, but more especially by those in the Dioceses respectively, already undertaken. As local records especially, they have been warmly

encouraged, while to the general reader and the collector of books of reference, they have been found useful assistants and instructive and amusing companions.

To those who have objected to my not having introduced more of the *History of the Times* in which the Bishops recorded respectively flourished, I answer that it was not because I found any difficulty in doing so, but I abstained for two reasons: first, because I had no wish to swell my work with what could be found in every History of England; and secondly, because History and Biography are two distinct objects.

Before I conclude, a few words respecting the writers of Episcopal Memoirs ought to be added. That Josceline, a monk of Fourness, in Lancashire, an historian quoted by Stow and Fitzherbert, wrote several books concerning the ancient British Bishops, John Pitts is very certain.* One book indeed of that kind was written by him,

* *De illust. Angl. Script.* p. 884,

and is still extant;* but as the author himself could not be of any great age, so his collections seem to have been made out of histories that were penned since the Conquest. Of somewhat less account, I fear, is that of the Saxon Prelates, whereof Ethelwolf, Bishop of Winchester, is said to be the author, a MS. copy of which is reported to be in the public library, Cambridge.† After the Conquest, the Memoirs of our Bishops were taken up by a great many hands. Geoffrey, Prior of Winchester, wrote a panegyrical account of them in elegant verse, says William of Mahnsbury,‡ who himself more largely commented upon them in prose. His four first Books were published by Sir H. Savile,§ from a very faulty MS. and his edition was copied more faultily in that of Franckfort.

* Vid. Usher, *Antiq. Eccl.* p. 36.

† Pitts *ut. sup.* p. 178. See also Archbishop Nicolson's *Hist. Lib.* p. 123.

‡ *De Gest. Pont.* Lib. ii. p. 246 fol. Lond. 1596.

§ *Angl. Sacr.* vol. ii. p. 694.

The first writer who made any *systematic collection* of the Lives of the Bishops, was FRANCIS GODWIN, successively Bishop of Llandaff and Hereford, (son of Thomas, Bishop of Bath and Wells.) His catalogue procured from Queen Elizabeth, as a reward, his own admission into the order of those whom his researches had rescued from oblivion. The first and second editions of his work appeared in English, and brought the history of all the Prelates who had flourished in this island from the introduction of Christianity down to the years 1600 and 1615 respectively. This learned and indefatigable writer shortly afterwards put forth, with many corrections, a third edition, which he clothed in a Latin dress, in order to render it more acceptable to the pedantic monarch then on the throne (James I). After this, nearly a century and a quarter elapsed before Dr. Richardson gave to the world, by the express advice and encouragement of the celebrated Archbishop Potter and Bishop Gibson, his beautiful folio edition of

the Catalogue, printed from the Latin text, with supplementary notes, and a continuation in the same language to the year 1743.*

But highly-valuable as both these publications are, when considered collectively, it has ever been a subject of great regret to the numerous lovers of biography, that the notices they afford of the Protestant Prelates should be so very scanty. This objection, as far as it applies to Godwin, would have been obviated, had Le Neve prosecuted the Work he began in 1720; but, unfortunately, he proceeded no further in his plan than the Archbishops of Canterbury and York. The Lives of the Bishops from the Restoration to the Revolution, by Salmon, appeared in 1733, which would have proved a more useful acquisition had he not diverged so much from his subject. To the various collec-

* For a sketch of the Life of William Richardson, D.D. Master of Emanuel College, Cambridge, see Nichols's *Literary Anecdotes*, vol. v. p. 157. See also vol. ii. p. 35.

tions in the *Anglia Sacra*, edited by the learned Henry Wharton, the lovers of this branch of Literature are much indebted; but the Episcopal Biography therein preserved, hardly deserves the term of a *systematic Collection*; of that kind we have seen nothing for eighty-six years—that is, since the date of Dr. Richardson's edition of Bishop Godwin, till the *Lives of the Bishops of the See of Salisbury* appeared in 1824; Winchester, in 1827; and the present feeble attempt to give reviviscence to the faded features of the perpetuators of the Apostolic College, in the ancient Diocese of Wells.

Vicarage, Mere, Wilts,

January, 1830.

CHAPTER I.

INTRODUCTION.

Of the Origin of the Anglican Church.

THAT Christianity existed in these our distant isles at a very early period, there can be no reasonable doubt ; but to argue, as some have attempted, that St. Paul planted it here, because he talked of visiting Spain, is too illogical to be admitted even in this age of lax reasoning. Indeed, after every research, it would be difficult to speak with any degree of certainty, as to the first propagator of the Christian faith in England. The early Church Historians have so amalgamated what might have been really true, with their own absurd and incredible legends, that to analyse the mass, to separate truth from fiction,—inane abscindere solido,—would, at this distant period of time, be a task beyond all human powers ; moreover, in subjects of this nature, I incline to think there can be no better rule for a sound Protestant than to *reject as spurious, all accounts that pre-suppose faith in miracles since the apostolic age.*

Whoever wishes to engage in the curious, though, as Archbishop Nicolson justly called them “dark” enquiries

as to the earliest conversion of this island to Christianity, will find much interesting information in the *Britannicarum Ecclesiarum Antiquitates* of Archbishop Usher; the *Historical Account of Ancient Church Government* in Great Britain and Ireland, by Lloyd, Bishop of Worcester; and the *Origines Britannicæ* of Stillingfleet, who subsequently presided over the same See; though, perhaps, he will rise from the attentive perusal of those inimitable authors, as unsatisfied on the main point of enquiry, as when he first commenced his researches. Bishop Lloyd's aim was to encounter an objection against the order of episcopacy put into the mouth of the schismatics of that day by Blondel and Selden, out of their abundant kindness towards the Establishment; whereas the design of Stillingfleet's work was to vindicate the liberties of the ancient British Church against the pretended jurisdiction of the Bishops of Rome; an object in an historical point of view very desirable, but I apprehend of no further consequence; for whilst, against those who are in a state of alienation from the Church, I mean dissenters of every description, there is overwhelming evidence of episcopacy having prevailed in these islands ever since the first introduction of the Gospel, *whenever* that event may have taken place; it is a matter of perfect indifference (provided she retain episcopacy, and thereby possesses the fundamental mark of Apostolic Constitution) whether she can claim an original and independent foundation—a legitimate exemption from the Roman Patriarchate, or whether she be the laudably rebellious offspring that seceded from a parent whose idolatrous practices (for Bishop LLOYD, of Oxford, will not allow us to call them “idolatries,”) she renounced; and, whilst she retained the

only basis of a Christian Church, lopped off the redundancies that superstition and a zeal without knowledge had superadded; and thus restored Christianity to its long forsaken standard and original apostolic purity.

Whether Joseph of Arimathæa was ever in Somersetshire, is, and ever will remain, a problem. The story has *pretty* points about it, and we have been wont to be amused with it as a sort of nursery tale: it is remarkable, however, that Venerable Bede,* an historian of singular credit and veracity, for a Romanist, as well as the compilers of the Saxon Chronicle, whose authority in early British History is paramount to all others, should pass over the story in total silence, nor does the former notice the introduction of Christianity till after the year of our Lord 156; an event which the Saxon Chronicle records, not anterior to 189. Bede† says, that Marcus Antoninus Verus and Aurelius Commodus (*i. e.* Marcus Aurelius Antoninus and Commodus) succeeded to the Roman Empire A.D. 156; (here, however, he has adopted an incorrect mode of reckoning, as Antoninus Pius, their immediate predecessor, and the successor of the Emperor Adrian, did not de cease till A.D. 161.) In their time, ('*quorum temporibus*') continues he, and while Eleutherius filled the papal chair, Lucius, king of the

† *Hist. Eccles.* p. 44. Lib. i. cap. 4.

* Bede lived between the years 676 and 735. He brings his *Historia Ecclesiastica Gentis Anglorum*, from the earliest period to A.D. 731. To the Tyro in antiquities, who is desirous of knowing the periods of which our old Chronicles treat, the following list of some of them may not be unacceptable:—

Britons, as he terms them, (though there is reason to believe he was only a chieftain, whose jurisdiction was confined to a scanty district), made application to Pope Eleutherius for admission into the Christian Church, though how Lucius was antecedently apprized of the existence of that Church, the historian has not informed us. However that may be, the Britons, or at least that portion over which Lucius, if there ever was such a person, presided, became proselyted, and peaceably preserved the Christian faith till the period of Diocletian's persecution.*

The matters, however, recorded of this Lucius, and indeed his very existence, are, I confess, to me, altogether problematical; nor can I discover any firm ground to plant my foot on, till the mission of ST. AUGUSTINE by Pope Gregory in the year 596. There can be but little doubt that the standard of the cross had been unfurled here, long antecedent to the last named

Annales Margan	1066 to 1232
Wikes	1066 to 1304
Annales Waverleiensis	1066 to 1291
Walter Hemingford	1066 to 1273
Matthew Westminster	Creation 1307
Ranulphus Monach Cestr, continuation of M. W.....	1307 to 1377
Florentius of Worcester	Creation 1117
Continuation by an unknown hand	1117 to 1143
Ingulph. Hist. Croyland	665 to 1087
Continuatio Petri Blessensis	1117
Mailros	735 to 1270

Bede comes down to 731. He died 735, æt. 59.

* Diocletian died A.D. 304.

period;* for it is an unquestionable historical fact, that the professors of that religion were persecuted by Diocletian at the close of the third century. I will grant that it is even very *possible* that Joseph of Arimathæa might have first planted Christianity here, or those Twelve, whom St. Philip is said to have sent hither, but we must not assert, with some, the certainty of the fact, as there is no evidence whatever of a conclusive nature as to the parties, by whose instrumentality, or the time when, this great work was accomplished: and however desirable it may be to those well-meaning, but inconsiderate Protestants,† who imagine it matters little upon what shoals they run, provided only they run from the Romish Church, to disprove our Romish parentage, by labouring to shew that Christianity

* An interesting account of the arrival of St. Augustine and his companions, in the Isle of Thanet, their entrance into Canterbury, and their general reception in England, may be read in Venerable Bede, Lib. i. cap. 25, p. 60. The passage begins “Roboratus ergo,” and ends with “Alleluia,” p. 61.

† These persons seem to have fallen into the fatal error of the puritanical Archbishop Abbot, to whose liberal and schismatical way of dealing with dissenters from, and evangelicals in, the Church, must be attributed the success of that faction, that in the time of his orthodox successor Laud, overthrew the constitution in Church and State. Of Abbot, the fosterer of the ‘evangelicals’ of those times, Lord Clarendon has well observed, that he “considered religion no otherwise than as it abhorred and reviled Popery, and valued those men most who did that most furiously.” “*The life and times of William Laud, Archbishop of Canterbury*,” by Mr. Lawson, should be attentively read by those of our present Bishops and Clergy, who are, unhappily for Christian Unity, evangelically and schismatically disposed, whence they cannot fail to learn the injury their liberalism and latitudinarianism is likely to do that Church, whose honors and emoluments they now possess.

was introduced here by authority independent on the Papal See; yet, I apprehend, they must be content, in the total absence of all proof, to give up the point, and confess that we are the undoubted offspring of the *constitutionally true*, though *practically corrupt* Church of St. Peter, the “idolatrous practices” and corruptions and innovations of which we abjured at the Reformation, while we restored to their primeval purity, the doctrines of the Cross, retaining at the same time the *essentials* of the Christian Church, viz. the power of the Keys, and the Divine Commission transmitted from the Apostles through the Hierarchy of Rome to ourselves. The popular, though undoubtedly heretical, idea of establishing ourselves as a Church, originally unconnected with, or now disowning all ties to that of Rome, is one, adopted in these days of new-fangled liberality, and disregard for old and fixed principles, from an Anti-Roman-Catholic zeal, never indeed to be sufficiently commended *in itself*, but arising out of an unfortunate ignorance of the essential importance of the commission given by Christ to the Eleven to proselyte mankind to Christianity. This commission, it is quite obvious, can only now be obtained through the medium of Episcopacy, the channel through which the apostolic powers were originally meant to pass, and through which they are still transmitted. Now, as the Church of England can not pretend to shew an uninterrupted succession of Bishops excepting through Rome, to attempt to set up an origin independent on Rome, or to assert that we are not of kin to her, and that she is not in fact, our Parent, is not only an historical solecism, but if I may so express it, a theological suicide, inasmuch as it is in effect to deprive ourselves of our

existence as a church; and by consequence, to place ourselves out of the *covenanted* pale of salvation, for it was for “the Church,” that Christ died, and to “the Church” were all his promises made:* nor is this all; for without the visible delegation of authority, the now accredited Priests of Christ, (that is, the Ministers of the *only two Churches* that can possibly be existent in Britain, the Roman-Catholic and the Protestant-Episcopal;) the now accredited Priests of Christ, I say, acting as his ambassadors and representatives, would be as unhallowed intruders at the altar, and in the ministerial functions, as the self-appointed Preachers of any Conventicle, and their flocks as well as themselves, would be reduced to the same precarious—the same extra-covenantal state: and *that*, for this plain reason: every commission is virtually exclusive; and where a commission to preach, baptize, proselyte, and absolve—in a word, where the power of the Keys exists, *there* every mode, however good or well meant, of administering in holy things, without such commission or such power visibly demonstrable, is a sacrilegious assumption of sacerdotal power; and, as far as it goes, a rebellion against Christ, the founder of the Church, and the Holy Ghost, the original grantor of sacerdotal power.†

* Christ loved “the Church,” and gave himself for it. Ephes. v. 25. Hence it becomes of essential importance to every Christian professor to ascertain exactly, where the Church may be found, and what is the *definition* of the Church. This important enquiry is dispassionately entered into in the first of *Cassan’s Sermons*. Rivingtons, 1829. “If he hear not THE CHURCH, let him be unto thee as an heathen man and a publican.”

† I am not to be told that Dissenting Ministers say they have “a call.” Perhaps they have. Now, if this really be the case, how highly desirable

The benefit of St. Augustine's earliest ministrations, appears to have been given to the Isle of Thanet, where, and not at Glastonbury, would I fix the *cunabula* of Christianity. These ministrations he afterwards extended over Kent, and obtained from Ædilbert, King of that Province, a See, if it so may be called, at Dover, and to the eastward of Dover, a Church, anciently dedicated to St. Martin, was also assigned him as his Cathedral.† About the same time he was consecrated Archbishop of all England by Ætherius, Archbishop of Arles.

The Saxon Chronicle being, as I have already observed, an authority in the early history of our nation, *instar omnium*, I shall make no apology for laying before my reader extracts of every mention therein made of the introduction and early periods of Christianity in Britain :

would it be if they would inform us, should it not (like those "reasons" for a certain recent measure, known only to the parties themselves) be too great a secret, to be communicable,—how highly desirable, I say, would it be, if they would deign to tell us—*how, when, and by whom* this "call" was imparted: in order that we may see whether their account of the matter agrees or disagrees with Scripture. I would not have the persons who arrogate this call, imagine that I am bantering them. I really enquire only for information. Perhaps they may have received their "ministry and apostleship" from preceding dissenting teachers, or what I believe they term "The Conference"—both as uncommissioned as themselves. But no man can give *that* which is not his. If their ministry can be traced back like ours in an uninterrupted succession to the Apostles, let them shew it. The document will be a valuable acquisition to our theological stores. But if they cannot do this, their ministry is an *unwarrantable assumption*.

† "Dedit ergo mansionem in civitate Doruvernensi, quæ imperii sui totius erat metropolis."

“ P. 9. A.D. 189. This year Flutherius undertook
 “ the Bishopric of Rome, and held it honorably for
 “ fifteen winters. To him, Lucius, King of the
 “ Britons, sent letters and prayed that he might be
 “ made a Christian.* He obtained his request,
 “ and they continued afterwards in the right belief
 “ until the reign of Diocletian.”†

“ P. 18. A.D. 495. Cynegils, first of West-Saxon
 “ Kings, received baptism.”

“ P. 24 A.D. 552. In this year, Ethelbert, the son
 “ of Ermenric, was born; who, on the two and thirtieth
 “ year of his reign received the rite of baptism, the
 “ first of all the Kings in Britain.”

“ P. 24. A.D. 560. In his (Ethelbert's) days, the
 “ holy Pope Gregory sent us baptism. Colomba,
 “ the mass-priest, came to the Picts, and converted
 “ them to the belief of Christ. The southern Picts
 “ were long before baptized by Bishop Ninnia, who
 “ was taught at Rome.”

“ P. 27. A.D. 596. This year‡ Pope Gregory sent
 “ Augustine to Britain, with very many§ monks, to
 “ preach the word of God to the English people.”

* Vid. *Spelman Concil.* p. 31.

† Vid. *Bed. Hist. Eccl. Lib. i. c. 6. 7.* *Spelman Concil. i. p. 37.*

‡ *An. 590 R. Dicet. An. 588 Brompt. An. 598 Thorn.* Vid. *Bed. Hist. Eccles. i. 23.*

§ “ Ferme quadraginta.” *Bed. Brompt. M. West.*

" P. 28. A.D. 597. This year came Augustine and
 " his companions to England."*

" P. 28. A.D. 601. This year Pope Gregory sent
 " the pall to Archbishop Augustine in Britain, with
 " very many learned doctors to assist him; and
 " Bishop Paulinus converted Edwin, King of
 " the Northumbrians, to baptism."

" P. 29. A.D. 604. This year Augustine conse-
 " crated two Bishops, Mellitus and Justus. Mellitus
 " he sent to preach baptism to the East-Saxons.
 " Their King was called Seabert, the son of Ricola,
 " Ethelbert's sister, whom Ethelbert placed there as
 " King. Ethelbert also gave Mellitus the Bishopric
 " of London, and to Justus he gave the Bishopric of
 " Rochester."†

" P. 30. A.D. 616. This year died Ethelbert,
 " King of Kent, the first of English Kings that received
 " baptism."‡

" P. 31. A.D. 616. In this King's days (Eadbald's)
 " Laurentius, who was Archbishop in Kent after
 " Augustine, departed this life on the 2nd. of February,

* For an interesting and minute account of the arrival of Augustine and his companions in the Isle of Thanet, their entrance into Canterbury, and their general reception in England, *vid.* Bede, *Hist. Eccles.* i. 25, and the following chapters, with the Saxon translation by King Alfred. The succeeding historians have, in general, repeated the very words of Bede.

† Let the Romanist here observe, specially, that it was the King who gave away these Bishoprics, and not the Pope, although, to the latter, their consecration, as well as the introduction of Christianity and Episcopacy, and, therewith the divine commission, appertained.

‡ *Vid.* Bede, *Hist. Eccles.* ii. 5-6.

“ and was buried near Augustine. The holy Augustine
 “ in his life time invested him Bishop, to the end that
 “ the Church of Christ, which was yet new in England,
 “ should at no time after his decease be without an
 “ Archbishop. After him, Mellitus, who was first
 “ Bishop of London, succeeded to the Archbishopric.
 “ The people of London, where Mellitus was before,
 “ were then heathens ; and within five winters of this
 “ time, during the reign of Eadbald, Mellitus died. To
 “ him succeeded Justus, who was Bishop of Rochester,
 “ whereto he consecrated Romanus, Bishop.”*

* Thus early did the baneful system of Episcopal Trans-
 lation prevail—a system which might eventually subvert
 Episcopacy itself, and with it, of course, the Church, by
 holding out a temptation to the Incumbents of minor Sees to
 barter the interests, connive at the diminution of the
 privileges, and tacitly, if not openly, to comply with the
 overthrow of the safeguards of the Church, for the sake of
 elevation to the higher Sees. Thus did the Dissenter-Bishop,
 HOADLY, accomplish his ends,—thus he, but too successfully
 “ *viam affectabat Olympo.*” The activity—the inactivity—the
 language—the silence of certain Prelates when the repeal of
 the Corporation and Test Acts was artfully propounded by
 Liberalists as a *feeler*, in order to ascertain how the intro-
 duction of liberality on a still larger scale, *i.e.* the total
 overthrow of the present Church establishment could be
 relished—I say the activity and language of some, and the
 inactivity and silence of other Prelates, alike culpable and
 indefensible on *that* momentous occasion, as well as in
 regard to the plan since propounded and built thereupon,
 of opening the portals of the constitution to other, our

But the growth of the Christian faith in this island, unhappily, was not commensurate with the zeal of its propagators. Tardy were the advances of the religion of JESUS amidst a nation that was perpetually relapsing into

professed Enemies, serve as most instructive lessons to shew that the votes of the Bishops should be wholly uninfluenced by the lure of Translation, lest, in the hope of personal advancement, they should be tempted, Hoadly-like, to permit the interests of the Church to succumb to the word of command of a liberalizing Minister.

It is pre-eminently worthy of notice, now that we are on this point, that out of EIGHT English Prelates who voted in favor of Popery, SIX were the occupiers of *inferior* Sees.

With regard to the relative importance of the two liberalizing steps which have been, to the astonishment of all Tories and high Churchmen, adopted in what I fear History will call "the decline of the British Empire;" doubtless the repeal of the Corporation and Test Acts, is the more pregnant with danger. When we "relieve," as the vocabulary of liberality absurdly terms it, the Dissenters, we place ourselves in the power of a concealed foe—one, who though he affects identity with the Church, can not be "of us," or he would not *causelessly* "have gone out from us:" whereas, when we give unfettered freedom to the Roman-Catholic, we bare our bosoms to an avowed, and therefore more honorable opponent: one who, unlike the other, is the member of a true Christian Church.

If the present Ecclesiastical Constitution *must* fall, (and there seems, alas! at present, every probability of that occurrence,) far better is it to consign ourselves to the high-toned Toryism of Popery, than to crouch to the abject republicanism, the low-born *canaille* of Dissent—far better

Pagan superstitions, and many and severe the checks and interruptions it experienced ; nor was the diffusion of the Gospel over our country effected by any one individual, sent hither for the purpose of proselyting our ancestors, but various Bishops appear to have been entrusted by the Papal See with this pious office at various times, and different districts also, seem to owe their conversion to different holy men.

Passing over the conversion of the inhabitants of other districts, we will contemplate the province with which our present researches are more immediately connected ; that of the Gevissæ or West-Saxons, who, it appears from Bede,* were converted A.D. 634, in the reign of Cynegils, by the ministry of Birin, who was sent hither in 634, (Sax. Chronicle) by Pope Honorius, having been previously consecrated to the Prelacy by Asterius, Bishop of Genoa.

to be members of a true, though partially corrupt Church, than to be altogether aliens from any Church at all. And incomparably more beneficial is it to receive the light through the distorted medium of Roman-Catholicism, than to wander amid the withering gloom of the Conventicle. Were we compelled to recognise either Roman-Catholic or Schismatic, as dominant, our preference should decidedly be to him who *does* belong to a Church rather than to him who belongs to no Church.

☞ The anticipation of the fall of the Protestant Episcopal Church, and the decided preferability of Popery to Puritanism, is, if there can be any, the only justifiable plea for recent apostacies.

* Eccles. Hist. p. 109.

To Birin, according to the concurrent authority of almost every Chronologist of Antiquity, was assigned A.D. 635, Dorchester as his Episcopal See, but which of the two places which go by that name, is no where stated. His title was Bishop of the Gevissæ or West-Saxons. In that See, Birin was succeeded by Agilbert, in whose *lifetime*, the Bishopric was divided by King Kenwalch into two dioceses, the one called Dorchester, over which Agilbert was appointed; the other Winchester, over which Wini presided as its first Prelate. Wini was succeeded by Eleutherius, and he by Headda; after whose death, in 704 or 5, Winchester being rightly deemed by the judicious Ina, then King of the West-Saxons, too large a diocese for one Prelate, was divided into two, under the names of WINCHESTER and SHERBORNE. Winchester diocese continued untouched, and still retains its name and immoderate revenues,* while Sherborne has proved the parent of several Bishoprics.

* Who does not regret, that while one Prelate possesses such inordinate wealth, other Prelates should have Bishoprics scarcely sufficient to support the expenses of their high station, or to carry into effect the wishes of their liberal hearts? The enormous and disproportionate income of the Bishopric of Winchester, would well justify a *further* dismemberment of that diocese; and it is a matter of astonishment to every sound Churchman and friend of Government, that His Majesty's ministers should never have availed themselves of this opportunity of serving so essentially the Church, and at the same time acquiring additional patronage by the erection of two or three Bishoprics which might easily be parcelled out of the present diocese of Winchester; or what would be

The narrative of Birin's ministry is thus given by Bede.

“ Eo tempore occidentalium Saxonum qui antiquitus
 “ Gevissæ vocabantur, regnante Cynigilso fidem Christi
 “ suscepit, prædicante illis verbum Birino Episcopo,
 “ qui cum consilio Papæ Honorii venerat Brittaniam ;
 “ promittens quidem se illo præseente in intimis ultro
 “ Anglorum partibus quo nullus Doctor præcessisset,
 “ sanctæ fidei semina esse sparsurum. Unde et jussu
 “ ejusdem Pontificis per Asterium Genuensem
 “ Episcopum in Episcopatûs consecratus est gradum.
 “ Sed Brittaniam perveniens, ac primum Gevissorum
 “ gentem ingrediens, cum omnes ibidem paganissimos
 “ inveniret utilius esse ratus est ibi potius verbum
 “ prædicare, quam ultra progrediens, eos quibus
 “ prædicare deberet, inquirere.

“ Itaque evangelizante illo in præfata provincia, cum
 “ Rex ipse catechizatus, fonte Baptismi cum sua gente
 “ ablueretur, contigit tunc temporis sanctissimum ac

equally, if not more serviceable to the Church, an addition could be made to the revenues of some of the minor and poorly endowed Sees by the alienation of a few of its best manors ; and, doubtless, to a Prelate of so liberal and spiritualized a mind as the present occupier of the See, once filled by Wykeham and Waynflete, such a sacrifice to the best interests of the Church, and the strengthening of the hands of Government would be rather pleasing than otherwise : at all events, private emolument should, in such a case, in every well regulated state, succumb to the general welfare ; nor would it be difficult to quote a host of precedents to shew that such alienations have been unhesitatingly made.

“victoriosissimum Regem Nordanhymbrorum [North-umbrians] Osualdum adfuisse, eumque de lavacro
 “exeuntem suscepisse, ac pulcherrimo prorsus et Deo
 “digno consortio, cujus erat filiam accepturus in
 “conjugem ipsum prius secunda generatione Deo
 “dicatum sibi accepit in filium.”

With regard to the Episcopal See assigned to Bishop Birin, Bede thus proceeds :—

“Donaverunt autem ambo reges eidem Episcopo
 “civitatem quæ vocatur Dorcic, ad faciendum inibi
 “sedem episcopalem, ubi factis dedicatisque ecclesiis,
 “multisque ad Dominum pio ejus labore populis
 “advocatis, migravit ad Dominum, sepultusque est in
 “eadem civitate.”

Here we must express our regret that the historian did not more particularly define the place of the Episcopal See, for it has been doubted, whether Dorchester in Dorset, or Dorchester in Oxfordshire, is intended. The learned Editor of Bede explains it as referring to the latter.

I have already alluded to the dubious traditions of the early existence of Christianity in West-Saxony. The Saxon Chronicle, by the adoption of one word, overthrows the opinion that the Christian faith had an earlier date in those parts than the year of Christ 634.

“This year Bishop Birinus *first* preached baptism
 “to the West-Saxons, under King Cynegils.” Now baptism being the initiatory Sacrament of Christianity, the ‘*first* preaching of Baptism,’ is equivalent to the first introduction of the Gospel.

But little more at this distant period can be gleaned respecting Bishop Birin. The events with which he was

connected, are thus stated by the Saxon Chronicle :—

“ Birinus was sent hither (*i. e.* into West-Saxony,) “ by the command of Pope Honorius, and he was “ Bishop there to the end of his life.”

“ A.D. 635. This year King Cynegils was “ baptized by Bishop Birinus, at Dorchester.”

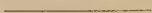
“ A.D. 639. This year Birinus baptized King “ Cuthred at Dorchester, and received him as “ his son.”

After this date I find nothing more of him. His day in the Roman Catholic Calendar, is December 3. He must have died anterior to 650, as we find him then succeeded by Agilbert.—See Cassan’s *Lives of the Bishops of Winchester*.

CHAPTER II.



Of the Origin of the See of Wells.



IN 1075, the See of Sherborne was removed to Salisbury, by which name its Bishops have ever since been designated. In or about 905, the County of Somerset had been taken out of it, to form the diocese of Wells : and also at the same time Devon and Cornwall, to form two dioceses, now re-united under the See of Exeter. In 1542, the See of Sherborne experienced a further diminution by the dismemberment of the See of Bristol from it.

After the death of Bishop Headda in 704 or 5, whom Godwin, at p. 332, erroneously, and in contradiction of his own statement elsewhere, (p. 211,) calls *fifth* Bishop of Winchester, instead of third, we hear no more of the Bishops of the West-Saxons or of Dorchester. King Ina having divided the province into two portions, appointed Bishop Daniel to Winchester, and his own kinsman, the celebrated Aldhelm,* to Sherborne, which diocese then included the Counties of Dorset, Somerset, Wilts, Devon, and Cornwall.

* Some memoirs of Bishop Aldhelm may be read in Cassan's *Lives of the Bishops of Salisbury*. Part i. p. 5

We are now to treat of the first establishment of the diocese of Wells, which, as has already been noticed, became a separate See on the dismemberment of Somerset from the more ancient See of Sherborne. This, if we may credit the general tenor of Ecclesiastical History, took place early in the *tenth* Century; though there are not wanting authors who have stated Somerset to have been a separate diocese, long anterior to that period. The Canonicus Wellensis, anxious for the remote antiquity of the See with which he was connected, would fain have us believe that there had been a Bishop of *Congresbury* to whose jurisdiction the County of Somerset appertained, prior to the year 704, and that the See was removed to Wells in *that year*; whereas it took its commencement in the beginning of the tenth Century, about three hundred years after, viz. A.D. 909.

The Canon of Wells's account of the matter is as follows :

“ Nomina Episcoporum in Somerset a tempore
“ Danielis Episcopi anno ab Incarnatione DCCIV.

“ Daniel consecratus in Episcopum Congresberye;
“ qui transtulit Sedem Episcopalem a Congresberye
“ ad Welliam. Hic inter Regem Inam et Adelburgam
“ nuptias celebravit; et Regina mediante, manerium
“ de Tyderton (alias Tydeston) nuncupatum, ab eodem
“ Rege sibi et successoribus suis impetravit. Qui
“ cum sedisset in Episcopatu xliii. annos, relictâ terrâ
“ morientium transivit ad terram viventium. Huic
“ successit Sigarius Episcopus, quem supplantavit
“ Alwynus. Alwynus post obitum Sigari vixit xiii
“ diebus. Cui successit Britellinus, huic Burwoldus,
“ huic Leovingus, huic Bridelwynus, huic Alwynus,
“ huic Merewyt, huic Dudoco,” &c.

But the *Canonicus Wellensis* is not the only author who has erected Congresbury into a Bishop's See. The *Glastonbury Chronicle* goes so far as to say, that this See of Congresbury had existed ever since the year of our Lord 167!

The words of the *Chronicle* are these:—

“A.D. CLXVII. *Episcopatus Somersetiæ per SS.*
 “*Faganum et Deruvianum sumpsit exordium, et in*
 “*Kungresburiâ per multum tempus Sedes Episcopalis*
 “*fuit. Sederunt in eâdem Sede plurimi Pontifices*
 “*successive usque ad tempus Inæ Regis West-*
 “*Saxonum; quorum numerum, gesta, et tempora*
 “*nusquam reperimus descripta.** In tempore autem
 “*prædicti Regis Daniel, qui in Cathedrâ de Kungres-*
 “*buriâ sedebat ultimus, Sedem illam, quæ illic per*
 “*D.C. annos vel amplius remanserat, ad villam quæ*
 “*tunc Tethiscine,† nunc vero Welles nominatur, Inâ*
 “*Rege donante, et ei consentiente, transtulit. Iste*
 “*autem Daniel in sedem Episcopatu ultimus erat*
 “*Episcopus Britonum.*”

If the above were genuine and correct, it would appear that Somerset had an original and independent existence under the name of the See of Congresbury, so far back as 167! and that it assumed the name of WELLS on the translation of the See to Tethiscine, the modern WELLS. This translation, the *Canonicus Wellensis* fixes at 704,

* No wonder since the persons never had existence.

† Variouslly written Tyderton, Tydeston, Tudington, Tiddington, and by Leland, Theorodunum.

which was the period of Headda's death and Ina's dismemberment of Winchester; while the Glastonbury Chronicle says, that the See of Congresbury, "annos DC. vel amplius remanserat," thus bringing the date so low as 767. King Ina is said to have founded a monastery at Wells in 704, which Kenulph is represented to have endowed with large estates in 766; Bishop Godwin gives us the Charter of Kenulph as an undoubted record of the antiquity of Wells, but had he compared the names of the subscribing Bishops, and the years of the dominical incarnation and indiction, he would easily have detected the fraud.

That many of the early ecclesiastical documents were forged by the monks, and palmed off by them on the Laity as pious frauds, no one conversant with antiquity can be ignorant. That this mention of Bishops of Congresbury has, for some sinister end, been fabricated, though for what specific one it would be vain to enquire, there seems but little doubt. The learned Henry Wharton deems the whole a fable. "Statutum," says he, "a suscepti operis initio mihi erat de *fabulosis* Britanniae Episcopis tacere; cum autem Historicus noster de Daniele Congresberiensi mentionem ingesserit; hunc penitus intactum prætermittere non possumus."

It must, however, be confessed, and the fact is very startling, that even the accurate and indefatigable Archbishop Usher has been led away by these monkish inventions, inasmuch as he fixes the period of the alleged translation of the See of *Congresbury* to Wells, thereby sanctioning the assertion that there had existed Bishops of Congresbury prior to the erection of the See of Wells, and consequently that the dismemberment of the County

of Somerset from the See of Sherborne (Salisbury) must either have taken place more than two centuries prior to the period generally fixed for the event, viz. about 905, or 909, or that the See was altogether of independent origin. The Archbishop thus writes :—

“DCCXXI. Daniel Britannus a sede Congresburiensi, donante Rege Inâ et consentiente, ad Wellensem sedem, Episcopatum transtulit; postremus in eo loco Britonum existens Episcopus.”

But it is to be specially observed, that this passage occurs *only* in his *Index Chronologicus*, (p. 541.) The references are to pp. 36 and 251, but nothing there occurs on the subject; whence I conclude, that the whole of the notice was entered at first in his work through some error, which he afterwards detected, and expunged; while he forgot to make the requisite emendation in the indicial reference.

That the whole story of the Congresbury Bishops is the fabrication of some Monks, zealous for the antiquity of their diocese, is evident from the date assigned for the removal of the pretended See of Congresbury to Wells, and the dates assigned to the Bishops in the latter place who succeeded Daniel; as for instance, Sigar and his successors, who we know did not obtain the prelacy till nearly 300 years subsequently!

CHAPTER III.



Of the Diocese of Bath and Wells.

The Bishopric of Bath and Wells is rated for first fruits, at £533. 1s. 3*d*. Ecton, p. 45.

The diocese contains the whole County of Somerset, except a few Churches in the city of Bristol: the number of parishes amounting to 388; and the Churches and Chapels to 503. Of the parishes, 160 are impropriate.

This diocese, although it has a double name, is but one Bishopric. The Bishop's seat is at Wells, whose Cathedral Church was built by Ina, King of the West-Saxons, in 704, and by him dedicated to St. Andrew. Several other of the West-Saxon Kings endowed it, and it was created into a Bishopric in 905, during the reign of King Edward the elder. The present Church was begun by Robert, the 18th Bishop of this See, in 1136, and was completed by his immediate successor.

John de Villula, the 16th Bishop, having purchased the city of Bath for 500 marks, of King Henry I. transferred his seat to that city in 1088. From this, disputes arose between the Monks of Bath and the Canons

of Wells,* about the election of a Bishop; but they were at last compromised by Robert the 18th Bishop, who decreed, that from henceforward, the Bishop should be stiled from both places, and that the precedency should be given to Bath; that, in the vacancy of the See, the Bishop should be elected by a certain number of delegates from both Churches: and that he should be installed in them both. Both of them to constitute the Bishop's chapter; and all his grants and patents to be confirmed in both. So it stood till the Reformation. But in the 35th of King Henry the VIII. an act of Parliament passed for the Dean and Chapter of Wells to make one sole Chapter for the Bishop.

The See of Bath and Wells has yielded to the Church of Rome two Cardinals, viz.

Adrian de Castello, Cardinal of St. Chrysogonus
in 1503, Bishop here from 1504 to 1518

and Thomas Wolsey, Cardinal of St. Cecilia in
1514, Bishop here from 1518 to 1523

To the Civil State of England, six Lord Chancellors,
viz.

Godfrey,	Bishop here from 1123 to 1135
Walter Giffard,	————— 1264 to 1266
Robert Burnell,	————— 1275 to 1292
John Stafford,	————— 1425 to 1443
Robert Stillington,	————— 1466 to 1491
Thomas Wolsey,	————— 1518 to 1523.

* The History of the Controversy between the Bishops of Bath and the Monks of Glastonbury, may be found in *Adam de Domersham* in the *Anglia Sacra*, vol. i. p. 578-585.

Eight Lord High Treasurers, viz.

Walter Giffard,	1264 to 1266
Robert Burnell,	1275 to 1292
William Marsh,	1293 to 1302
John de Drovensford,	1309 to 1329
John Barnet,	1363 to 1366
Henry Bowet,	1401 to 1407
Nicholas Bubwith,	1407 to 1424
John Stafford,	1425 to 1443

Two Lords Privy Seal, viz.

John Stafford,	1425 to 1443
Thomas Beckington,	1443 to 1464

One Master of the Rolls, viz.

John Clerk,	1523 to 1540
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One Lord President of Wales, viz.

Gilbert Bourne,	1554 to 1569
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One Principal Secretary of State, viz.

William Knight,	1541 to 1547
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To the See of Canterbury, five Archbishops, viz.

Adelm,	905 to 915
Wlfhelm,	915 to 924
Leoning,	1012 to 1013
Reginald Fitz-Joceline,	1174 to 1191
John Stafford,	1425 to 1443

To the See of York, three Archbishops, viz.

Walter Giffard,	1264 to 1266
Henry Bowet,	1401 to 1407
Thomas Wolsey,	1518 to 1523

To the See of London, one Bishop, viz. William Laud.

To Durham, two, viz.

Walter Skirlaw,	1386 to 1388
Richard Fox,	1491 to 1494

To Winchester, two, viz.

Walter Curle, _____ 1629 to 1632

Peter Mews, _____ 1672 to 1684

And to the Protestant-Episcopal Church, the cause of Monarchy, of Episcopacy, and of Orthodoxy, one MARTYR, viz. WILLIAM LAUD.

There has not been a translation from Bath and Wells for nearly a century and a half; the last being in the person of Peter Mews, removed hence to Winchester in 1684.

CHAPTER IV.

Of the Cathedral, Palace, and City of Wells.

By Sir Richard C. Hoare, Bart.

Dear Sir,

The Cathedral Churches of Bath and Wells have been so fully and ably illustrated by Mr. Britton, that it will not be necessary for me to enter into any long discussion respecting them ; yet some particulars merit your attention, which have escaped his notice.

The account given by William de Worcestre, (p. 116,) of Bath Church, is very brief, containing only its length, viz. “ 180 steppys, and its breadth, viz. 30 steppys.” But the said ancient author is much more minute in his account of Wells Cathedral and its appendages.

He thus states its proportions :—

“ Ecclesia Wellensis.—Longitudo ecclesiæ Cathedralis Wellensis continet a portâ occidentali ad hostium principii chori 61 virgas cum dimidio. Et a portâ chori usque ad orientem continet 47 gressus.

“ Latitudo ex parte chori dictæ ecclesiæ continet 23 virgas.

“ Longitudo de le crosse eele juxta chorum continet
 “ 42 virgas ab areâ in meridiem, ubi principatis turris
 “ campanarum in medio de le crosse eele situatur.

“ Longitudo novæ capellæ episcopi continet 36
 “ virgas.

“ Latitudo ejus continet 7 virgas. Latitudo partis
 “ occidentalis ecclesiæ prædictæ continet sex magnas
 “ boterasses, et quodlibet boterasse est latitudinis 5
 “ pedum vel 6 pedum, id est, duarum virgarum, et in
 “ boriali parte illius magni operis quæ est principalis
 “ boterasse, continet in latitudine et densitate 9 pedes
 “ vel 3 virgas.

“ Longitudo claustrî quadrati continet ex omni
 “ quatuor partium 53 virgas.”

Having given the above account of the *interior* of this noble Cathedral, the same author thus alludes to its exterior :—

Memorandum.—“ Quod in occidentali et boreali
 “ parte ecclesiæ principalis Sancti Andreæ, sunt tres
 “ magnæ boterasses cum *tribus ordinibus* magnorum
 “ ymaginum de veteri lege.

“ Et in plana occidentali ecclesiæ sunt sex magnæ
 “ et altæ boterasses scitæ, ad latitudinem sex pedum,
 “ et densitudinem circa trium virgarum, cum *tribus*
 “ *ordinibus* magnorum ymaginum de novâ lege
 “ sculptarum.

“ Et in occidentali et boreali parte dictæ ecclesiæ
 “ sunt duæ maximæ boterasses ad altitudinem circa
 “ LX pedum cum *tribus ordinibus* sculptarum cum
 “ magnis ymaginibus de nova lege.

“ Latitudo navis ecclesiæ Cathedralis Sancti Andreæ
 “ est 12 virgæ.”—p. 285.

Our author then proceeds to state the benefactions and buildings, which *Thomas Bokynpton*, [Beckington] added to the Church and City.

“ De ecclesiâ et operibus Wellens.” Porticus
“ borealis ecclesiæ Sancti Andreæ continet in longitu-
“ dine 7 virgas, et in latitudine 5 virgas.

Memorandum.—“ Quod magister *Thomas Bokymp-
“ ton*, natus filius unicus textoris, fecit fieri ista opera
“ magnifica.

“ Primo fecit novam operationem valoris 18 lib’ ad
“ opus Canonorum 14 residencium, quæ ædificatio
“ extendit ad 100 gressus longitudinis, et constabat
“ 5 Continet in longitudine per vicum
“ 80 virgas vel 152 gressus.

“ Item fecit reparare camynos in Le Close clauso
“ novo Canonorum cum reparatione murorum
“ octorum cujuslibet.

“ Item fecit fieri portam novam in *Sadell Strete* in
“ le west-yate parte villæ cum tribus tenentibus
“ constabat edificium ccc marcarum.

“ Item fecit aliam portam apud *le Close* usque le
“ Cathedrall chyrch per vias et voltam sicco pede
“ cooperto ad mat et constabat in
“ edificiis ultra D marcas.

“ Item fecit fieri alteram portam ad introitum
“ cimiterii de le Market Place et constabat episcopo
“ et continet 4 virgas et 2 pedes
“ latitudinis.

“ Item fecit fieri aliam portam ad introitum de le
“ Palays, et custos dictæ portæ fuit cc marcarum et
“ ultra.

“ Item fecit fieri de loco arborum in parte boreali
 “ aulæ archiepiscopi, viz. claustrum, parluram, cameras
 “ pro dominis advenientibus, cum coquinâ largissimâ
 “ ex magnis sumptibus ultra mille lib’ cum conductibus
 “ aquæ ad coquinam, ad le botrye, cellarium, le bake-
 “ hous, ad lez stues ad nutriendos pisces.

“ Item dedit communibus et burgensibus Wellens’
 “ conductum aquæ *pro communi utilitate dictæ
 “ civitatis pro 20 lib’.

“ Item fecit fieri claustrum occidentale ecclesiæ.

“ Item dedit de vestibus de tissue 1111. diversas
 “ sewtes de tyssue de purpre blodii coloris et albi
 “ coloris cum aliis ornamentis ad valenciam quatuor
 “ mille marcarum.

Memorandum.—“ Sunt de bay-windows 12 in spacio
 “ 80 virgarum, in altitudine trium stragarum dictarum
 “ bay-windowes—sunt in qualibet bay-window septem
 “ lyghtis quæ faciunt 21 lyghtes.

“ Et quælibet dictarum 12 bay-windows sunt
 “ embatylled, viz. tres embatylles quælibet 12 fenestra-
 “ rum de le bay-window.

“ Spacium inter duas north boterasses dictæ ecclesiæ
 “ sunt 5 virgæ.

Memorandum.—“ Quodd aulæ† Episcopatus Wellensis

* This fine Conduit was taken down a few years ago, and a very bad substitute erected in its stead; but a drawing of the old one is in existence.—Vide Plate, in the life of Bishop Beckington in this work.

R. C. H.

† Mr. Britton, p. 117, says, this grand hall was built by Bishop Burnell, temp. Edw. I. and that it measured 120 feet in length, and 70 feet in width.

R. C. H.

“ continet per estimationem circa 80 gressus super

“ navem, et duos elas. [alas].

“ Latitudo ejus continet circa 46 gressus.

“ Et habet pulcrum porticum archuatum cum voltâ.

“ Tres claustri archuati et volta sunt prope eccle-
“ siam scitæ.

“ Et in quolibet trium claustrorum sunt 12 magnæ

“ fenestræ, et quælibet fenestra continet.....

“ panas lucis, et quælibet fenestra continet 3 virgas et

“ 1 pedem.

“ Mansio Vicariorum continet in spacio longitudinis

“ viæ ex utraque parte ædificatæ 240 gressus.

“ Et in amba ex utraque parte edificatæ cum mansi-

“ onibus Vicariorum, in qualibet parte 22 domus

“ edificatæ, cum cameris magnæ altitudinis ac totidem

“ gardinis et muratis ante introitum hostii.”

These notices which have been omitted by Mr. Britton, shew how munificent a benefactor Bishop Beckington was to the Church and City of Wells.

But we must not omit the notices taken of this place by Leland, in his *Collectanea* and *Itinerarium*.

In the first vol. p. 33, he cites the donation of Cynwulph, King of the West-Saxons.

He afterwards commemorates the Founder and Benefactors.

“ Ina rex Occident’ Saxon’ primus fundator circa

“ an’ 704. Robertus () Episcopus Batho-

“ Wellensis reparator. Joscelinus de Welles Episco-

“ pus, reparator 1239.—24 Hen. III. Radulphus

“ Shrewsbury Episcopus præcipuus benefactor temp.

“ Edw. III. Johes Harewell Episcopus præcipuus

“ benefactor qui obiit 10 Ric. II. Nich. Bubwith

“ Episcopus benefactor. Tho. Beckington Episcopus
 “ benefactor. Rob. Stillington Episcopus benefactor.”
 vol. i. p. 78

The same author, in his *Itinerary*, gives the following particulars respecting this Church and City :—

“ *Thomas Bekington* made the west ende of the
 “ cloyster with the volte, and a goodly schoole with the
 “ schole master logging, and an eschequer over it,
 “ having 25 windowes toward the area side.

“ *Bekington* began also the south side of the cloyster ;
 “ but one *Thomas Henry*, treasurer of Welles, made an
 “ ende of it *in hominum memoriâ*. This side hath
 “ no housing over it. *Thomas Bekington* obiit 14 die
 “ Januar’ A^o. D. 1464.

“ *Thomas Bubwith* made the est part of the cloystere
 “ with the little Chapel beneth, and the great librarie
 “ over it, having 25 windowes on each side of it.
 “ There is no part of the cloystre on the north side of
 “ the area to walk yn, for it is only hemnid with the
 “ south isle of the body of the Chirch. There is only
 “ a Chapelle yn that side of the area made by one
 “ *Cokeham*.

“ *Nicolaus Bubwith* obiit 27 Oct. A^o. D. 1424 ;
 “ fecit Capell’ in quâ humatus est, et ibidem 4 Capel-
 “ lanos instituit.

“ Hic dedit Eccl’ Wellensi and Bathon’ duos calices
 “ aureos.

“ Fecit quadratam turrin et campanas ad boreale
 “ latus occident’ partis Ecclesiæ, et panellam Claustri
 “ cum capellâ inferius, et libraria superius et libris
 “ pretiosis dotavit.

“ Hospitale 24 pauperum in urbe Wellensi, præter
 “ Hospit’ S. Joannis, quod fuit situm juxta pontem
 “ amniculi in meridionali parte urbis versus Glessen-
 “ byri. Hoc opus inceptum a *Nicolao Bubwith*
 “ Episcopo Wellensi, et absolutum ab ejus execu-
 “ toribus.”—*Itin.* iii. p. 123.

Here follow various monumental inscriptions.

The city and Episcopal Palace at Wells appear so intimately connected with the lives of the Bishops who resided in them, and who contributed to their comfort and splendor, that the following account transmitted to us by Leland, may not, I trust, prove totally uninteresting to your readers:—

“ The toune of Welles is sette yn the rootes of
 “ *Mendepe* hille, in a stony soile, and ful of springes,
 “ whereof it hath the name. The chefest spring is
 “ caullid *Andres Welles*, and risith in a medow plot
 “ not far above the est end of the Cathedrale Chirch,
 “ first renning flat west and entering into *Coscumb*
 “ water, somewhat by south.

“ The toune of Welles is large; I esteme it to lak
 “ litle of 2 miles in cumfrace, al for the most part
 “ buildid of stone. The streates have streamelettes
 “ of springes almost yn every one renning, and occu-
 “ piyth making of cloth. The chifest of the toun
 “ lyeth by est and west, and sum parte cast out with
 “ a streat by south, in the out parte wherof was a
 “ Chapelle, as sum say, of *Thomas Beket*.

“ Ther is but one Paroch Chirch in Welles; but that
 “ is large, and standith in the west part of the toun,
 “ and is dedicate to *Saint Cuthberte*.

“There is an hospitale of 24 poore menne and
 “wymen at the north side of *S. Cuthbertes Chirch*—
 “there is a Cantuary Preste.

“The hospitale and the Chapelle is buildid al in
 “length under one rooffe from west to est.

“*Nicolas Bubwith*, Bishop of Bath, was founder of
 “this, and brought it almost to the perfection, and that
 “that lakkid was completid by one *John Storthwayt*,
 “one of the Executors of the testament of *Bubwith*.

“There was another Hospitale of *St. John* yn the
 “town, standing hard on the ripe by south of *S.*
 “*Andreas* streme.—This Hospitale was foundid by
 “..... and *Hughe*, Bishops.

“There is a conduct in the market-place derivid from
 “the Bishope’s conduct by the licens of *Thomas*
 “*Bekington*, Bisshop sumtyme of Bath, for the
 “which, the burgeses ons a yere solemply visite his
 “tumble, and pray for hys sowle.

“There be xij right exceding fair houses al uniforme
 “of stone, high and fair windoid in the north side of
 “the market-place, joining hard to the north west part
 “of the Bishop’s Palace. This cumly peace of work
 “was made by Bishop *Bekyngton*, that myndid yf he
 “had lyvid longer, to have buildid other xij, on the
 “south side of the market-steede, the which work if he
 “had ’complishid it had bene a spectacle to al market-
 “places in the west countrey.

“*William Knight*, now Bishop of Bath, (.....)
 “buildith a crosse in the market-place, a right sump-
 “tuus peace of worke, in the extreme circumference
 “wherof, be vij faire pillers, and in another circum-

“ference withyn them, be vj pillers and yn the midle
 “of this circumference one piller ; al these shaul bere
 “a volte, and over the volte shaul be *Domus Civica*.

“*Bishop’s Palace*. The area afore the Bishop’s
 “Palace lyith est of the market-stede, and hath a fair
 “high waul toward the market-stede, and a right
 “goodly gate house yn it, made of late by Bishop
 “*Beckingtun*, as it apperithe by his armes. On the
 “south side of this area, is the Bishop’s Palace,
 “dichid brodely and waterid about by the water of
 “S. Andre’s streame let into it. This Palace ys
 “strongely wauillid and embatiled Castelle lyke, and
 “hath in the first front a godly gate house yn the
 “midle and at eche ende of the front a round tower,
 “and 2 other round towers be lykelihood yn the south
 “side of the Palace, and then is ther one at every
 “corner. The haul of the Palace ys exceding fayre.
 “The residew of the house is large and fair. Many
 “Bishops hath bene the makers of it, as it is now.

“The Chanons of Welles had there houses afore the
 “translation of the Se to Bath, wher now the Bishop’s
 “Palace is. *John of Tours*, first Bishop of Bath, put
 “them out, and they syns have buildid them a xij very
 “faire houses, partely on the north side of the cimiterie
 “of the Cathedrale Chirch partely without. Bishop
 “*Bekington* buildid the gate house at the weste ende
 “of the cemiterie.

“The Decanes place is on the northe side of the
 “cimiterie.

“Ther is at the est ende of the cimiterie a volt and a
 “gate, and a galery made over by *Bekington*.”

Independent of the fine Cathedral to which Mr. Britton has done ample justice by an accurate description and most beautiful engravings, two adjacent buildings deserve our notice.

1. The elegant chapel.
2. The magnificent hall.

The first has been attributed to Bishop Joceline, who presided over the See from 1206 to 1242.

The second owes its splendour to Bishop Burnell, who was elected A.D. 1275, and presided till the year 1292. Godwin thus commemorates this work :—

“Aulam ille condidit magnam ac speciosam palatii
 “Wellensis, ante annos sexaginta, dirutam a *Johanne*
 “*Gatesio* equite aurato,” [beheaded 1553, temp Mary.]

In *Strype's Memorials*, vol. ii. p. 522, I find that “a
 “licence was given to the Bishop of Bath and Wells
 “(Barlow) to grant and alienate to *Edward Duke*
 “of Somerset, in fee simple, all the site, circuit, and
 “precinct of the chief mansion called the *Palace*, with
 “divers other lands, to be held in fealty only.”—
 (Dated November 1550, 4 Edw. VI.)

Anno 1552, (6 Edw. VI.) The same author recites a letter to the Bishop of Bath and Wells, (Barlow) signifying his Majesty's contentation that the Bishop, having many fit places within the precinct of the house at Wells, to make an hall of, and for his hospitality, may (edifying one thereon) *take down the great hall*, now standing, and grant the same away; commending unto him for that purpose, *Henry Gates*, upon knowledge had of the Bishop's good inclination towards him. Upon the attainder and execution of Edward Duke of Somerset, the palace of Wells, &c. reverted to the crown; for, in the year

1552, we find a patent* granted for exchange of lands in Somerset, deanery at Wells, palace, and all the manors in Wells, its borough, &c. all late a part of the possessions of the Bishop.

We also find in the year 1552, (6 Edw. VI.) a patent dated August 1, for exchange of lands with *William Barlow*, Bishop of Bath and Wells, for the mansion of the deanery, with several lands, manors, &c. The Bishop to have the palace, the manor, borough, and hundred of Wells, late parcel of the possessions of Edward Duke of Somerset, attainted of felony, and sometime parcel of the possessions of the Bishop of Bath and Wells.—*Strype*, vol. ii. p. 531.

By these records, we learn that the palace, manors, &c. of Wells, were conferred by King Henry VIII. on the Protector Somerset, soon after his return from the wars in Scotland; but he did not live long to enjoy them: for after his attainder, these possessions were restored to the See, by an exchange made between King Edward VI. and Bishop Barlow; which said Bishop is said to have committed the same act of spoliation at Wells, as he did at St. David's, when he presided over that See, though Godwin attributes the devastation of the grand hall to Sir John Gates; but I know not on what authority he grounded his assertion.

Harrington, in his *Nugæ Antiquæ*, thus notices the dilapidations committed by Bishop Barlow in this magnificent hall:—

* Dated 1 Aug. An. Reg' 6.

“ I speak now onely of the spoile made under this
“ Bishop. Scarce were five yeeres past after *Bath’s*
“ ruines, but as fast went the axes and hammers to
“ work at *Wells*. The goodly hall covered with lead
“ (because the roof might seem too low for so large a
“ room) was uncovered, and now this rooffe reaches to
“ the skie.”—Note: many other dilapidations are also
noticed within the Church.—Vol. i. p. 126.

No subsequent attempts seem to have been made to restore the splendour of this noble hall. Though still it is magnificent even in its ruins, and forms the principal ornament to the Episcopal Palace, owing to the good taste and judgment of the present worthy Prelate; who, by taking down one of the walls, has introduced it into one of the most beautiful flower-gardens imaginable, where it forms a most picturesque object. Many other judicious improvements have been made by the same hand, especially in the elegant little Episcopal Chapel; and in the crypt of the Palace, which is converted into a receptacle for the curiosities of natural and other antiquities of the county.

The only memorial left of the once-mighty Protector Somerset, are two chairs, now placed in the Episcopal Chapel.

R. C. HOARE.

Stourhead, 1829.

List of the Episcopal Portraits in Wells Palace, &c.

Entering the picture-gallery from the stair-case, over the door, Bishop CREIGHTON; next to him, LAUD. In the first compartment, on the left hand of the room, a small space between the corner of the room and the door leading into the drawing-room, (the organ-room) are three portraits, Bishops MONTAGU, MOSS, and WYNN. Over the door leading into the drawing-room, a small painting of Bishop LAKE. In the second compartment of the gallery, on the left hand from the stair-case, are Bishops WILLES, GODWIN, [inscribed Thomas Godwin, D.D. æt. 72. Bishop of Bath and Wells, 1584. *Arms*, Bath and Wells impaling Godwin—*Or*, two lions *sable*, a canton, and this punning motto: Wyn God—Wyn all], and next beyond Godwin, the late Bishop BEADON; that over the fire-place, is the present Bishop LAW, in the middle, and those beyond, are KIDDER, LAUD, KEN, MAWE, and HOOPER, with this inscription: “Dr. George Hooper, late Lord Bishop of Bath and Wells. Ubique resplendet orthodoxus—etsi ablatus non oblitus, etsi remotus non relictus, nam quatenus affabilissimus Philagathus, in memoriâ retinendus, et in perpetuum ab optinis peramandus. O alme Deus! tales perice.—*ευπετεία εστιν η βασιλεια τω θεω*.”—The last, after those, a very small one, is LAKE. In the corner, at the end of the room, by the window looking into the garden, are Bishops CURLE, above, as Bishop of Winchester, and STILL, below, inscribed 1607. Æt. 64.

Of the City of Wells.

“ The city of Wells is situate on the southern foot of the great mountainous forest of Mendip, 19 miles south-west from Bath, the same distance from Bristol, 5 north-east from Glastonbury, and 20 from Bridgwater.

“ It receives its name from a remarkable spring called St. Andrew's Well, vulgarly Bottomless Well, which rises near the Episcopal Palace, and emitting a copious stream, surrounds that structure with its waters, and then transmits them through the south-west parts of the city. Its ancient appellations were Tethiscine, Tudington, Tidington, Theodorodunum, Welwe, Wielea, and Fonticuli, most of them alluding to its same scaturient waters.

“ The city is small, but compact, in general well-built, and neatly paved. It is divided into four Verderies in the manner of wards, and thus denominated; High-street Verdery, Chamberlain-street Verdery, Tucker-street Verdery, and Southover Verdery. In these Verderies, each of which is superintended by two Verderers or petty Constables, (an office originating from the Viridarii of the Bishop's forest of Mendip, whose province it was to keep the assizes of the forest, and to enrol the attachments and presentments of trespasses committed therein,) are included the following streets, viz. High-street, Sadler-street, Chamberlain-street, New-street, Grope-lane, Tucker-street, St. Cuthbert's-street, Queen-street, Silver-street, St. John's-street, Southover-

street, Beggar-street, Water-lane, Lawpool-lane, and Priest-row.

“ The market-place is on the east side of the city, and is wide and airy. In it there stood till lately a curious market-cross, built in 1542, by Bishop Knight and Dean Woolman, for the accommodation of poor people. This structure was supported by stone pillars, and over its vault was a room originally intended for public business, and crowned with a small turret. Round the cornice was this inscription:—“ *Ad honorem Dei*

“ *omnipotentis, commodum pauperum, mercatum*

“ *Welliæ frequentantium, impensis Gulielmi Knight,*

“ *Episcopi, et Richardi Woolman, hujus ecclesiæ*

“ *Cathedralis olim Decani, hic locus erectus est.*

“ *Laus Deo, pax vivis, requies defunctis. Amen.*

“ *A.D. 1542.*” Near the site of this cross stands the city conduit, the water of which is derived by leaden pipes from an aqueduct, built by Bishop Beckington near the source of St. Andrew’s well, between the Cathedral and the Palace. This conduit which is of an hexagonal shape, embellished with Gothic niches, roses, &c. and crowned with a conical roof, was also erected at the expence of Bishop Beckington, for which service, the burgesses of Wells once a year paid a solemn visit to his tomb, and offered up their prayers for his soul.* The same worthy Prelate, whose munificence will ever be recorded by this city and bishopric, adorned the north-side of the same area, which, from him, has been sometimes called Beckington-square, with a row of twelve

* *Lel. Itin. ii. 70. Excerpt. e Registr. Wellen.*

uniform houses of stone, for the habitation of as many priests, (but which are now inhabited by the laity,) and at the eastern extremity thereof, built a gateway communicating to the Cathedral close, whereon remain his arms sculptured in the stone, viz, on a fesse a mitre with labels expanded between three bucks' heads, cabossed in chief, and as many pheons in base, together with his device, a flaming beacon with a tun. Near this, in front of the street, and thence leading to the Palace, is another gateway, erected likewise by Bishop Beckington, who intended to have rebuilt the whole area, and in the south-east angle is the town-hall and market-house, a plain but commodious building of recent construction. The markets are on Wednesday and Saturday.

“ The city was first incorporated by Reginald Fitz-Joceline, in the time of Richard I. and afterwards the charter was confirmed by King John I who, in the 8th. year of his reign, erected the city into a free borough, and granted the citizens a free market on Sundays, and a fair on the feast of St. Andrew and the eight following days; on St. Catherine's day; the invention of the Holy Cross; and the morrow of St. John the *Baptist. It was then stiled the *master and commonalty of the borough of Wells*; but 19 July, 31 Eliz. it was re-incorporated by the name of *mayor, masters, and burgesses of the city of Wells*, and was to consist of a mayor, recorder, and seven masters, a common clerk, and sixteen common council men; whereof the mayor, recorder, and one of the masters, to be justices of the peace in the said corporation; and the mayor and recorder to be of the

* Cart. Antiq. Harl. MS. 6598.

quorum. From 26 Edward I, the city has sent members to parliament, who, 2 Henry V. were chosen in the county-court ; but 12 and 17 Edward IV. by the mayor and commonalty. The city arms are, *Per fesse argent and vert*, a tree proper issuant from the fesse line ; in base three wells, two and one, masoned, *gules*.

“ This city is indebted for its origin, to the religious zeal of Ina, King of the West-Saxons, who, in the year of our Lord 704, founded here a Collegiate-Church, which he dedicated to the honor of St. Andrew the Apostle, whose sacred stream invited him to this spot of solitude and retirement. Sixty-two years after, viz. A.D. 766, Kineulf, successor of Sigebert in the West-Saxon territories, gave, for the support and maintenance of the clergy here established, who, at first, were only four in number, eleven manses or farms, situated near the river Welwe, and contiguous to the valley of †Asancomb ; in which state this little seminary subsisted, till the year 905, when several Bishops having been consecrated by Plegmund, Archbishop of Canterbury, in pursuance of an edict issued by King Edward the Elder, whose territories, deranged and confused by intestine wars and foreign incursions, had, in a manner, consigned to oblivion the small remains of religion, which the pious Alfred had, with so much difficulty, endeavoured to glean from the barbarity of ages, and recover to its united states ; one of them was appointed over King Ina’s College, at Wells, and the province of Somerset was assigned to him for his diocese and seat of jurisdiction. This was Aldhelm.” ‡

† Cart. Reg. Cynewlf. ap. Godwin de Præsul. 363.

‡ Collinson’s Hist. Somers. vol. iii. p. 375.

TABLES

OF

The Bishops of Bath and Wells,

- IN THE ORDER OF SUCCESSION
- ALPHABETICAL LIST OF ROMAN-CATHOLIC BISHOPS
- DITTO ————— PROTESTANTS
- DITTO ————— CATHOLICS & PROTESTANTS
- CHRONOLOGICAL LIST OF DITTO
- LIST FROM NICOLAS'S SYNOPSIS OF THE PEERAGE OF
ENGLAND
- ARMS OF THE SAME FROM THE REIGN OF EDWARD II.
- ENGRAVED PORTRAITS OF THE BISHOPS.

Bishops of Bath and Wells in the order of Succession.
BISHOPS OF WELLS.

	Names.	Suc. A.D.	Buried at	Died A.D.
1	Adelm or Athelm, trans. to Canterbury 915	905	Canterbury	924
2	Wlfelm trans. to Canterbury 924	915		
3	Elfege	924		
4	Wulfhelm II.			
5	Brigthelm trans. to Canterbury 959	958	Wells	973
6	Kineward	974	Ditto	985
7	Sigar			995
8	Alwyn	997	Wells	
9	Burwold.	1005	Ditto	
10	Leoning	1012		
11	Ethelwin	1013		
12	Brithwin.	1021		
13	Merewith.	1027	Glastonbury	1034
14	Dudoca.	1031	Wells	1058
15	Giso.	1059	Ditto	1087
16	John de Villula.	1088		
17	Godefrid.	1123	Bath	
18	Robert.	1135	Ditto	
19	Fitz-Jocelyn. trans. to Canterbury 1191	1174	Ditto	1191
20	Savaric	1192	Ditto	
21	Jocelin.	1206	Wells	
22	Roger.	1244	Bath	

WELLS UNITED TO BATH.

23	William Bucton, or Button, the 1st.	1248	Wells	1264
24	Walter Giffard. translated to York 1266	1264		1279
25	William Bucton, or Button, the 2nd.	1267	Wells	1274
26	Robert Burnell.	1275	Ditto	1292
27	William Marsh.	1293	Ditto	1302
28	Walter Haselshaw.	1302	Ditto	1308
29	John Drokensford.	1309	Ditto	1329
30	Ralph of Shrewsbury.	1329	Ditto	1363
31	John Barnet translated to Ely 1366	1363	Bp's. Hatfield, Herts	1373
32	John Harewell.	1366	Wells	1386
33	Walter Skirlaw. translated to Durham 1388	1386	Durham Cath.	1406
34	Ralph Ergham.	1388	Ditto	1401

**Bishops of Bath and Wells in the order of Succession,
continued.**

	Names.	Suc. A.D.	Buried at	Died A.D.
35	Henry Bowet..... translated to York 1407	1401	York Cath	1423
36	Nicholas Bubwith.....	1407	Wells	1424
37	John Stafford..... trans. to Canterbury 1443	1425	Cant. Cath.	1452
38	Thomas of Bekinton.....	1443	Wells	1464
39	Robert Stillington.....	1465	Ditto	1491
40	Richard Fox..... translated to Durham 1494	1491	Winch. Cath	1528
41	Oliver King.....	1495	Qy. Windsor	1503
42	Hadrian de Castello..... [CARDINAL] deprived 1518	1504	Abroad, the place uncertain	
43	Thomas Wolsey..... [CARDINAL] resigned 1523	1518	Leicester Abbey	1530
44	John Clerk.....	1523	Minorities, London	1540
45	William Knight.....	1541	Wells	1547
46	William Barlow..... deprived 1553. Translated to Chichester 1559	1548	Chichester Cathedral	1569
47	Gilbert Bourne.....	1554	Silverton, Co. Devon	1569

PROTESTANT BISHOPS.

48	Gilbert Berkeley.....	1559	Wells	1581
49	Thomas Godwin.....	1584	Oakingham	1590
50	John Still.....	1592	Wells	1607
51	James Mountagu..... trans. to Winchester 1616	1608	Bath Abbey	1618
52	Arthur Lake.....	1616	Wells	1626
53	William Laud..... trans. to Canterbury	1626	St. John's Col. Oxford	1644
54	Leonard Mawe.....	1628	Chiswick	1628
55	Walter Curle..... trans. to Winchester 1632	1629	Soberston, Hants	1650
56	William Piers.....	1632	Walthamstow	1670
57	Robert Creighton.....	1670	Wells	1672
58	Peter Mews..... trans. to Winchester 1684	1672	Winch. Cath.	1706
59	Thomas Ken.....	1684	Frome	1710
60	Richard Kidder.....	1691	Wells	1703
61	George Hooper.....	1703	Ditto	1727
62	John Wyune..... (Here ends Godwyn.)	1727		1743
63	Edward Willes.....	1744		1773
64	Charles Moss.....	1774		1802
65	Richard Beadon.....	1802	Wells	1823
66	GEORGE HENRY LAW.....	1824		

Alphabetical List of Roman-Catholic Bishops of Bath and Wells.

Names.	Suc. A.D.	Buried at	Died A.D.
Adelm, or Athelm	905	Canterbury	924
translated to Canterbury 915			
Alwyn	997	Wells	
Barlow William	1547-9	Ditto	1569
Barnet John	1363	Hatfield, Herts	1373
translated to Ely 1365-6			
Bekington Thomas	1443	Wells	1464
Bitton William, the 1st . . .	1247	Ditto	1264
Bitton William, the 2nd . . .	1266-7	Ditto	1274
nephew of the former			
Bowet Henry	1401	York-Minster	1423
translated to York 1407			
Brighthelm	958		973
translated to Canterbury 959			
Brithwyn	1021		
Bubbewith Nicholas	1408	Wells	1424
Burnel Robert	1274	Ditto	1292
Burwold	1005	Ditto	
Castello Adrian de	1504-5	Abroad	Sat till 1518. Period of decease unknown
Clerk John	1523	Minories, Lond	1540
Drozensford John de	1309	Wells	1328-9
Duduco, alias Bodeca	1031	Ditto	1058
Elphege, or Elfeth	924		
Erghum Ralph	1388	Wells	1401
Ethelwine	1013		
Fitz-Joceline Reginald	1174	Bath	1191
translated to Canterbury 1191.			
Son of Joceline, Bishop of Salisbury			
Fox Richard	1490	Winch. Cath.	1528
translated to Durham 1494,			
thence to Winchester 1502			
Giffard Walter	1264	St. Peter's York	1278-9
translated to York 1265			
Giso	1059	Wells	1087
Godfrey	1123	Bath	1135
Harewell John	1366	Wells	1386
Haselshaw Walter	1302	Ditto	1309-11
Kineward	973		984

Alphabetical List of Roman-Catholic Bishops of Bath and Wells, continued.

Names.	Suc. A.D.	Buried at	Died A.D
King Oliver	1495	Windsor	1503
Knight William.....	1541	Wells	1547
Living, or Leoning, or Liunig, or Lifwing, sur- named Elstan	1008		1020
trans. to Canterbury 1012 or 13			
Marchia Wm. de, or Marsh	1292	Wells	1302
Merewith.....	1025		
Robert.....	1136	Bath	1165
Roger	1244	Ditto	1247
Savarik.....	1192	Ditto	1205
Shrewsbury Ralph of.....	1329	Wells	1363
Sigar.....	985		995
Skirlaw Walter	1386		1406
translated to Durham 1388			
Stafford John.....	1425	Canterbury	1452
translated to Canterbury 1443			
Stillington Robert.....	1466	Wells	1491
Villula John de	1088	Bath	1122
Wells Joceline de	1206	Wells	1242
Wolsey Thomas.....	1518	Leicester Abb.	1530
trans. to Durham 1522-3, &c.			
Wulfhelme the 1st	915	Canterbury	934
translated to Canterbury 924			
Wulfhelme the 2nd.....	942		

Alphabetical List of Protestant Bishops of Bath and Wells.

Names.	Suc. A.D.	Buried at	Died A.D.
Beadon Richard.....	1802	Wells	1823
Berkeley Gilbert.....	1560	Ditto	1581
Bourne Gilbert.....	1554	Silverton, Dev.	1569
Creighton Robert.....	1670	Wells	1672
Curle Walter	1629	Soberton, Hants	1650
translated to Winchester 1632			
Godwin Thomas.....	1584	Oakingham, Berks	1590
Hooper George.....	1703	Wells	1727
Ken Thomas.....	1684	Frome	1710
Kidder Richard.....	1691	Wells	1703
Lake Arthur.....	1616	Ditto	1626
Laud William.....	1626	First in All Saints, Barking, and afterwards St. John's Col. Oxf.	1644
translated to London 1628, and Canterbury 1633			
LAW GEORGE HENRY	1824		
Mawe Leonard.....	1628	Chiswick	1628
Mews Peter.....	1672	Winchester	1706
translated to Winchester 1684			
Moss Charles.....	1774		1802
Mountagu James.....	1608	Bath Abbey	1618
translated to Winchester 1616			
Piers William.....	1632	Walthamstow	1670
Still John.....	1592	Wells	1607
Willes Edward.....	1743		1773
Wynne John.....	1727		1743

**Alphabetical List of the Bishops of Bath and Wells,
Roman-Catholic and Protestant promiscuously.**

Names.	Succeeded	Buried at	Died.
Adelm, or Athelm.	905	Canterbury	924
translated to Canterbury 915			
Alwyn.	997	Wells	
Barlow William.	1547-9	Ditto	1569
Barnet John.	1363	Hatfield, Herts	1373
translated to Ely 1365 or 6			
Beadon Richard.	1802	Wells	1823
Bekington Thomas.	1443	Ditto	1464
Berkeley Gilbert.	1560	Ditto	1581
Bitton William, the 1st. . . .	1247	Ditto	1264
Bitton William, the 2nd. . . .	1266-7	Ditto	1274
nephew of the former			
Bourne Gilbert.	1554	Silverton, Dev.	1569
Bowet Henry.	1401	York-Minster	1423
translated to York 1407			
Brighthelm.	958		973
translated to Canterbury 959			
Brithwyn.	1021		
Bubbewith Nicholas.	1408	Wells	1424
Burnell Robert.	1274	Ditto	1292
Burwold.	1005	Ditto	
Castello Adrian de.	1504-5	Abroad	Sat till 1518. Period of decease unknown
Cardinal of St. Chrysogonus			
Clerk John.	1523	Minorities, Lond	1540
Creighton Robert.	1670	Wells	1672
Curle Walter.	1629	Soberton, Hauts	1650
translated to Winchester 1632			
Drokensford John of	1309	Wells	1328-9
Dudoco, alias Bodeca	1031	Ditto	1508
Elphege.	924		
Ergham Ralph.	1388	Wells	1401
Ethelwine.	1013		
Fitz-Joceline Reginald.	1174	Bath	1191
translated to Canterbury 1191.			
Son of Joceline, Bp. of Salisbury			
Fox Richard.	1490	Winch. Cath.	1528
translated to Durham 1494, thence to Winchester			
Gifford Walter.	1264	St. Peter's, York	1278-9
translated to York 1265			
Giso.	1059	Wells	1087
Godfrey.	1123	Bath	1135
Godwin Thomas.	1584	Oakingham, Berks	1590
Harewell John.	1366	Wells	1386

Alphabetical List of the Bishops of Bath and Wells,
Roman-Catholic and Protestant promiscuously, continued.

Names.	Succeeded	Buried at	Died.
Haselshaw Walter.....	1302	Wells	1309-11
Hooper George.....	1703	Ditto	1727
Ken Thomas.....	1684	Frome	1710
Kidder Richard.....	1691	Wells	1703
King Oliver.....	1495	Windsor	1503
Knight William.....	1541	Wells	1547
Lake Arthur.....	1616	Ditto	1626
Laud William..... translated to London 1628, and Cauterbury 1633	1626	First in All Saint's, Barking, & after- wards St. John's College, Oxford	1644
LAW GEORGE HENRY	1824		
Living or Leoning, or Liunig, or Lifwing, surnamed Elstan translated to Canterbury 1012-3	1008		1020
Marsh, or Marchia Wm. de	1292	Wells	1302
Mawe Leonard.....	1628	Chiswick	1628
Merewith.....	1025		
Mews Peter..... translated to Winchester 1684	1672	Winchester	1706
Moss Charles.....	1774		1802
Mountagu James..... translated to Winchester 1616	1608	Bath Abbey	1618
Piers William.....	1632	Walthamstow	1670
Robert.....	1136	Bath	1165
Roger.....	1244	Ditto	1247
Savarick.....	1192	Ditto	1205
Shrewsbury Ralph of.....	1329	Wells	1363
Sigar.....	985		995
Skirlaw Walter..... translated to Durham 1388	1386		1406
Stafford John..... translated to Canterbury 1443	1425	Canterbury	1452
Still John.....	1592	Wells	1607
Stillington Robert.....	1466	Ditto	1491
Villula John de.....	1088	Bath	1122
Wells Joceline de.....	1206	Wells	1242
Willes Edward.....	1743		1773
Wolsey Thomas..... translated to Durham 1522, &c.	1518	Leicester Abbey	1530
Wulthelme the 1st..... translated to Canterbury 924	915	Canterbury	934
Wulthelme the 2nd.....	942		
Wynne John.....	1727		1743

A Chronological Catalogue of the Bishops of Bath and Wells.

From an old MS. book penes the present Bishop.

The King's Name and Year	The Bishops' Names.	What year he began.	What year he died, or was removed.	How long he sat. years.	No. of Bishops.	Who, and from whence he came.
King Edward the Elder. 5 ^o	Adelmus, alias Athelmus.	905	915 to Canterbury	10	1	Abbot of Glastonbury.
Edward the Elder. 15 ^o	Wifelimus, alias Wlfhelmus.	915	924 to Canterbury	9	2	
Athelstane. 1 ^o	Elseth, alias Elfegus.	924			3	
	Wulfhelmus II.				4	
Edwin. 4 ^o	Brithelmus.	958	959 elected, but not admitted to Canterbury; died 973	15	5	A Monk of Glaston.
St. Edgar. 16	Kinewardus alias Kinewaldus.	974	985	11	6	Abbot of Middleton.
Ethelred. 7 ^o	Sigarus.	985	995	10	7	Abbot of Glaston
17 ^o	Alwynus, alias Adelwinus.	995			8	
Ethelred.	Burwoldus.				9	Illius nomine Inscriptum Monumentum visitur ab Australi parte chori Wellen.
Ethelred. 24 ^o	Leoningus, alias Livingus.	1002	1013 to Canterbury	11	10	
Ethelred.	Ethelwinus.				11	
	Brithwinus.				12	
	Merewith.				13	Abbot of Glaston
Canutus. 14 ^o	Dudoco, alias Bodeca.	1031	1058	27	14	A Saxon or Lorrainer. His Monument the uppermost in the south part of the aisle of the choir.

Chronological Catalogue continued.

The King's Name and year.	The Bishops' Names.	What year he began.	What year he died, or was removed.	How long he sat. years.	No. of Bishops.	Who, and from whence he came.
Edward the Confessor. 15 ^o	Giso.	1060	1008	28	15	A Lorrainer. Buried on the north side of the choir where the high altar then stood.
William II. 2 ^o	Johes de Villula.	1088	1122	34	16	Born at Tours, in France. A Physician.
Henry I. 24 ^o	Godefridus.	1123	1135	12	17	A German. Chancellor of England. Buried at Bath.
Stephen. 1 ^o	Robertus.	1136	1165	29	18	A Norman. Monk of Lewes. Buried at Bath.
Henry II. 20 ^o	Nine years vacancy. Reginald Fitz-Joceline.	1174	1191 to Canterbury	17	19	Archdeacon of Sarum. Buried at Bath.
Richard I. 4 ^o	Savaricus.	1192	1205	13	20	Archdeacon of Northampton. Treasurer of Sarum. Buried at Bath.
John. 7 ^o	Joceline of Wells.	1205	1242	37	21	Canon of Wells. Buried in the middle of the choir.
Henry III. 28 ^o	Two years vacancy. Roger.	1244	1247	3	22	Chantor of Sarum Buried at Bath.
31 ^o	Wm. Bitton, alias Button	1247	1264	17	23	Sub-dean and Archdeacon of Wells. Chancellor and Treasurer of England. Buried in the middle of St. Mary's Chapel.
49 ^o	Walter Gifford.	1264	1266 to York	2	24	Canon of Wells. The Pope's Chaplain. Treasurer and Chancellor of England.

Chronological Catalogue continued.

The King's Name and year.	The Bishops' Names.	What year he began.	What year he died, or was removed.	How long he sat. years.	No. of Bishops.	Who, and from whence he came.
Henry III. 51 ^o	William Button, 2nd.	1267	1274	7	25	Archdeacon of Wells. Buried between two columns on the south part of the choir.
Edward I. 3 ^o	Robert Burnell.	1274	1292	18	26	Nephew to Lord Burnell. Treasurer and Chancellor of England. Buried in the nave of the Church, near the pulpit.
21 ^o	William of Marsch.	1292	1302	10	27	Treasurer of England. Buried in the wall of the cross aisle, near the door into the cloister.
30 ^o	Walter Hazelshaw.	1302	1310	8	28	Dean of Wells. Buried near Bubwith's Chapel.
Edward II. 3 ^o	John Drokensford.	1310	1329	19	29	Master of the Wardrobe. Lord Keeper and Treasurer, and god-father to Edward III. Buried in St. Catherine's Chapel, on the right of St. Mary's.
Edward III. 3 ^o	Ralph of Shrewsbury.	1329	1363	34	30	
37 ^o	John Barnet.	1363	1366 to Ely.	3	31	Archdeacon of London, Lord Treasurer, and Bishop of Worcester.
41 ^o	John Harewell.	1366	1386	20	32	Chaplain to the Black Prince and Chancellor of Gascoine. Buried near the vestry.
Richard II. 10 ^o	Walter Skirlaw.	1386	1388 to Durham.	2	33	L.L.D. Bishop of Coventry and Litchfield.

Chronological Catalogue continued.

The King's Name and year.	The Bishops' Names.	What year he began.	What year he died, or was removed.	How long he sat. years.	No. of Bishops.	Who, and from whence he came.
12 ^o	Ralph Ergham.	1388	1401	13	34	L.L.D. Bishop of Sarum. Buried on the north side near the great pulpit.
Henry IV. 3 ^o	Henry Bowett.	1401	1407 to York.	6	35	L.L.D. Canon of Wells.
10 ^o	Nicholas Bubwith.	1408	1424	16	36	Bishop of London Lord Treasurer. Then Bishop of Sarum.
Henry VI. 4 ^o	John Stafford.	1425	1443 to Canterbury.	18	37	Son of Lord Stafford. Dean of the Arches and of Wells.
22 ^o	Thomas of Beckington.	1443	1464	21	38	L.L.D. Dean of the Arches, Secretary of State, and Lord Privy Seal.
Edward IV. 2 ^o	Robert Stillington.	1465	1491	26	39	L.L.D. Archdeacon of Taunton, Lord Privy Seal, and Chancellor of England.
Henry VII. 7 ^o	Richard Fox.	1491	1494 to Durham.	3	40	Secretary of State Lord Privy Seal, and Bishop of Exon.
11 ^o	Oliver King.	1495	1503	8	41	Canon of Windsor Registrar of the Garter, Secretary of State, and Bishop of Exon.
21 ^o	Hadrian de Castello.	1505	1517 Resigned	12	42	Cardinal and Bishop of Hereford. An Italian.
Henry VIII. 10 ^o	Thomas Wolsey.	1517	1518 to Durham.	1	43	Cardinal and Bishop, only Commendatarius.
15 ^o	John Clerk. Five years vacancy.	1523	1540	17	44	Master of the Rolls.

Chronological Catalogue continued.

The King's Name and year.	The Bishops' Names.	What year he began.	What year he died, or was removed.	How long he sat. years.	No. of Bishops.	Who, and from whence he came.
33 ^o	William Knight.	1541	1547	6	45	L.L.D. and formerly of New College, Oxon. Buried by the Pulpit which he built.
Edward VI. 3 ^o	William Barlow.	1549	1553 Banished himself, and in 1558 to Chichester.		46	Bishop of St. Asaph, then of St David.
Mary 2 ^o	Gilbert Bourne.	1554	1558 Turned out.	4	47	Archdeacon of London and President of Wales.
Elizabeth 2 ^o	Gilbert Berkeley.	1559	1581	22	48	Of the ancient and noble family of the Berkeleys.
27 ^o	Three years vacancy. Thomas Godwin.	1584	1590	6	49	Of Magdalen College, Oxon. Then Dean of Christ-Church, Oxon. Then Canterbury.
35 ^o	Two years vacancy. John Still.	1592	1607	15	50	Master of Trinity Coll. Cambridge. Buried near the Communion Table.
James I. 6 ^o	James Mountague.	1608	1617 to Winchester.	9	51	Brother to Lord Mountague, of Boughton. First Master of Sidney Coll. Cambridge, Dean of Worcester, and of the King's Chapel.
15 ^o	Arthur Lake.	1617	1626	9	52	Warden of New College, Oxon. Dean of Worcester.
Charles I. 2 ^o	William Laud.	1626	1628 to London.	2	53	President of St. John's College, Oxon. Bishop of St. David.

Chronological Catalogue continued.

The King's Name and year.	The Bishops' Names.	What year he began.	What year he died, or was removed.	How long he sat. years.	No. of Bishops.	Who, and from whence he came.
Charles I. 4 ^o	Leonard Mawe.	1628	1629	1	54	Master of Peter-House, then of Trinity College, Cambridge.
6 ^o	Walter Curle.	1630	1632 to Winchester.	2	55	Bishop of Rochester.
8 ^o	William Pierce.	1632	1670	38	56	Canon of Christ-Church, Oxon, and Bishop of Peterborough,
Charles II. 22 ^o	Robert Creighton.	1670	1672	2	57	Greek Professor in Cambridge. Canon and Dean of Wells.
24 ^o <i>Here ends our Author's List</i> [EDIT.]	Peter Mews.	1672	1684 to Winchester.	12	58	Archdeacon of Berks, President of St. John's College, Oxon, and Dean of Rochester.
36 ^o	Thomas Ken.	1684	1690-1 Deprived.	6	59	D.D. Fellow of New College, Oxon.
James II.						
William and Mary. 3 ^o	Richard Kidder.	1691	1703 killed by the fall of a stack of chimnies in his palace.	12	60	Dean of Peterborough, and Rector of St. Martin, Outwich, London. Buried near the Communion Table.
Anne 2 ^o	George Hooper.	1704	1727 Died	23	61	Student of Christ Church, Oxon. Dean of Canterbury. Bishop of St. David. Buried in the south aisle of the choir.
George II. 1 ^o	John Wynu.	1727	1743 Died	16	62	Principal of Jesus College, Oxon. Margaret Professor and Bishop of St. Asaph.

Chronological Catalogue continued.

The King's Name and year.	The Bishops' Names	What year he began.	What year he died, or was removed.	How long he sat. years.	No. of Bishops.	Who, and from whence he came.
16o	Edward Willes.	1743	1774 Died	31	63	Dean of Lincoln. Bishop of St. David's. King's Decipherer.
George III.	Charles Moss.	1774	1802 Died	28	64	D.D. Rector of St. George's, Hanover-square; London. Canon of Sarum, Bishop of St. David's.
Ditto	Richard Beadon.	1802	1824 Died	22	65	Bishop of Gloucester.
George IV.	GEO.-HENRY LAW.	1824			66	Bishop of Chester

Bishops of Bath and Wells,

From Nicolas's Synopsis of the Peerage of England, vol. ii. p. 829.

Year.

1088. John de Villula, a Frenchman. Succeeded in 1088 ;
ob. 29 Dec. 1122.
1123. Godfrey, Chancellor to the Queen. Consecrated in
1135 or 1136 ; ob. 1165.
1136. Robert, Monk of Lewes, in Sussex. Succeeded in
1135 or 1136 ; ob. 1165.

The See vacant Eight Years and Eight Months.

1174. Reginald Fitz-Joceline. Consecrated in 1174,
translated to Canterbury in 1191, but died
before his translation could be perfected.
1192. Savaricus, Archdeacon of Northampton and Abbot of
Glastonbury ; whither he removed the Bishopric.
Consecrated 29 Sept. 1192 ; ob. 8 Aug. 1205.
- Josceline, Canon of Wells, called Josceline de Welles.
Consecrated 28 May, 1206 ; ob. 19 Nov. 1242.

The See vacant Two Years.

1244. Roger, Chanter of Salisbury. Consecrated 11 Sept.
1244 ; ob. 13 Jan. 1247.
1247. William Bitton, or Button 1st. Archdeacon of Wells.
Elected 4 May 1247 ; ob. 1264.
1264. Walter Giffard, Canon of Wells, Lord Chancellor.
Elected 22 May, 1264. Translated to York in
1266.
1267. William Bitton, or Button 2nd. Archdeacon of Wells.
Appointed 4 March, 1266 ; ob. Nov. 1274.

Year.

1274. Robert Burnell, Archdeacon of York, Lord Chancellor, and Lord Treasurer. Elected 23 Jan. 1274 ; ob. 25 October, 1292.
1293. William de Marchia, Dean of St. Martin's, Lord Treasurer. Elected 30 January, 1293 ; ob. June, 1302.
1302. Walter Haselshaw, Dean of Wells. Appointed 12 September, 1302 ; ob. 1309.
1310. John de Drokenesford, Keeper of the King's Wardrobe, and Deputy to the Lord Treasurer. Appointed 15 May, 1309 ; ob. 8 May, 1329.
1329. Ralph de Shrewsbury. Elected 2 June, 1329 ; ob. 14 Aug. 1363.
1363. John Barnet. Translated from Worcester 24 Nov. 1363 ; Lord Treasurer. Translated to Ely in 1366.
1366. John Harewell, Chancellor of Gascoigne, Chaplain to the Black Prince. Consecrated 7 May, 1366 ; ob. July, 1386.
1368. Walter Skirlaw. Translated from Litchfield and Coventry in 1386 ; translated to Durham in 1388.
1388. Ralph Erghum. Translated from Salisbury 14 Sept. 1388 ; ob. 10 April, 1401.
1401. Richard Clifford was elected to this See, but before Consecration was removed to Worcester.
1402. Henry Bowet, Canon of Wells. Appointed 19 Aug. 1401 ; translated to York, 1 December, 1407.
1408. Nicholas Bubbewith. Translated from Salisbury 1 April, 1408 ; ob. 27 October, 1424.
1425. John Stafford, Dean of Wells, Lord Treasurer. Appointed 12 May, 1425 ; translated to Canterbury 23 Aug. 1443.

Year.

1443. Thomas Beckington, Warden of New College, Oxford, Keeper of the Privy Seal. Appointed 24 Sept. 1443 ; ob. 14 Jan. 1464.
 Io. Phreas elected, but died before Consecration.
1466. Robert Stillington, Archdeacon of Taunton, Lord Chancellor. Appointed 26 Jan. 1466 ; ob. May, 1491.
1491. Richard Fox. Translated from Exeter 8 Feb. 1491 ; translated to Durham in 1495.
1495. Oliver King. Translated from Exeter 6 Nov. 1495 ; ob. Sept. 1503.
1505. Adrian de Castello, CARDINAL. Translated from Hereford 13 October, 1504. Deposed by Pope Leo for a conspiracy, in 1518.
1518. Thomas Wolsey, CARDINAL, Archbishop of York. Nominated 28 Aug. 1518, but was never consecrated ; he appears to have held this See *in commendam* ; Lord Chancellor ; resigned this Bishopric in 1522.
1523. John Clerk, Master of the Rolls, Dean of Windsor. Nominated 2 May, 1523 ; ob. 3 January, 1540.
1541. William Knight, Secretary of State, Prebendary of St. Paul's. Consecrated 29 May, 1541 ; ob. 29 September, 1547.
1548. William Barlow. Translated from St. David's 3 February, 1548 ; deprived by Queen Mary in 1553.
1554. Gilbert Bourn, Prebendary of St. Paul's, Lord President of Wales. Elected 28 March, 1554 ; ob. 10 September, 1560.
1560. Gilbert Berkeley. Elected 29 January, 1560 ; ob. 2 November, 1581.

The See vacant nearly Three Years.

Year.

1584. Thomas Godwin, Dean of Canterbury. Elected 10 August, 1584; ob. 19 November, 1590, æt. 73.

The See vacant Two Years.

1592. John Still, Master of Trinity College, Cambridge, and Prebendary of Westminster. Elected 23 January, 1592; ob. 26 February, 1607.
1608. James Mountague, Dean of Worcester. Elected 29 March, 1608; translated to Winchester 4 Oct. 1616.
1616. Arthur Lake, Dean of Worcester, and Master of St. Cross. Elected 17 October, 1616; ob. 4 May, 1626.
1626. William Laud. Translated from St. David's 20 June, 1626; translated to London in July, 1628.
1628. Leonard Mawe, Master of Trinity College, Cambridge. Elected 24 July, 1626; ob. 3 Sept. 1629.
1629. Walter Curle. Translated from Rochester 29 Oct. 1629; translated to Winchester in 1632.
1632. William Pierce. Translated from Peterborough 26 November, 1632; ob. April, 1670.
1670. Robert Creighton, Dean of Wells. Elected 25 May, 1670; ob. 21 November, 1672, æt. 79.
1672. Peter Mews, Dean of Rochester. Elected 19 Dec. 1672; translated to Winchester 22 November, 1684.
1685. Thomas Ken, Prebendary of Winchester. Consecrated 25 January, 1685; deprived for not taking the Oaths to King William and Queen Mary, 1 February 1691.
1691. Richard Kidder, Dean of Peterborough. Nominated 13 June, 1691; ob. 26 November, 1703.
1703. George Hooper. Translated from St. Asaph 14 March, 1703; ob. 1727.

Year.

1727. John Wynne. Translated from St. Asaph 1727 ;
ob. 1743.
1743. Edward Willes. Translated from St. David's 1743 ;
ob. 1774.
1774. Charles Moss. Translated from St. David's 1774 ;
ob. 1802.
1802. Richard Beadon. Translated from Gloucester 1802 ;
ob. 1824.
1824. GEORGE HENRY LAW. Translated from Chester
1824. PRESENT Lord Bishop of Bath and Wells.

Arms of the Bishops of Bath and Wells,
From the Herald's College, from the Reign of Edward II.

Names of Bishops.	Suc. A D.	Arms.
John de Drokenford.	1309	Quarterly, Azure and Or, four pastoral staves counter-changed.
Ralph of Shrewsbury.	1329	(Family not known.)
John Barnet.....	1363	Argent, a Saltire, and in chief a Leopard's face, Sable.
Translated from Worcester and afterwards to Ely 1366, ob. 1373. Buried there.		
John Harewell.....	1366	Argent on a Fess, nebulée Sable, three Hares' heads coupéd Or.
Walter Skirlaw.....	1386	Argent, three pallets interlacing three barrulets.
Trans. to Durham 1388		
Ralph Erghum.....	1388	None.
Translated hither from Salisbury.		
Henry Bowet.....	1401	Argent, 3 Bucks' heads caboshed, Sable.
Translated to York		
Nicholas Bubwith....	1408	Argent, a Fess dancettée between two Chaplets, Sable.
John Stafford.....	1425	Or, on a Cheveron Gules, a Mitre Argent, all within a bordure engrailed Sable.
Translated to Canterbury		
Thomas Bekyngton..	1443	Argent on a Fess Azure, a Mitre Or, in chief three Bucks' heads caboshed Gules, attired of the third, in base, three Pheons, Sable.
Robert Stillington....	1466	Gules on a Fess between three Leopards' faces, Argent, three fleurs-de-lis Sable.
Richard Fox.....	1491	Azure, a Pelican vulning herself, Or, within a bordure of the last, a canton ermine.
Translated to Durham		
Oliver King.....	1495	Per Fess, Gules, and Argent, three Roses counterchanged.
Had been Bishop of Exon.		
Adrian de Castello...	1504	Not known.
Had been Bishop of Hereford.		
Thomas Wolsey.....	1518	Sable on a Cross engrailed Argent, a Lion passant Gules between four Leopards' faces Azure, on a Chief Or, a Rose of the Third between two Cornish Choughs proper.
Cardinal.		
John Clerk.....	1523	
William Knight.....	1541	Per Fess, Or, and Argent, a Rose irradiated Gules, therefrom issuant two Grifons' heads addorsed Sable.
William Barlow.....	1547	Argent on a Cheveron engrailed between three Crosses Moline, Sable, two Lions passant of the field.
Had been Bishop of St. David's.		
Gilbert Bourn.....	1554	Argent a Cheveron Gules between three Lions rampant, Sable a Chief Erminois.

Arms of the Bishops of Bath and Wells continued.
PROTESTANT BISHOPS.

Names of Bishops.	Suc. A.D.	Arms.
Gilbert Berkeley	1559-60	Said to have been of the noble Family, but his name does not occur in the Pedigree.
Thomas Godwin	1584	Or, three Lions passant, two and one sable, on a cauton of the last three bezants.
John Still	1592	Sable guttée d'eau, three Roses Argent.
James Mountagu translated to Winton.	1608	Quarterly, 1st. and 4th. Mountagu. Argent, three Lozenges conjoined in fess Gules (a Martlet for difference). 2nd. and 3rd. Mounthermer. Or, an Eagle displayed vert, within a bordure of the last.
Arthur Lake	1616	Sable, a bend between six Cross Crosslets, fitchee Argent.
William Laud translated to Canterbury.	1626	Sable, on a Cheveron between three Estoiles pierced, Or. three Crosses patées, fichées Gules.
Leonard Mawe	1628	Azure, two Bars ermine, between six Martlets; three, two, and one, Or.
Walter Curle translated to Winton.	1629	Vest, a Cheveron engrailed, Or.
William Peirs Had been Bishop of Peterborough.	1632	None.
Robert Creighton	1670	Ermine, a Lion rampant. Azure, (Monument in St. John's Chapel, Wells.)
Peter Mews translated to Winton.	1672	Paly of six Argent and Azure, on a Chief Gules; three Crosses formées of the first.
Thomas Ken	1684	Ermine, three Crescents. Gules.
Richard Kidder	1691	None.
George Hooper	1703	None.
John Wynne Had been Bishop of St. Asaph.	1727	None.
Edward Willes translated from St. David's	1743	Argent, a Cheveron, Sable, between three Mulletts. Gules.
Charles Moss translated from St. David's	1774	Ermine, a Cross patée, Sable, charged with a Bezant.
Richard Beadon	1802	Sable, 3 Lions passant, Ermine, with Human Faces in profile, proper between 4 Crosses patées in pale, Argent.
GEORGE HENRY LAW.		

Arms of the See of Bath and Wells.

The ARMS of the SEE are now thus blazoned:—*Azure*, a Saltire quarterly quartered, *Or*, and *Argent*.—See Heylyn's *Help to History*, p. 79. &c. But, properly speaking, these are the armorial ensigns of the *separate* See of WELLS : the Saltire being in fact the cross of St. Andrew, the Patron Saint of the Church of Wells

In the noble Crypt at Wells Palace, so judiciously brought into notice, and appropriately furnished with local and other antiquities by the present Bishop, I find a mural shield, the blazon of which is as follows:—A Saltire surmounted by a Crozier between two Keys on the dexter, and a Sword on the Sinister, impaling a Pelican in her Nest vulning herself.* These latter are the Arms of Bishop Fox, who was translated to Bath and Wells from Exeter, in 1491; but the dexter division of the shield is composed of the Arms of the See of WELLS, (the Saltire) combined with the Arms ascribed to the PRIORY OF BATH, though with some little variation.

I find the ARMS of the PRIORY OF BATH set forth in some ancient MSS. in three several forms:—1^o “*Azure*, a Crozier *Argent*, surmounting two Keys in Saltire *Or*.”—2^o “*Azure*, a Sword *Argent*, surmounting two Keys in

* A wood cut of the Arms of the See of Wells and of the Priory of Bath conjointly blazoned and impaling LAW, will be found prefixed to the Life of the present Bishop in this work.

Saltire *Or*," impaling the Arms of "Lord Wylliam Byrde Prior,"—and 3^d. "*Azure*, a Sword *Argent*, surmounting two Keys in Saltire *Or* between four Bezants," impaling the Arms of "Lord Thomas Gybbys Prior."

With regard to the mode of marshalling the two Coats of Bath and Wells, as applicable separately to the respective Sees, I find, with the exception of the above instance of their being conjointly marshalled by Bishop Fox, no satisfactory authority. Nor do I meet with any authority in the Heralds' College, to shew what were the Arms, if any, ascribed to each of the Sees before their union; which took place at so remote a period, that I should feel considerable doubt whether any evidence could be adduced to shew that any bearings, in the nature of armorial ensigns, were, at that time, in use by the Hierarchy of the country.

Engraved Portraits of the Bishops of Bath and Wells.

RICHARD FOX.—1. *Vertue*, sc. 1723, from Johannes Corvus; in Fiddes' "Life of Cardinal Wolsey."—2. *G. Glover*, sc.—3. *Sturt*, sc.—4. *J. Faber*, sc. large 4to. mezz.—5. A small oval, for Knight's "Life of Erasmus."

THOMAS WOLSEY.—1. *Faber*, sc. from Holbein 4to. mezz; with the Label "Ego et meus Rex," 4to.—2. *Elstracke*, sc. 4to.—3. *D. Loggan*, sc.—4. "In Holland's Heroologia," 8vo.—5. *W. Marshall*, sc. in "Fuller's Holy State."—5. *P. Fourdrinier*, sc. half length, in Fiddes' "Life of Wolsey.—6. *Houbraken*, sc. in Birch's "Lives of Illustrious Persons."—7. *Des Rochers*, sc. 4to.—8. *Vertue*, sc. small oval, inscribed C. W.—9. *De. Larmessin*, sc.—10. *Sheppard*, sc. folio.—11. *R. White*, sc. folio.

JOHN STILL.—*J. Jones*, sc. 1789, from a Portrait at Cambridge University; sm. mezz. A folio also in Sir Richard Hoare's History of the hundred of Mere, Wilts.

JAMES MONTAGU.—*Elstracke*, sc.—*S. Pass*, sc.—*Holland*, exc. sm. folio.—In "Heroologia," 8vo.—A copy in Boissard.

ARTHUR LAKE.—*Payne*, sc. prefixed to his "Works," 1629, folio.—*W. Hollar*, sc. prefixed to his "Sermons," 1641, 4to.—A copy in Boissard, 4to.

WILLIAM LAUD.—*W. Hollar*, sc. from Vandyck, 1640; 4to.—*D. Loggan*, sc. from the same, large half sheet.—*Vertue*, sc. from the same. One of the set of

Loyalists.—*Burghers*, sc. in the Frontispiece to the “Catalogue of the Bodleian Library.”—*W. Marshall*, sc. 12mo.—*Id.* sc. small ruling preface to Fuller’s “Argument against the Ecclesiastical Commissioners,” 1641.—*Picters*, sc. sm. 4to.—*White*, sc. folio.—*Sturt*, sc.—*Huybrechts*, sc. oval 8vo.—*Moncornet*, sc. 8vo.—*Watson*, sc. from a Portrait in the Houghton Collection.—*R. Dunkarton*, sc. mezz. 8vo.—*Andran*, sc. folio, with a view of his Execution, folio.—Scarce wood cut, representing Laud and Henry Burton, whole lengths. The Prelate is represented vomiting up his own Works, and Burton holding his head. Doggrel verses underneath.—Rare wood cut, with inscription, “only Canonical Prayers: no Afternoon Sermons,” 4to. Half length, with a view of his House in Broad-street, Reading, in Man’s “History of Reading,” 1816.

WALTER CURLE.—*T. Cecill*, sc. folio.—*M. Droeshout*, sc.

PETER MEWS.—*D. Loggan*, sc. folio. Two oval prints, without engraver’s name.

THOMAS KEN.—*Vertue*, sc. 8vo.—*Drapentier*, sc.—*White*, sc. among the seven Bishops.

RICHARD KIDDER.—*Clamp*, sc. 8vo.

GEORGE HOOPER.—*Smith*, sc. from *Kneller*, mezz.—*G. White*, sc. from *T. Hall*.—Noble remarks, that the mixture of mezzotinto with engraving, was first practised in this print.

EDWARD WILLES.—*Faber*, sc. from *T. Hudson*, mezz. folio.

RICHARD BEADON.—*Facius*, sc. folio.

GEORGE HENRY LAW.—*Meyer*, sc. from a painting by Sir W. Beechy, prefixed to this work.

BISHOPS

OF

Bath and Wells.

PART I.

ROMAN-CATHOLIC BISHOPS.

LIVES.

Bishops of Wells.

Of the early Bishops of Wells, we know little more than their succession.*

The authors of the *Rerum Anglicarum post Bedam*, p. 253, give the following list:—

- “ Athelmus. } ambo postea Cantuarienses
- “ Wifelmus. } Archiepiscopi.
- “ Elfeh.
- “ Wifelmus [*Quart.*]
- “ Brithelmus.
- “ Kinewardus.
- “ Sigarus.
- “ Elwinus.
- “ Liningus qui et Elstan, postea tempore regis
- “ Ethelredi post sanctissimum Elphegum Cantuariensis
- “ Archiepiscopus.
- “ Ethelwinus Abbas de Evesham postea ejectus.
- “ Brithwinus. Elwinus iterum reversus, et Brith-
- “ winus ejectus; itemque Elwino rejecto, Brithwinus
- “ reversus.
- “ Meruith, qui et Brithwi, natione Lotharingus,
- “ tempore Regis Edwardi et Willielmi magni. Omnes
- “ hi sedes suas Wellis habuerunt in ecclesia Sancti
- “ Andreae.”

* Fuller says, that “the Prelates before the Reformation were superstitious persons and limbs of Anti-Christ, whose names were better lost than kept.” See the edition of his *Worthies*, by Nichols, vol. i. p. 14. I beg to observe, I differ with him *toto cælo*.

Bishops.

I. ATHELM,

Whose succession at Wells I would place at the year 909, has been called Abbot of Glastonbury; but his name does not occur in the list of Abbots. He was advanced to Canterbury in 915, on the death of Plegmund. Owing to the confusion which has been occasioned in Ecclesiastical History, by the alleged *Bulle of Pope Formosus, for the consecration of seven new Bishops, and the anachronism thereby introduced fixing the succession to certain Bishoprics at 905, instead of 909, it is impossible to state with any precision the number of years Athelm sat at Wells or Canterbury. Those writers that place Athelm's consecration to Wells at 905, say he sat here ten years; that he was translated to Canterbury in 915; that he sat there nine years, and died 2 Idus February (12) 924. He was buried at Canterbury.

His integrity of morals and intuitive knowledge of mankind, displayed a flattering prelude to this venerable institution.

* The Pope's Bulle, (commonly, but erroneously written, "bull,") is so called either from βούλη (his *Will* or consent in a Council of State), or more probably from *bullæ*, the lead or gold seal affixed to the instrument. Matthew Paris, under the year 1237, thus describes the Seal:—"in bullâ Domini Papæ stat imago Pauli à dextris crucis in medio bullæ figurata, et Petri à sinistris."

II. WLFHELM I.

Succeeded Athelm both at Wells and Canterbury, and was also illustrious for his sanctity and learning. He appears not to have sat long here; for, in 925, we find him at Canterbury. (Saxon Chron. p. 139. Translation.) Richardson says, he succeeded to Canterbury in 928, (p. 49,) but I prefer the authority for 925. He presided at several synods after his translation to the primacy, in which a code of civil and ecclesiastical laws was framed by King Athelstan and his council.* The Saxon Chronicle under the year 927, (p. 140, Transl.) records his going to Rome. His death is placed at 938 by some. He sat thirteen years at Canterbury; and if we place his succession thereto, with the Saxon Chronicle at 925, that is the correct date: Malmsbury, however, and Gervase, say February 12, 941. In the English edition of 1615, Godwin says, he sat at Canterbury ten years, and died 934; thus says Dart in his History of Westminster, and Le Neve also in the Fasti. p. 3. Wharton observes, "Athelmum cum Wlfelmo confundi apud Historicos non est infrequens." *Anglia Sacra*. part i. p. 53.

III. and IV. Of ELPHEGE and his Successor
WLFHELM II.

Nothing is recorded, excepting that Isaacson fixes the succession of the former at 924, and of the latter at 942.

* Wilkins's Concil. vol i. p. 20.

V. BRIGHTHELM,

The 5th Bishop, who had been a Monk of Glastonbury, succeeded in 958. "He gave," says Bishop Godwin,* unto the Abbey of Glastonbury, his nurse, the jurisdiction of the country adjoining, and made it an Archdeaconry, to be bestowed upon a Monk of Glastonbury, to be elected yearly by the convent. The year after his elevation to Wells, he was elected Archbishop of Canterbury. He was "a virtuous and meek man, but not very fit for government; in regard whereof, King Edgar entreated him, and he easily condescended, to abide still at his old charge."† He died May 15, 973, and was buried in Wells Cathedral, on the north side of the choir; "where," says Collinson, "his effigy still remains." Hist. Somerset, vol. iii. p. 377. See Malmsbury, Hoveden, and Mailross.

VI. CYNEWARD,

Became Bishop of Wells in 974. He had been Abbot of Milton, Dorset, to which he was appointed by King Edgar on his introducing Monks, and expelling the secular clergy,‡ (Godwin, in the English edition of 1615, p. 359, says, he was Abbot of Middleton; and Richardson, edit. 1743, p. 365, calls him "Abbas Middeltonensis"). The Saxon Chronicle, in a poetical effusion on the death of King Edgar, under the year 975, calls him "of royal race—

* Engl. Edit. 1615, p. 359.

† lb.

‡ Hutchins's Hist. Dors. ii, p. 437.

Cyneward the good, prelate of manners mild." The same article informs us he died ten nights before Edgar, and that Edgar died July 8. See Translation of the Saxon Chron. p. 161. With this date agrees Florence of Worcester; though Godwin erroneously says 985. Le Neve has fallen into the same error. Fasti. p. 31. He was buried near his predecessor in Wells Cathedral. If the Saxon Chronicle be correct in placing his death at 975, he could only have sat Bishop a very short time. Godwin says, he sat eleven years; but this opposes the Saxon Chronicle, which is paramount.

VII. SIGAR,

Abbot of Glastonbury,* (having been so appointed in 972,) became Bishop in 975, holding both preferments till his decease, which took place June 28, 997. Bishop Godwin says he sat eleven years, and died 995; a mistake arising from his previous error already noticed. He subscribed the charter of King Ethelred in 995. His death, as happening in 997, is recorded in MS. Coll. Trin. Cant. June 28. See the Hist. Glaston. in Monast. Ang. T. i. p. 9.

Wharton thus speaks of him :—

"Sigarus nonnullis Sigegarus dictus, successit anno
 "975. Abbatem fuisse Glastoniensem Willelmus
 "Malmsburiensis in Historia Glaston: agnoscit;
 "eundemque Canobio ab anno 972 ad 1000, præfuisse
 "docet. Abbatiam itaque cum Episcopatu simul

* Wharton's Ang. Sac. Part. i, p. 557.

“ tenuit ; quod ætate illâ non infrequens erat. Hunc
 “ sane Chartæ Ethelredi Regis anno 995 editæ sub-
 “ scripsisse in textu Roffensi f. 154 reperiō ; nomen-
 “ que ejus in Chirographo* Siricii Archiepiscopi
 “ occurrit ; at illum anno 995 superfuisse parū
 “ dubitem. Neque sic tamen Willelmi calculos in
 “ Historia Glaston, comprobatos habeo, ut ei
 “ multum tribuam. Satius videtur, ut cum Florilego
 “ obitum Sigari in anno 997 reponamus, ne Adelwyno
 “ successorī ejus locus auferatur. Illum die 28 Junii
 “ obiisse Historia Glastoniensis docet, in *Monastico*.
 “ T. i. p. 9.”—*Ang. Sac. Pars. i. p. 557.*

VIII. ALWYN,

Whom Malmsbury calls Elwinus ; and Florentius, Alfwinus, succeeded in 997, as Florilegus states. He appears to have died about 1000. He lies buried on the north side of the choir of Wells Cathedral.

* Any public instrument or gift of conveyance attested by the subscription and crosses of witnesses, was, in the time of the Saxons, called Chirographum, which being somewhat changed in form and manner by the Normans, was by them stiled *Charta*. The word is still in use for any written document, or deed, or grant, being compounded of *χειρ* manus and *γραφω* scribo. Anciently, when they made a chirograph or deed, which required a counterpart, they engrossed it twice upon one piece of parchment contrariwise, leaving a space between, in which they wrote in great letters **Chirograph** ; and then cut the parchment into two, sometimes evenly, and sometimes with an indentment, through the midst of the word : the first use of these Chirographs is said to have been in temp. Hen. III.

IX. BURWOLD.

This Bishop is not mentioned even by name in the list of Wells Bishops in the *Rerum Anglicarum post Bedam*, p. 253. Wharton says of him:—

“De quo nihil loquitur Willelmus Malmsburiensis
 “nec in libro suo *de Pontificibus*, nec in libro
 “suo *de Regibus* quod potui reperire. Martirilogium
 “tamen ecclesiæ Wellensis ipsum commemorat. Et
 “in eadem ecclesia Wellensi cernitur sepulcrum
 “nomini suo ascriptum.”—*Ang. Sac. Pars. i. 557.*

He could have possessed the See but a short time; whence we must account for the almost total silence observed respecting him. “His tomb,” says Godwin, “is to be seen with his name engraven, upon the south side of the choir at Wells.”—Isaacson and Le Neve record him as succeeding in 1005, and dying in 1007.

X. LEOVING.

LIVING, or LEOVING, succeeded. He seems also to be called ELFSTAN. If the charter of King Ethelred, dated 1001, is to be credited, Leoving was Bishop at the commencement of that century, his subscription occurring to it, and in one dated 1002. He was translated to Canterbury in 1013. At Canterbury, he appears to have sat about seven years; to have died in about 1019-20, and to have been buried in that Cathedral. The Saxon Chronicle fixes his death at 1019.—“Archbishop Elfstan died this

“year, who was also named Lifing. He was a very
 “upright man, both before God and before the world.”

Isaacson, in his Chronology, states his succession to Wells to have happened in 1008, which Le Neve follows.

—*Fasti. p. 31.*

Of this Prelate, Richardson has the following note,
p. 365:—

“ Elphego per Danos interempto successor datus est
“ in Ecclesia Cantuariensi anno 1012. Quo tempore
“ Danicis furoribus Anglia universa æstuabat. Hic
“ igitur postquam e carcere liberatus est, in quo Daci
“ nequissimi eum septem menses detenuerant, in
“ exilium abiit sponte, nec ante rediit, quam Swani
“ Regis morte in patria omnia pacata audivit et
“ bellicos tumultus conquievisse; Ethelredum Regem
“ rediisse rerumque iterum potiri: quo, brevi, mortuo,
“ Edmundum, (qui ob egregiam fortitudinem ‘ Fer-
“ reumlatus’ dictus est) Regio insignivit diademate:
“ Illoque per insidias perfidi ducis Edrici Streonæ
“ sublato, Canutum Swani Dacorum Regis filium
“ Regiis similiter insignibus investivit. Sedit in
“ ecclesia Cantuariensi paulò plus quam 7 annos, et
“ tandem obiit in pace anno 1020.”

XI. ETHELWIN,

Abbot, as some say, but “Monk” only as others, of
Evesham, succeeded. He and Brithwyn his successor,
by turns, ejected each other from this See. “Inter hunc
“ et Brithwinum quotidiana fuerat contentio alter
“ alterum ejiciendo.” *Malmsb. L. ii, p. 144.*
Brithwinus vero supervixit diebus 13. *Canon. Well.*
p. 558, decessit circa annum 1026. His name is affixed
to a charter, granted by King Canute, to the Cathedral at
Exeter, in 1019.* Isaacson places his succession at

* Dugdale’s Monastic, vol. ii. p. 536. Wharton *Angl. Sac. Pars. i.* p. 558.

1013; and adds, that he was expelled in 1021.—See also Le Neve's *Fasti*, p. 31. Restored in 1023, (Isaacson) and died in the same year.

XII. BRITHWIN.

Succeeded in 1021, having supplanted Ethelwin, and taken possession of his See; but Ethelwin, it seems, in his turn, dislodged Brithwin, who ultimately recovered the Bishopric, but enjoyed his triumph but thirteen days. He died in 1024, (Isaacson.) Collinson erroneously says 1013.* They were succeeded by

XIII. MEREWIT,

Abbot of Glastonbury; called also, as Wharton says, BRITHWIN. Malmsbury calls him MERVITH; Dicetensis, MERETHWITH; and Florentius, BIRTHWIN. He was made Abbot of Glastonbury in 1017, and after ten years, that is in 1027, was promoted to the See of Wells. He died in 1033 or 1034, and was buried at Glastonbury. Malmsbury, the History of Glastonbury, in the Monasticon, and the Annales Petriberg, and Sax. Chron. confirm the place of his burial, but the two latter place his death at 1033. The Saxon Chronicle says under 1033,†—
 “This year died Bishop Merewhite, in Somersetshire,
 “who is buried at Glastonbury.” Malmsbury *de Gest. Pont.* L. 2, f. 144. b. calls him “natione Lotharingus,” a native of Lorraine. Collinson is not correct in saying

* Hist. Som. vol. III. p. 378.

† P. 206. Translation.

he sat but three years. *Hist. Somers.* vol. III. p. 378. Whereas he succeeded in 1027, and sat till 1033-4, which was six years.

The authors of the *Rerum Anglicarum post Bedam*, p. 253, thus close this period of our Episcopal History :

“ Meruith, qui et Brithwi, natione Lotharingus, tempore

“ Regis Edwardi et Welielmi magni. Omnes hi sedes

“ suas Wellis habuerunt in ecclesia Sancti Andreae.”

XIV. DUDOCA,

A native of Saxony, in Germany, a Saxon by birth, succeeded. Some call him Lotharingus, a native of Lorraine. He obtained by his entreaties, Congresbury and Banwell, from Edward the Confessor, for himself and his successors. He is said to have sat twenty-seven years, seven months, and seven days; and to have died in 1070. But placing his succession at 1033, the date recorded by the Saxon Chronicle for his predecessor's death, and admitting that he sat twenty-seven years, his death must have happened in 1060, and not 1070. Godwin and Le Neve* erroneously say he was consecrated in 1031, but his predecessor was not then dead. He adds, that “ he
 “ was buried on the south side of the high altar in
 “ Wells : it seemeth his tomb is the highest of those
 “ ancient monuments that we see upon the south side
 “ of the altar.”†

* Fasti. p. 31.

† Speaking of monuments of antiquity, it may not be amiss to state how the forms of sepulchral monuments have varied during the ages from the conquest :—

The Saxon Chronicle records, that this Prelate was at a synod at Rheims :—

“ A. D. 1049. There was a great synod at St. Remy, at which was present Pope Leo, with the Archbishops of Burgundy, of Besançon, of Treves, and of Rheims ; and many wise men besides, both clergy and laity. A great synod there held they respecting the service of God, at the instance of St. Leo the Pope. It is difficult to recognize all the Bishops that came thither, and also Abbots. King Edward sent thither Bishop Dudoc, and Abbot Wulfric, of St. Augustine’s, and Elfwin, Abbot

The 1st. or most ancient forms of tombs, were prismatic, ; “ plain on the top, the shape of the lid or upper part varied with the times, as arts were revived. The lid of the most ancient was in the form of a prism, or triangular, and though they may be now generally under ground, originally only the bottom part was so, and the lid was seen above ground.”

The 2nd. form is described as the prismatic lid, with the addition of carving on that part.

The 3rd. form is described as the table monument, supporting effigies or sculpture, and appears to have succeeded at a very early period to the prismatic tomb, in regard to the burial of distinguished personages.

The 4th. form is mentioned under the head of tombs with testoons or arches over them. This testoon, or protecting coverlid, was introduced about the beginning of the 14th. century.

The 5th. form includes monuments inclosed in sepulchral chapels, which were not always additions to the outline of the building, but were sometimes distinct erections within the church.

The 6th. consists of monumental stone inlaid with brass : such monuments are very common : and Mr. Gough has discovered a few as early as 1308, but they did not grow into common use before the middle of the 14th century, and they continued so till the middle of King James the 1st’s. time.

The 7th. comprises all monuments let into or fixed against the walls or pillars of churches, &c.

“ of Ramsey, with the intent that they should report to
 “ the King what was determined there concerning
 “ Christendom.”—P. 224.

The Bishop's death is thus recorded in the Saxon Chronicle :—

“ A.D. 1060. Dudoc died, who was Bishop of
 “ Somersetshire ; and Gisa, the Priest, was appointed
 “ in his stead.”—P. 250.

XV. GISO.

This Prelate also was a native of Lorraine, being the third in succession who was said to be of that country. The village where he drew breath, was that of St. Trudo, in the district of Hasban. At the time of his nomination to the See, he was Chaplain to Edward the Confessor, by whom he had been sent to Rome, for the resolving certain scruples of conscience. He was there consecrated 17th Kal, May, 1060 ; though Godwin says, but erroneously, 1059, as Dudoc did not de cease, according to the Saxon Chronicle, till 1060. In the *Anglia Sacra*, part I. p. 557, the Canon of Wells says, that when Giso entered upon this See, he found but ten Canons, who were reduced to beggary in consequence of Harold, Earl of Kent, the Queen's brother, having plundered the Church. “ The Bishop,” says Godwin, “ complaining to the King, found cold comfort at his hands ; for, whether it were for fear of Harold's power or his wife's displeasure, he caused no restitution at all to be made : only the Queen was content to give of her own, Marke and Modesley to the Church.”

Now this statement, as far as regards the King, differs widely from that recorded in the *Anglia Sacra*. The following article from that work (part I. p. 559) deserves insertion here :—

“ A Domino suo S Edwardo Rege possessionem*
 “ de Wedmore, et de regina Editha terram quæ
 “ Merken† et Modesley vocatur, ad sui et fratrum
 “ suorum sustentationem impetravit. Deinde post
 “ mortem Edwardi Regis, præfatus Heraldus regnum
 “ Anglorum invasit in Festo Epiphaniæ Domini apud
 “ Lambhith; ubi ipse præter consensum Procerum
 “ capiti suo propriis manibus regium diadema im-
 “ posuit. Is statim omnes possessiones dicti Gisonis
 “ et Canonicorum Wellensis Ecclesiæ perpetim con-
 “ fiscavit. Sed juvante S. Andreâ dictæ ecclesiæ
 “ Patrono, impius super iniquitate suâ paulo tempore
 “ gavisus est.—Nam. VI. anno Episcopatus Gisonis
 “ [1066.] Willelmus Dux Normanniæ armatâ manu
 “ Angliam ingressus, illam in lxxii diebus totaliter
 “ conquisivit,‡ &c. et cito postea fere omnes posses-
 “ siones ab ecclesiâ Wellensi per Haraldum ablatas
 “ Gisoni restituit, exceptis quibusdam ad monasterium
 “ S. Petri Glocestriæ applicatis, et exceptis Congres-

* Manerium.

† Werke.

‡ We are accustomed to call William I. “ the Conqueror;” but I like not the term. England was never conquered. He should be termed William the Conquestor, *i.e.* the Acquirer. De Lolme calls him William the Acquirer, and Sir Henry Spelman, a high authority, so explains it:—
 “ Conquestor dicitur qui Angliam conquisivit, *i.e.* *acquisivit*, (purchased) *non quod subegit.*” A good patriotic remark to the same effect may be found in an interesting and instructive work which was deservedly in great request a few years ago, entitled *Heraldic Anomalies*, vol. I. p. 109.

“burye, Banwell, et Kilmington, cum plurimis* aliis.
 “Anno tamen xi regni sui restituit Banwell; et
 “donavit eidem Episcopo et suis successoribus Yatton
 “cum ecclesiâ. Giso etiam ecclesiam de Wynesham
 “a quodam prædecessore suo alienatam de manibus
 “cujusdam Ealsiæ recuperavit; et iterum eandem
 “villam de manibus dicti Regis Willelmi Conquestoris
 “Ecclesiæ Wellensi restitui procuravit; necnon
 “maneria de Combe S. Nicholai, Wormestorre,
 “Lytton a quodam Arsero in Willelmi Regis præsentia
 “comparavit. Auxit autem numerum Canonicorum
 “in Ecclesiâ Wellensi; fecitque eis claustrum [cloister]
 “Dormitorium, et Refectorium, et unum de eis, nomine
 “Isaacum fecit eis Præpositum.”

Collinson† has the following outline concerning Bishop Giso :—

“Giso, a native of a village within the province of
 “Hasban, in the province of Lorraine, succeeded
 “Dudoco in the See. He was Chaplain to King
 “Edward the Confessor, and being esteemed a person
 “of learning and integrity, was employed in several
 “embassies to the court of Rome where he was, when
 “chosen Bishop of this diocese, and where he was
 “consecrated April 4, 1059; together with Aldred,
 “Archbishop of York, and Walter, Bishop of Hereford.
 “On his entry into his diocese, he found the estates of
 “the church in a sad condition: for Harold, Earl of
 “Wessex, having, with his father Godwin, Earl of
 “Kent, been banished the kingdom, and deprived of

* Paucis.

† Hist. Somerset, vol. iii. p. 378.

“all his estates in this county by King Edward, who
“bestowed them on the church of Wells, had, in a
“piratical manner, made a descent in these parts,
“raised contributions among his former tenants, spoiled
“the church of all its ornaments, driven away the
“Canons, invaded their possessions, and converted
“them to his own use. Bishop Giso in vain expos-
“tulated with the King on this outrageous usage: but
“received from the Queen, who was Harold’s sister,
“the manors of Mark and Mudgley, as a trifling
“compensation for the injuries which his Bishopric had
“sustained. Shortly after, Harold was restored to
“King Edward’s favor, and made his captain-general;
“upon which, he, in his turn, procured the banishment
“of Giso; and when he came to the crown, resumed
“most of those estates of which he had been deprived.
“Bishop Giso continued in banishment till the death of
“Harold, and the advancement of the Conqueror to the
“throne; who, in the second year of his reign, restored
“all Harold’s estates to the church of Wells, except
“some small parcels which had been conveyed to the
“monastery of Gloucester; in lieu of which, he gave
“the manor and advowson of Yatton and the manor of
“Winsham: Giso, being thus reinstated, used his
“utmost diligence in recovering other estates which had
“been embezzled from his church, in procuring charters
“of confirmation for the better security of what it
“already had, and making provision for its better sub-
“sistence. In particular, he recovered from one Arser,
“who had been a favorite in the court of Edward the
“Confessor, the manors of Combe-St-Nicholas, Wor-
“minter, and Litton, all which he had obtained by his

“intrigues and interest with the King. Having thus
“increased the revenues of the church, he augmented
“the number of the Canons, and set over them a
“Provost, and for their better entertainment, built
“them a cloister, hall, and dormitory ; he also enlarged
“and beautified the grand choir of the cathedral.
“Having presided twenty-eight years, he died A.D.
“1087 ; and was buried on the north-side of the high
“altar.”

When he had sat about twenty-eight years, he died A.D. 1088, and was buried in Wells cathedral, near the altar to the north. Bishop Godwin takes his tomb to be the highest of those old tombs that lie upon the outside of the choir towards the north.*

* William of Malmsbury, *De gestis Pontificum Anglorum*, lib. ii. p. 254, in his list of the Bishops of Wells, after Meruith, omits Dudoca and Giso, both of whom Bishop Godwin introduces. Malmsbury places “John.” *i. e.* John de Villula, as the successor of Meruith.

Bishops of Bath.

XVI. [I] JOHN DE VILLULA.

There have, unfortunately, been recorded of this Prelate some loose *suspensions*, of what is generally, though ignorantly and erroneously, called Simony,* though on what ground I have not been able to discover. The *medium* through which preferment is obtained, is often a great mystery, and sometimes, it must be owned, it is very corrupt. Promotion we know has been obtained, at one time, by basely flattering a Royal strumpet, and extolling her as a '*Roman Matron*;' at another, by trimming, by temporizing, by *ratting*, and by an abandonment of former principles. Some have obtained promotion by writing *against* Papists, and afterwards a higher step by *advocating* their cause. Nothing could form a more curious collection of memoirs, than "Anecdotes of Preferment." Could the secret history of great men be traced, it would often appear that merit is rarely the first step to advancement.

* I use this word Simony in its commonly received, though *erroneous*, acceptation. Simony, or the crime of Simon Magus, properly speaking, is not the purchasing church preferment, of which there was none in Simon Magus's days, but rather sacerdotal power of an extraordinary degree. Now, as the visible extraordinary operations of the Holy Ghost ceased with the Apostolic age, it follows that they cannot now be made the object of purchase, and consequently, that Simony in its real meaning cannot now be practised. The only approach to Simony *now*, would be buying Episcopal *Ordination*.

In the church, to be sure, it does sometimes happen, that a man rises in spite of his orthodoxy and merit, but being temporizing, evangelical, or "namby-pamby," and without decision of character, appears now the surest road to advancement.

This Prelate, a native of Tours, in France, ("natione Turonicus,") though originally a Priest, had practised as a Physician, and that probably at Bath, by which honorable profession, he appears to have considerably enriched himself. He is hardly used by Bishop Godwin, and others after him, who are in the habit of adopting and transmitting from age to age, unfavorable characters drawn by preceding writers, without stopping to take the trouble to investigate them. Malmsbury calls him "usu non literis medicus probatus," which Bishop Godwin good-naturedly interprets "empiric." What his medical education might have been, as he belonged to the Priesthood, we cannot pretend to say, but to assert generally, that he was 'non literis probatus,' is hardly fair. No doubt he was as learned as the Priests of his day, and we know that he both delighted in the society of, and was a friend to, learned men. He should rather have said, if such were the case, non *medicinæ scientiâ* instructus. His, being "usu probatus," at least implies considerable talent, if not previous medical instruction.

Bishop Godwin, who, as we have already observed, not only plainly calls him an empiric, but is otherwise unjustifiably harsh, representing him as a dilapidator, whereas, he should have spoken of him as a benefactor to the diocese; nor does the sensible Wharton speak of him with becoming charity, affixing on his character, without any adequate authority, the charge of Simony, as it is

called; and that in a cowardly way, by using a word implying only suspicion and not knowledge, viz. "*vereor*." Now had he had only suspicion, candour would that he should have been silent. The passage is as follows:—

"Johannes de Villula, Turonensis Ecclesiæ
 "Presbyter, postquam maximos ex medicinâ quæstus
 "fecessit, Episcopatum Wellensem obtinuit *vereor* ne
 "nummis ex medicinâ conflatis *emerit*."

It is said, indeed, I am aware, that William Rufus was in the habit of selling Church preferments: however this may be, Malmsbury states John de Villula was invested with the Bishopric *temp. Cong.* He appears to have succeeded to Wells in 1088; and, in 1091, to have translated the See to Bath.

He is said to have destroyed the cloister and other edifices, which Giso had built at Wells for the Canons, and, in the room of them, constructed a Palace for himself and his successor; an alteration certainly for the better. From a predilection for Bath, which city he is stated to have purchased of the King for 500 marks, he transferred thither the episcopal seat, a step by which he also shewed his good taste. Having obtained a grant of the Abbey of Bath, he effected the removal with the King's consent. Rudborne and Matthew Paris, who seem to have some venom towards this Prelate, say, or rather insinuate, that he effected his objects by bribery. But nothing can be more uncandid, than to assert, as fact, that for which we have suspicion only, however apparently strong, the foundation may be.

The royal gift of Bath Abbey was made in 1088. The charter therefore in Dugdale's Monasticon, vol. ii. No. IX. p. 266, bearing date 6 Kal. Feb. A.D. 1090, must have been a confirmation. It runs thus:—

“ Quocirca ego Willelmus Willelmi regis filius, Deï
 “ dispositione monarchus Britannia, pro meæ meique
 “ patris remedio animæ et regni prosperitate, et populi
 “ mihi collati salute, accessi Johanni episcopo Abba-
 “ tiam St. Petri Bathonia, cum omnibus appendiciis,
 “ tam in villis quam in civitate et in consuetudinibus,
 “ illis videlicet quibus saisita erat (seized) eâ die quâ
 “ regnum suscepi. Dedi inquam ad Sumersetensis
 “ episcopatus augmentationem eatenus præsertim ut
 “ inibi instituat præsuleam sedem anno Dominicæ
 “ Incarnationis 1090, [lege, says Wharton, 1091]
 “ regni verò mei 4.”

Bishop de Villula deserves a better fate than he has met from his biographers, who, instead of charging him with Simony and calling him a Quack, should rather have spoken of him in terms of respect, and enrolled him among the chief benefactors of the See. It was Bishop de Villula who commenced the erection of a Cathedral in Bath, (on the site of the old Church belonging to the Abbey,) which he completed from the foundations;—an arduous and noble undertaking for an individual. Malmsbury observes, that it was enclosed with a great and elaborate wall, and neatly observes, on the Church of Wells, which was dedicated to *St. Andrew*, being thus supplanted by that of Bath, which was dedicated to *St. Peter*,—“ *Cessit enim Andreas Simoni fratri, frater major minori.*” Our author states that this Prelate treated the Monks of Bath very harshly on account of their ignorance. This, no doubt, arose from his own taste for literature; his endeavours to encourage it in others, whom, probably, he found stubborn and backward, were likely to have caused his unpopularity. He appears to have been a sensible and enlightened man,

for the period in which he lived, as he filled the Abbey with men, eminent for literary acquirements, as well as for the discharge of their duties,* and if he carried things with a high hand, it only shows that he was the better qualified at that period of ignorance and irregularity, for the eminent station he filled. Monks have ever been an ignorant and refractory race, and there can be no doubt but that his alleged 'harshness,' was the cause of correcting many of their abuses. He is blamed for having converted the revenues of the abbatial table to his own, but no doubt, if we could enter into them, he had ample reasons for what he did, and probably found this step, though it sounds unfavorably to posterity, necessary for the correction of some existing abuses. On the whole, I am disposed to consider his character in a very favorable point of view, and to rescue it, as far as possible, from the many attacks which appear to have been made upon it through spleen. A vein of detraction runs through the whole character drawn of him by his contemporary William of Malmsbury, by no means accordant with the sacred regard for truth and the modesty, that, that Monk generally evinces, whom, from this circumstance, I should suspect the Bishop had in some way offended. He no sooner ascribes to the Bishop a good quality in one part of a sentence, than he invidiously unsays it, or maliciously ascribes a bad motive, in the latter part.—“*Literatorum*,” says he, “*contubernio gaudebat*.”—This is creditable in a Bishop—now comes the malevolent ascription of

* “*Multa ibi nobiliter per eum suscepta et consummata in ornamentis et libris, maximeque Monachorum congregatione, qui erant scientia literarum et sedulitate officiorum juxta prædicabiles.*”—*Malmsb.*

motive,—“ut eorum societate aliquid sibi laudis adsciscerat.” How unfair to attribute a man’s hospitality to the learned to a desire of obtaining praise! This is what Horace would call, “nigræ loliginis succus.” I can only add, in the same poet’s words, “Quodcunque ostendis mihi sic *incredulus* odi,” and so far from giving credence to the unfavorable parts of a character so drawn, I should form rather a favourable impression of the party. The good that was admitted of him, I would record on brass, the bad on water. He was decidedly a man of considerable munificence. To the Monks, in a deed bearing date 1106, he restored the lands he was said to have alienated from them, and gave them others which he had acquired personally. By the same document he appropriates the entire rental of the City of Bath to the completion of his Church, *i. e.* some of the interior in all probability, or decorations, for the building was in the main, completed during his life-time. He also gave all his moveable property, of every kind, to the monastery there. This looks not like ‘harshness.’

Leland, in his *Itinerary*, vol. ii. speaks of the Bishop, and of his tomb, in these words:—

“This John pullid down the old Church of S. Peter
 “at Bath, and erected a new, much fairer; and was
 “buried in the middle of the Presbyteri thereof, whos
 “image I saw there 9 yeres sins, at the which tyme al
 “the Chirch that he made, lay to wast and was un-
 “rofid, and wedes grew about this John of Tours
 “Sepulcre.”

De Villula appears to have renounced the title of Bishop of Wells, and to have assumed that of BISHOP OF BATH only.

The monastery at Bath was at first built by Offa, King of Mercia, in 775, and being destroyed by the Danes, who burnt and razed to the ground almost all the monasteries in England, was afterwards, in 1010, re-edified by Elphegus, who was, at length, Archbishop of Canterbury. His building was not of long duration, for, in 1087, both it and nearly all the city was destroyed by fire, insomuch that Bishop John of Tours, as Leland calls him, by re-building it *de novo*, and augmenting its revenues, before very inconsiderable, deserves to be called its founder.

The Bishop having sat 34 years, died December 29, 1122, as says the Continuator of Florentius.—See Wharton, *Angl. Sacr. Pars. i. p. 560*. Simon Dunelmensis, says, “In Die Natali Domini subito post prandium dolore cordis correptus die sequenti moritur.”

In the following passage from the *Scriptores Rerum Anglicarum post Bedam*, Malmsbury has, as I consider, rather unfairly delineated Bishop de Villula’s character. p. 254.

“Cum vero iis successisset Joannes, natione Turonicus,
 “ professione medicus, qui non minimum quæstum illo
 “ conflaverat artificio, minoris gloriæ putans si in illa
 “ villa resideret inglorius, transferre thronum in Batho-
 “ niam animo intendit. Sed cum id inaniter vivente
 “ Willielmo patre seniore* cogitasset, tempore

* The learned Monk in his ardour to vituperate the Bishop, has here made a sad blunder, which gives the lie to his whole story. He says the Bishop vainly meditated the removal of the Episcopal See from Wells to Bath, during the life of the elder William, *i. e.* the Conqueror, which he afterwards effected in the time of William his son, (William II. or Rufus.) Now it unfortunately happens that de Villula was not Bishop at all during

“ Willielmi filii effecit. Nec eo contentus totam
 “ civitatem in suos et suorum usus transtulit; ab
 “ Henrico rege quingentis libris argenti mercatus
 “ urbem, in qua balnearum calidarum latex emergens
 “ authorem Julium Cæsarem habuisse creditur.
 “ Salubres sunt aquæ illæ lavantibus, sed olor sulphu-
 “ ris primo advenientibus gravis, donec consuetudo
 “ sensus horrorem compescat. Ibi rex Offa monaste-
 “ rium posuerat: et Edgarus sicut pleraque alia more
 “ suo auxerat, delectatus loci magnificentia, et quod
 “ ibi coronam regni susceperat. Hanc ergo abbatiam
 “ Joannes a rege non gravate obtinuit. Primoque
 “ aliquantum dure in monachos agebat quòd essent
 “ hebetes, et ejus æstimatione barbari, et omnes terras
 “ victualium ministras auferens, pauculumque victum
 “ per laicos suos exiliter inferens: sed procedentibus
 “ annis factus novus, monachis mitius se agere,
 “ aliquantulum terrarum quo se hospitesque suos
 “ quomodo sustentarent Priori indulgens. Multa
 “ ibi nobiliter per eum suscepta et consummata in
 “ ornamentis et libris, maximeque monachorum con-
 “ gregatione, qui sunt scientia literarum et sedulitate
 “ officiorum juxta prædicabiles. Erat medicus proba-
 “ tissimus, non scientia sed usu, ut fama (nescio an
 “ vera) dispersit. Literatorum contubernio gaudens,
 “ ut eorum societate aliquid sibi laudis adsciesceret.

the period of the first William! The first William died in 1087, and de Villula did not become Bishop till 1088, the 2nd. year of the reign of William Rufus. If de Villula “inaniter cogitasset transferre Thronum,” in the time of the Conqueror, he must have entertained those thoughts *before* he was a Bishop!—a sort of anticipation one does not readily comprehend. So much for accuracy, when a person is to be run down.

“salsioris tamen in obloquentes dicacitatis, quam
 “gradus ejus interesse deberet. Valetudinis bonæ,
 “dapsilis cum in se tum in alios. Obiit grandævus,
 “qui nec etiam moriens emolliri potuit, ut plena
 “manu monachorum terras redderet, successoribus
 “suis non imitandum præbens exemplum.

“Sepultus est in ecclesia S. Petri, quam a funda-
 “mentis erexerat magno et elaborato parietum
 “ambitu.”

Now, it happens, that by a deed or charter, Bishop John, in 1106, not only restored to the Monks all the lands they formerly possessed, but *also gave them other estates*. Malmsbury therefore is incorrect, in stating, to the prejudice of this respectable Prelate's character, that he could not be prevailed with, even on his death-bed, to restore their lands to the Monks;* not but such a refusal might have been extremely proper and justifiable, but the fact was directly the reverse.

I am indebted to Mr. Britton's excellent and elegant account of Bath† Abbey, for the copy of the deed or charter above alluded to; which is thus translated:—

“In the name of the Father, Son, and Holy Ghost,
 “I, John, by the grace of God, Bishop of Bath, to all
 “Bishops, my successors, and to all the sons of the
 “Holy Church, greeting.—Be it known unto you all,
 “that for the honor of God and St. Peter, I have
 “laboured, and at length effected, with all decent
 “authority, that the head and mother Church of the
 “Bishopric of Somerset shall be in the city of Bath,

* Malmsbur. *de Gest. Pontif.* lib. ii.

† P 20,

“ in the Church of St. Peter: to which holy Apostle,
“ and to the Monks his servants, *I have restored their*
“ *lands* which I formerly held unjustly in my own
“ hands, in as free and ample a manner as Aldsius the
“ late Abbot held them before me: and if I have
“ improved them, and whatsoever of mine shall be
“ found thereon, I give them to their own use and
“ property. I also give them for farther supply of
“ their food and clothing, and to encrease the convent
“ of the holy brethren, serving God there, and to
“ reimburse the treasury what I took from the Church,
“ *those lands which I have acquired by my own travail*
“ *or bought with my own money*;—to wit—those five
“ hides in Weston, which I purchased of Patricius de
“ Caurchia; and the land of Hugh with the Beard, viz.
“ Claferton, Docne, Mersfield, and Eston, with
“ Herley and Arnemude on the sea-coast, and whatso-
“ ever belongs to them; and one house at Bath, and
“ one other in Winchester: but as to the city of Bath,
“ which first of all King William, and after him, his
“ brother King Henry gave to St. Peter for their alms,
“ I have, pursuant to my vows, determined that all
“ issues and profits from it be laid out in perfecting
“ the new work I have begun. Besides, what I have
“ acquired of Church ornaments, in copes, palls,
“ curtains, dorsals, tapestry, crucifixes, robes, chalices,
“ and phylacteries: and whatsoever of my own I have
“ added to the episcopal chapel, my whole armoury,
“ clothes, bowls, plate, and all my household furniture
“ I give to St. Peter and his Monks for ever to their
“ own use and property, for the remission of my sins.
“ Whosoever, therefore, shall infringe on this my gift,

“ may the curse of God and of his holy Apostles and
“ Saints, light on him, *and by the authority of me,*
“ *though a sinner,* let him be accursed and for ever
“ cut off from the community of the Church. Done
“ A.D. 1106 ; in the reign of Henry, son of William,
“ Duke of Normandy, and King of England, Anselm
“ being Archbishop : of my ordination the 19th. and
“ of the indiction the 12th. and that this my deed, may
“ remain more firm and unshaken, I have with my
“ own hand, signed it with the sign of the holy cross.”

This Prelate erected an episcopal palace on the west side of the Monastery, of which, in Leland's time, a great square tower and some ruins were remaining. According to Wood, he likewise constructed two new baths within the limits of the monastery, for the public use, calling the one the Bishop's bath and the other the Prior's bath ; but from the circumstances attending the discovery of the ancient baths, it is probable that the baths alluded to had been originally constructed by the Romans, and that Villula merely altered them.*

In the X Scriptorum, col. 247, Bishop de Villula is recorded to have died the day after Christmas day, 1123, having been taken suddenly after dinner, with a pain in the heart. In the Anglia Sacra, he is stated to have died very old, December 29, 1122. Henry de Huntingdon calls this Bishop, ‘ Johannes Medicus.’

* Britton, Hist. Bath Abbey, p. 21.

XVII. GODFRY,

Second Bishop of Bath,

SUCCEEDED A.D. 1122.—DIED A.D. 1135,

Who was chaplain to the then Queen-Consort, (Adeliza,) was named by the King, (Henry I.) in 1123-4, during Easter, to the See of Bath, being consecrated in St. Paul's, the 7 Cal. Sept. (26 August,) 1123, by William Corbel, Archbishop of Canterbury. He was not Chancellor of England as Bishop Godwin erroneously records. He sat Bishop here about 12 or 13 years, and died Aug. 16, 1135, and was buried at Bath. He seems to have been involved in litigation, with one John, the Archdeacon,* for the recovery of the lands and provostship of the Canons of Wells; but the King, and Roger, Bishop of Salisbury, being hostile to his claim, he did not prevail.

“In his time,” says Mr. Britton, in his valuable and splendid account of Wells Cathedral, “the manor of Dogmersfield, in Hants, which afterwards became a summer residence of the Bishops of Bath and Wells, was granted to this See by the King.”

He was the second and last Bishop of Bath. Godwin, in the MS. in Trin. Coll. p. 18, says, “it is worth while

* The Archdeacon is a very ancient officer in the Church. Those Puritanical persons who call the office unscriptural, must be told, that we pretend not to say that his office is prescribed or established in Scripture. He is an assistant in fact of the Bishop, being often termed “the Bishop's eye.” He has no original jurisdiction, but what he possesses, is *from the Bishop*, either by prescription or composition. He had, anciently, a superintendant power over all the parochial clergy in every deanery in their precincts;—he being the chief of the Deacons.

to observe, that all the Bishops of these times, for nearly 200 years, were foreigners," for which, William of Malmsbury, thus accounts :—

“ Laicorum potentiâ subrutâ, stabili firmavit edicto
 “ Gulielmus Conquestor* ut nullum Anglicæ gentis
 “ Monachum vel clericum, ad aliquam dignitatem
 “ conari pateretur.”

Collinson† observes :—

“ Upon his, [John de Villula’s] death, one Godfrey,
 “ a Dutchman, and chaplain to Maud, the Empress,
 “ succeeded as SECOND BISHOP OF BATH. Of him,”
 adds he, “ little is recorded, although he held the See 12
 “ years. He died August 16, 1135, and was buried
 “ at Bath.”

* See the note at p. 85, upon the incorrectness of the term “ William the Conqueror.”

† Hist. Som. vol. iii. p. 379.

Bath and Wells united.

XVIII. ROBERT,

Third Bishop of Bath, and

First Bishop of Bath and Wells,

SUCCEEDED A.D. 1135-6.—DIED A.D. 1166.

Next succeeded, in 1135-6, Robert—a Monk of Lewes, born in Normandy, but by parentage a Fleming. Henry de Blois, Bishop of Winchester, had appointed him to the temporary government of St. Swithun's, and afterwards deputed him to regulate the affairs of Glastonbury Abbey.* It was also, through that Prelate's influence, that Robert was elevated to this See. In the beginning of his prelacy, viz. July 29, 1137, the Church of Bath, lately built by Bishop de Villula, being again consumed by fire, as well as the whole city of Bath, Bishop Robert re-edified the former, and supplied what had been left imperfect.† In the feuds between the Empress Matilda and Stephen, he endured much trouble, having been taken prisoner at Bath, by a party of Bristolians, and detained captive for a long time by the King in Bristol Castle. He was at length exchanged for Geoffry Talbot, one of the most active adherents of Maud, whom de Blois had arrested as a spy, and then held in custody. The Continuator of

* "Eo quod, non rectè eorum aratra incedebant."

† Ang. Sac. pars. i. p. 561.

Florence of Worcester, records the history of those transactions at large. After his deliverance, he exerted himself in effecting an agreement between the Churches of Wells and Bath, which had now many years contended for the honour of being the episcopal See. At length, with the mutual consent of both the contending parties, he decreed that the Bishops thenceforward should be called Bishops of Bath and Wells; that each of them should, by commission, appoint electors, *vacante sede*, by whose joint voices the Bishop should be chosen, the Dean being the “returning* officer,” and that the Bishop should be installed in both of those Churches.† In the next place, a relative of Bishop John de Villula, [John the Archdeacon] having been appointed by him Provost, he, by virtue of that office, had abstracted and appropriated to his own use nearly all the revenues formerly belonging to the Canons. Bishop Robert, at length, with much difficulty, obtained restoration of them; and to avoid such usurpation in future, he divided the lands of the Church into two portions, whereof one he assigned to the chapter in common; out of the rest he allotted to every canon a portion by the name of a prebend. It was Bishop Robert, also, who first constituted a dean to be president of the chapter, and a sub-dean to supply his place in his absence; a chanter to govern the choir, and a sub-chanter; “a chancellor to instruct the younger sort of canons;” and lastly, a treasurer to take care of the

* Solennis electionis pronuntiatio penes Decanum Wellensem esset.

† The composition of this important matter, is extant in the Register of Bishop Droghensford.

ornaments of the Church. The Succentorship and the Provostship, anno 1547, were taken away and suppressed by act of parliament, to patch up a deanery; the lands and revenues of the deanery "being devoured," as says Godwin, "by sacrilegious cormorants." Besides these important arrangements, Bishop Robert took down a dilapidated part of the Church at Wells, which threatened the whole fabric with destruction, and repaired the remainder.*

He obtained from King Stephen, the Churches of North-Curry and Petherton. He also founded two new prebends in Wells Church, Yatton, and "Hyswich in Marisco," to which he annexed the Church of Compton Episcopi.

Having sat about 31 years, (or as some say 29,) and most admirably administered the affairs of the diocese; he died in 1166, and was buried at Bath. Some little doubt has been thrown on the precise date, by the discrepancy which occurs in different records.

The annals of Bruton Abbey, (situate in this diocese) thus express this event:—"Robertus Episcopus Bathon. obiit anno 1166, pridie Cal. Sept. qui dedit domui Brutoniæ ecclesias de Westbury and Banwelle; cui successit Reginaldus;" and in a catalogue of the Bishops of Bath and Wells, at the foot of the annals, we find, "anno 1166, obiit Robertus cum sedisset annis 31." But the same annals say, that he was present at the dedication of the Church of Keynsham, in 1171. If so, he must have risen from the tomb for the purpose.†

* Ang. Sac. pars. i. p. 561.

† The Annales Winton and Margan, both concur in 1166.

XIX. REGINALD FITZ*-JOCELYN,

Second Bishop of Bath and Wells.

[*The Incorporator of the City of Wells.*]

The See having been vacant upwards of eight years and eight months, Reginald Fitz-Jocelyn, Archdeacon of Salisbury, (so appointed by his father in 1173,) a son of Jocelyn, Bishop of Salisbury, whom he had before ordination, was in 1174, appointed by Henry II. to fill it; being then, as is stated, only 33† years of age, while others, with great improbability, make him to have been but 24. He, in all probability, was, by birth an Englishman, though Godwin calls him a Lombard, most likely from the circumstance of his father being of an ancient family of Lombardy, as also from his sirename and education. Leland likewise calls him, "Reginaldus Lumbardus,"‡ and "Clericus regis;" but he is totally wrong in fixing 1206, as the date of his elevation to this See.

It was one of the objects of the second Henry's policy, to restrain the undue influence of ecclesiastics, hence arose the dissensions between him and the high-spirited Thomas à Becket, the issue of which is so well known to every reader of English history. Jocelyn, Bishop of

* Few, perhaps, will, require to be told that the prefix "*Fitz*" to English Sirenames, corrupted from "*fil.*" is equivalent to *Mac*, *O'*, and *Ap*, as Fitz-Roy, the son of the King—Fitz-Herbert;—Mac-Donald, the son of Donald, O'Bryen, the son of Bryen—Powell, Price—*i. e.* Ap Howell—Ap Rees—the son of Howell—the son of Rees, &c.

† Ang. Sacr. part i. p. 561.

‡ Collectanea, ii. p. 343.

Salisbury,* our Prelate's father, had offended Becket, by whom he was excommunicated, for the active part he took in the "Constitutions of Clarendon;"† the intent of which was to define the immunities of the Church and restrain the power of excommunication. Reginald, his son, at first supported Becket, but afterwards came over to the King's side, and was sent ambassador to the Pope in 1171, for the purpose of clearing up the suspicion of Henry's being a party to the murder of Becket.

Selden, in his "Titles of Honor," part i. ch. vii. p. 217, has recorded an anecdote of the mode in which our Bishop obtained the mitre; but whether correct, or not, is another question: his authority is Walter Mapez, a writer in Henry II's time. Reinold, after his election (by "corrupt means," says my author, but these assertions are at all times very unprincipled, unless accompanied by evidence,) to the See of Bath and Wells, complained to his father, the Bishop of Salisbury, that the then Archbishop of Canterbury, would not consecrate him: to whom his father is said thus to have replied:—"Stulte, velox ad Papam evola securus, nihil hæsitando; ipsique *bursâ grandi para bonam alapam et vacillabit quocumque volueris.*" He went according to the advice—"Percussit hic, vacillavit ille; cecidit Papa; surrexit Pontifex:

* See memoirs of him in Cassan's *Lives of the Bishops of Salisbury*, part i. p. 135.

† These "Constitutions" were made in the reign of Henry II. A.D. 1164, in a great council held at Clarendon, in Wiltshire; whereby the King checked the power of the Pope and his Clergy, and greatly narrowed the total exemption they claimed from the secular jurisdiction. 4 *comm* 422.

scripsitque statim in Dominum mentiens, in omnium brevium suorum principiis; nam ubi debuisset scribi 'bursæ gratiâ,' "Dei gratiâ," dixit." So much for the alleged mode of his elevation; though, to me, it appears most probable, that from opposing Becket, as well as from the favorable impression he endeavoured to convey to the Pope of his Sovereign's conduct, with regard to that martyr, he became a favorite with Henry, and his rise became a matter of necessary consequence. There is too great a fondness for personal acerbity in some of the old writers against individuals who, for causes unknown to us at this distant period, were obnoxious to their malevolent spirits.

Bishop Reginald, then Archdeacon of Salisbury, (Rymer)* and previously Archdeacon of Wilts, (Le Neve)† was consecrated to this See on his return from Rome, by Richard, Archbishop of Canterbury, in the Church of St. John, in the Savoy, (in Subaudiâ)‡ in the vallies of Meriana, on the 23d. of June 1174, and was enthroned November 24§. Previous to his consecration, he was put upon oath, that he was not accessory to the murder of Thomas à Becket; and others swore, that he *was* conceived, as they believed, before his father (afterwards Bishop of Salisbury) was admitted into holy orders. In 1179, he was at the Council of Lateran.¶

Benefactions.—Bishop Reginald was a benefactor to Wells; he obtained for the chapter from Richard I. the

* *Fœdera*. vol. i. p. 34.

† *Fasti*. p. 276.

‡ Brompton, p. 1096. Hoveden, f. 308. b.

§ Diceto, p. 585.

¶ Hoveden, f. 332.

the manors of Curry, Wrentich, (Wrantage), and Hatch. He founded the hospital of St. John, in Bath, valued at £22. 19s 6d $\frac{1}{2}$ yearly rent,* and certain prebends in the Church of Wells. Moreover *¶*he granted to the City of Wells a CORPORATION, says Godwin† and many privileges which, by his gift, they enjoy to this day. He rebuilt the Churches of St. Mary and St. Michael, *intra muros*, in the City of Bath, not far from the Hospital he had founded to the honor of St. John the Baptist.

He also obtained from Richard Cœur de Lion, the confirmation of a right of the Bishops of Bath and Wells to keep dogs for sporting throughout the County of Somerset. This document may be seen in the Harleian MSS. No. 83. c. 10. It runs as follows:—

“Sciatis nos concessisse et præsentî carta nostrâ
 “confirmasse Rainoldo Dei gratia Bathon. Epō, &
 “ejus successoribus in perpetuum Canes suos ad
 “fugandum per totam Sumerset, sicut ipse vel aliquis
 “antecessorum suorum eos unquam liberius habuit,
 “videlicet ad capiendum bestias præter cervum et
 “cervam et damum et damam. Volumus etiam et
 “concedimus quòd ipse, et omnes successores ejus de
 “omnibus bestiis in parcis suis fugatus si exierint,
 “libere et quiete suum habeant percursum. Et idcirco
 “prohibemus ne quis prædictum Episcopum vel suc-
 “cessores suos super hæc in aliquo disturbet, super
 “decem libras forisfracturæ, &c.” However un-
 episcopal such occupations may be deemed in these

* Mon. Angl. v. i. p. 1044.

† p. 364.

days, it will be remembered, that the then state of society permitted them without any damage to "the consciences of weak brethren."

In consequence of some services rendered to the Monks of Canterbury, they elected Reginald their Archbishop, November 27, 1191; and he being present, they seated him by violence on the Archiepiscopal throne: at first, he positively refused the proffered dignity, but he afterwards had sense enough to accept it; and thus *εχων αεχοντι γε θυμω*, became Primate. Unfortunately, however, after the Pope's assent had been obtained, and before the news of his Confirmation* could be brought from Rome, he was suddenly taken ill at Dogmersfield, and died there December 26, 1191, having first, like his father, assumed the Cowl. He was buried in Bath Cathedral, near the high altar.†

Ralph de Diceto thus records our Prelate:—

"Reginaldus, Sarisbiriensis Archidiaconus, electus
"est tempore Henrici II. regis. Iste fuit consecratus
"a Richardo Cantuariensi Archiepiscopo, cum regre-
"deretur à Curiâ Romanâ, inter valles Morianæ in
"Ecclesiâ S. Johannis, et in vigiliâ S. Johannis Bap-
"tistæ, Archiepiscopo Tarentasiæ præsente, manum
"etiam apponente, acceptâ prius purgatione, quodd

* In Law, there are four things necessary to complete a Bishop as well as a Parson, (*i. e.* Persona Ecclesia.) (Of course, we are not now speaking of the divine commission, but only of a *legal* Bishop.)—1. Election, which resembles Presentation;—2. Confirmation, which resembles Admission:—3. Consecration, which resembles Institution: and 4. Installation, which resembles Induction.

† Godw. pp. 100-363. Le Neve, Fasti. pp. 4 and 31.

“ mortem B. Thomæ neque verbo neque facto neque
“ scripto procuravit scienter. Alii juraverunt, quòd
“ sicut opinabantur, conceptus fuit, priusquam Joces-
“ linus pater suus ad gradum sacerdotii promoveretur.
“ Et sic cum Archiepiscopo rediit in Angliam. Intro-
“ nizatus autem eum prædictus Archiepiscopus
“ Richardus solemniter viii Cal. Decemb. Iste
“ Reginaldus cum sedisset annis xvi. nominatus est a
“ Monachis Cant. Cantuariensis Electus. Transcursis
“ autem a die nominationis xxix diebus, die Natalis
“ Domini anno bissextili, feriâ iv. obiit apud Doge-
“ meresfield in territorio Wintoniæ. Sepultus est
“ autem Bathoniæ prope majus altare die S. Thomæ
“ Martyris.” Filius erat Reginaldus Jocelini Episcopi
“ Sarum, Archidiaconatu Saresburiensi a patre
“ donatus. Scriptis ad hunc paulo ante Episcopatum
“ susceptum literis. Patrus Bathoniensis Archi-
“ diaconus nimium aucupii studium castigat, et præ-
“ sulatum brevi conferendum auguratur. Ejusdem ad
“ Episcopatum electi, et in inimicitiarum S. Thomæ
“ qui Jocelinum patrem olim suspenderat, suspicionem
“ adducti Petrus innocentiam tuetur et præclaras
“ dotes laudat epistolâ 45. Consecratum fuisse 1174,
“ 23 Junii, intronizatum 1174, 24 Nov. Dicitensis
“ (*In Imag. Hist.* p. 585) recte posuit, et Gervasius
“ astipulatur. Anno 1179, ad Concilium Lateranense
“ protectus est. Ante annum 1180, conventionem inter
“ ipsum et Abbatem Glastoniensem Robertum factâ,
“ Abbas dedit ecclesiæ Wellensi Ecclesiam suam de
“ Pilton, ita quòd de eâdem duæ fuerint præbendæ in
“ ecclesia Wellensi. Episcopus autem Abbati et
“ Conventui vicissim concessit, ut in perpetuum

“ Archidiaconi essent decem ecclesiarum, viz. S.
 “ Johannis in Glastoniâ, de Merâ, Stret, Budekeleg,
 “ Siperwica, Sowi, Miriling, Pilton, Pennard et
 “ Dichesicte. Conventionem Henricus Reg diplo-
 “ mate suo confirmavit. Anno 1189, 27 Nov.
 “ manerium de Northcurri de Ricardo Rege emit
 “ Ecclesias de Northcurri et Perretona Stephanus
 “ Rex olim dederat Roberto Episcopo ad faciendum
 “ Præbendas in Ecclesia Wellensi. Denique ut
 “ valetudinariorum in opiani sublevaret, Nosocomium
 “ Bathoniæ posuit. Electum fuisse ad Cantuariensem
 “ thronum 1191, 27 Nov. et obiisse 1191, 26 Dec.
 “ supra ostendimus male disposuit. Plura de Regi-
 “ naldo suppeditat Liber *de gestis, S. Thomæ, post*
 “ *martyrium*. In eo, inter Clericos S. Thomæ
 “ eruditos memoratur.” “ Reginaldus natione Anglus,
 “ sed educationi & cognomento Lombardus, pro ætate
 “ prudens et industrius, animosus et efficax in agendis:”
 “ qui cum S. Thomâ aliquamdiu stetit, sed postea
 “ animo deficiens ad Henrici Regis partes se transtulit;
 “ et demum ab aulâ ad Ecclesiam assumptus, in
 “ Bathoniensem Episcopum promotus est. Medio
 “ anno 1171, a Rege ad Papam legatus est; ut
 “ suspicionem cædis S. Thomæ ab ipso amoliretur.”

XX. SAVARIC BARLOWINWAC,

"Bishop of Glastonbury,"

Succeeded in 1192, being consecrated on Michaelmas-day. He had been Treasurer of Salisbury Cathedral ;* and was elected Bishop here by the Bath Monks, the clerks at Wells being opposed to him. However, going to Rome, he was ordained priest by order of the Pope, by Bishop Alban, September 19, 1192 ; and a few days after consecrated Bishop.†

He is thus noticed by the *Canonicus Wellensis* :—

"Savaricus quintus Episcopus Bathoniensis successit :
 "qui fuit consaguineus Henrici Imperatoris Aleman-
 "niæ, qui Regem Angliæ redeuntem e Terrâ Sanctâ
 "per Leopoldum ducem Austriæ captum, in carcere
 "diu detinuit minus justè. Hic obtinuit ab Imperatore,
 "quòd idem rex aliter non deberet carcere liberari,
 "nisi prius eidem Savarico et successoribus ejus
 "concederet monasterium Glastoniæ in excambium
 "pro civitate Bathoniæ. Et cum rex gravissimam
 "pro suâ libertate redemptionem plenariè solutam ac
 "ex tunc diram incarcerationem et annualem perspi-
 "ceret se non posse aliter è carcere liberari, nisi votis
 "Imperatoris annueret in hac parte : misit pro abbate
 "Glastoniæ ; qui in Alemanniam ad dominum regem
 "accessit ; et Episcopatu Wigornix ei collato,
 "Savaricus abbatiam Glastoniæ obtinuit ; quam
 "Apostolicâ, Regiâ et ordinaria autoritate mensæ
 "sux Episcopali univit, ipsamque ad terminum vitæ

* Radulphus de Diceto, p. 668.

† See *Dicet. Imag.* p. 668.

“ suæ tenuit sic unitam ;* transtulitque sedem suam
 “ Episcopalem illuc, et se fecit “ GLASTONIENSEM
 “ EPISCOPUM” publicè appellari. Hic erexit ecclesias
 “ Parochiales de Ilminster et Long Sutton in Prebendas
 “ Ecclesiæ Wellensis ; quarum primam Abbati de
 “ Muchelmey, secundam Abbati de Athelney, et eorum
 “ successoribus contulit in perpetuum possidendas.
 “ Hic etiam Episcopatum suum et Ecclesiam Wellen-
 “ sem multis possessionibus ampliavit ; et de novo
 “ concessit Burgensibus Wellensibus libertatem quam
 “ Reginaldus concesserat. Hic etiam Archidiaconatum
 “ Bathoniæ Priori et Conventui Bathoniensi et eorum
 “ successoribus integraliter possidendum concessit.
 “ Savarico tandem defuncto, et apud Bathoniam
 “ tumulto, Eustachius Prior Glastoniæ et ejusdem
 “ loci Conventus, faventibus eis Rege Henrico et
 “ Regina cum cæteris regni magnatibus, a Papâ
 “ petierunt, ut Episcopi Bathonienses a possessione
 “ Monasterii privarentur, et quoddam in pristinum statum
 “ Monasterium reduci deberet. Quorum petitionem
 “ Papa ad tempus distulit exaudire, pro eo quoddam
 “ Ecclesia Bathoniensis vacationis suæ tempore,
 “ legitimo caruit defensore.”

To these particulars, Wharton enables us to add :—

“ Savaricus, Geldewini filius, Archidiaconus North-
 “ amtuensis, et Thesaurarius Ecclesiæ Sarum, electus
 “ est a Monachis Bathon sine Canonis Wellensibus,
 “ ipsis irrequisitis, et hoc penitus ignorantibus. Verba

* For an account of this extraordinary affair, see the Decretal Epistle of Pope Innocent III. to the Prior and Convent of Glastonbury. L. iii. Decret. Tit. 9. c. i. Hoveden says, that in 1199, the King took away Glastonbury from him, and gave it to William La Pie : f. 449. b.

“ sunt Registri Wellensis. Romam adveniens, Cæles-
 “ tini Papæ mandato, Presbyter ordinatus est ab
 “ Albano Albanensi Episcopo 1192, 19 Sept. teste
 “ Dicetensi. Die sequenti, juxta disciplinæ ecclesi-
 “ asticæ leges eundem consecratum arbitror. De
 “ Abbatia Glastoniensi in Episcopalem sedem ab illo
 “ transmutatâ Adamus monachus in Historia fusè
 “ agit. Id solummodo hic loci addendum existimo,
 “ Savaricum nempe Bathoniensis et Glastoniensis
 “ Episcopi filium deinceps assumxisse, eodemque
 “ Jocelinum successorem usum esse : quod ex Archivis
 “ Ecclesiæ Wellensis constat. Anno 1203, 6 Oct.
 “ edito decreto Savaricus Præbendas omnes Ecc.
 “ Well. a jurisdictione Archidiaconi Wellensis exemit.
 “ Obiit apud Sciennes la vielle 1205 S. Augusti, fide
 “ Annalium Prioratûs de Suthwerk. Diem confir-
 “ mant Parisius, Historia Rotiensis, Annales Bruton
 “ et obituarium Cant. Annos regiminis 12 ipsi tribu-
 “ int Annales Brutonenses et Canonicus noster ; et
 “ die 19 Sept. (quæ Dominica anno 1193 erat) conse-
 “ cratum fuisse Parisius asserit : ut in eam adducar
 “ sententiam, Savaricum anno (non 1192 quem
 “ Parisius et Dicetensis posuerunt, sed) 1193 conse-
 “ cratum fuisse. Ista de Savarico adnotanda habui.
 “ Quæ de rebus ab illo in Germaniâ gestis Godwinus
 “ ex Hovedeno narrat certius ex isto peti possunt.”

Of this Prelate, Bishop Godwin (p. 364) observes :—

“ King Richard I. being taken prisoner in Germany,
 “ by Leopold, duke of Austria, the Emperor took
 “ order with him, that besides other conditions to be
 “ required of the King for his deliverance, he should
 “ make him promise to prefer a kinsman of his, (the

“ Emperor’s) called Suarike, then Archdeacon of
“ Northampton, unto the Bishopric of Bath and Wells;
“ and moreover to annex unto the same Bishopric the
“ Abbotship of Glastonbury. For the better effecting
“ of which purpose, Suarike was content to return unto
“ the King the possession of the City of Bath, which
“ his predecessor, John de Villula, had bought of
“ King William Rufus. These things being brought
“ to pass according to his desire, he altered his style,
“ and would needs be called “ Bishop of Glastonbury.”
“ He was consecrated on Michaelmas-day, 1192, at
“ Rome; and returning into England by Germany,
“ was there stayed and left for an hostage, in assurance
“ of payment of the King’s ransom. After his delivery,
“ he yet continued there a long time, and became
“ chancellor of Burgundy, under the Emperor, till the
“ year 1197. The Emperor falling sick, (as Hoveden
“ delivereth) he was sent by him into England, to
“ release unto the King all such monies as yet remained
“ unpaid of that wrongful and unconscionable ransom.
“ The Emperor then dying before he could return, he
“ thought good to remain here still upon his charge.
“ In 12 years that he sat Bishop, he did not any thing
“ memorable, except, happily this may seem worthy
“ remembrance, that he appropriated the parsonages of
“ Ilminster and Long-Sutton, making them prebends,
“ and appointing the one of them always to be allotted to
“ the Abbot of Muchelney, and the other to the Abbot
“ of Athelney, for the time being. The prebend of
“ Ilminster is vanished together with the Abbey of
“ Muchelney: Long-Sutton Parsonage, by the piety
“ of Queen Mary, was restored to the Church of Wells,

“ and remaineth to this day a part of our possessions.

“ This Bishop died August 8, 1205, and was buried

“ at Bath.”

If he succeeded in 1192, and sat 12 years, he must have died in 1204.

In Richardson's edition, p. 370, we have this epitaph, in a monkish Hexameter and Pentameter, indicating his unsettled habits and rambling disposition :—

“ Hospes erat mundo,—per mundum semper eundo,

“ Sic suprema dies fit sibi prima quies.”

That Editor adds the following character, on the authority of MS. Trin. Coll. Camb. p. 24 :—

“ Savaricus Barlowinwac cognominatus, generis
 “ nobilitate clarus, at animi dotibus (ni fallor) haud
 “ perinde ornatus. Nam honores et in appetendo
 “ immodicus, et in gerendo fuit parum idoneus. Ita
 “ nimirum fit plerumque ut animi qui sunt angustissimi
 “ angustissima loca aucupentur, et infimi meriti homi-
 “ nes excelsa virtutum præmia honores vehementissimè
 “ concupiscant. Hoc porro semper habuit hæc nostra
 “ Anglia, ut exoticorum hominum seu virtutes, seu
 “ species et umbras virtutum facile admiraretur. Illa
 “ vero ætate imprimis, quasi suis noverca, privignis
 “ mater, vix aliis quàm peregrinis honores (ecclesiasti-
 “ cos præsertim) largita est.”

On this foolish passage, whoever was the author, it will only be necessary, in defence of the Bishop, to observe, that it is a “ non sequitur” to say, because a man is, ‘ in honores appetendo immodicus,’ and “ in gerendo parum idoneus,” he is therefore “ haud animi dotibus ornatus.” A man may be found even totally unfit for certain high stations, and yet be by no means

deficient in intellectual faculties. The “*animi dotes*,” are not confined to elevated office : or to office at all. Nor do we see any thing of the “*animus angustissimus*” in Bishop Savaric. Nothing is recorded of any neglect of prelatical duty,—no suspicion is intimated, of his avarice,—of his spoliation of the diocese,—of his nepotism,—if I may so express it, by which I mean his filling the Cathedral with his nephews and kindred, while he overlooked men of talent and learning, orthodoxy, and zeal. Not a syllable of *blame* attaches to his prelacy ; nothing is recorded to his discredit : and it is rather too unfair to say, that because a man does not *distinguish* the period he holds office, by some illustrious acts, he is therefore deficient in the “*animi dotes*.” It is often a particular juncture—a particular concurrence of circumstances, that enables a man to render his period illustrious : and it would be unjust to say, that the absence of the characters of glory, affix a mark of reproach. Otherwise, how many of our modern Prelates, men of the most amiable hearts, soundest minds, and highest acquirements of science, would fall under this uncharitable censure ! ¶ The Prelate who attends his duty in the House of Lords, and there narrowly watches every attempt at encroachment on the Established Church—who stems the torrent of “liberality,” and gives but a Pedarian vote in defence of the altar and the throne—who calmly, unostentatiously, and without affecting the “Saint,” discharges the episcopal functions—who is hospitable to his clergy,—charitable and accessible to all,—pious without parade,—who provides for the declining years of his poorer and less fortunate fellow labourers in the same vineyard,—and who encourages by

promotion, men of known Protestant-Episcopal principles, and steady opposition to all that tends to dis-union and schism,—whether such men be in or out of his own diocese ;—such a Prelate, I say, may not, perhaps, make much figure in history. He may have left no lucid track behind him—no halo of glory may encompass his name. The historian will not be able to point out any thing that will mark “the noiseless tenor of *his* way.” Posterity, instead of consecrating his name and embalming his actions, may coolly say, “his prelacy was unmarked by any memorable action,” and yet such a Prelate as I have described, but little deserves to be passed over with a cool indifference that almost amounts to reproach. Of the Prelate before us, as nothing blameable is on record, it is but common candour to give him credit for having well and faithfully discharged the important duties of his high station.

Title of Bath & Wells re-assumed.

XXI. JOCELYN OF WELLS,

Third Bishop of Bath and Wells.

FUNDATOR ALTER.

*(Re-builder of the Cathedral, &c. and builder of the
Bishop's Private Chapel.)*

This munificent Prelate, who well deserves the title of "Fundator alter" I have above ascribed to him, is called Jocelyn Troteman, in the *Annales Marganenses*, but whence we are not told. He was consecrated at Reading, May 28, 1205-6, having been elected Bishop of Bath and Wells, by the united suffrages of both chapters. In 1204, he had been constituted one of the Justices of the Court of Common Pleas.

In his time, the Monks of Glastonbury not liking their union with this See, contrived, after a pertinacious struggle of twelve years, to obtain a *divorce*, by appeal to Rome. The dissolution of their union was, however, attended with the sacrifice of the manors of Winscombe, Pucklechurch, Blackford, and Cranmore, together with nine advowsons in favor of the Bishop. A bulle, confirmatory of these arrangements, was issued by Pope Honorius III. bearing date Rome 16 Kal. June, 1218: and our Prelate resumed the title of "BISHOP OF BATH AND WELLS."

The leading features of Jocelyn's prelacy are these. Having, by command of the Pope, in 1208, interdicted the nation, he incurred the resentment of the King (John,) by whom he was exiled : the King retaining the temporalties. After five years passed in exile, he returned, and became, a considerable benefactor to his See, by annexing thereto the manors of Congresbury, Cheddar, and Axbridge, obtained from Hugh Wallis, Bishop of Lincoln, jointly with whom he founded the hospital of St. John, at Wells. He established many additional prebends ; encreased the stipends of the chanters, *first called by him 'VICARS CHORAL:'* and repaired, or rather rebuilt, (*erexit a pavimentis*) the Cathedral, which was, as the *Canonicus Wellensis* states, "*vetustatis ruinis enormiter deformata.*" He also built the elegant private Chapel in the Bishop's Palace at Wells. He sat Bishop nearly thirty-seven years, and dying November 19, 1242, was buried in the middle of the choir in Wells Cathedral.

Bath, about this period, became subordinate to Wells in episcopal authority, and the Bishops have since chiefly resided at the latter.

According to Matthew Paris, Bishop Jocelyn dictated the oath taken by Henry III. at his coronation, in 1216 ; and with Peter de Rupibus* (*Anglicè Peter Rock*) placed the crown on that King's head.

From Fuller's Worthies, vol. ii, p. 281.

" Bishop Godwin was convinced, by such evidences
 " as he had seen, that he was both born and bred in
 " Wells, becoming afterwards Bishop thereof.

* See his life in Cassan's *Lives of the Bishops of Winchester*, vol. i. p. 161.

“Now, whereas, his predecessors stiled themselves
“BISHOPS OF GLASTON (especially for some few years
“after their first consecration); he first fixed on the
“title of BATH AND WELLS and transmitted it to all his
“successors. In his time, the Monks of Glassenbury,
“being very desirous to be only subjected to their
“own Abbot, purchased their exemption, by parting
“with four fair mannors to the See of Wells.

“This Joceline, after his return from his five years
“exile in France (banished with Archbishop Langton
“on the same account of obstinacy against King John),
“layed out himself wholly on the beautifying and
“enriching of his Cathedral. He erected some new
“Prebends; and, to the use of the chapter, appropriated
“many Churches, increasing the Revenues of the
“*Dignities* (so fitter called than *Profits*, so mean then
“their maintenance); and, to the Episcopal See, he
“gave three Mannors of great value. He, with Hugo,
“Bishop of Lincoln, was the joynt founder of the
“Hospital of St. John’s, in Wells; and on his own
“sole cost, built two very fair Chappels, one at
“Wokey, the other at Wells. But the Church of
“Wells was the master-piece of his works, not so
“much *repaired* as *re-built* by him; and well might he
“therein have been afforded a quiet repose. And yet
“some have plundered his tomb of his effigies in brasse,
“being so rudely rent off, it hath not onely defaced
“his monument, but even hazarded the ruin thereof.
“He sat Bishop (which was very remarkable) more
“than thirty-seven years, (God, to *square* his great
“undertakings, giving him a *long life* to his *large*
“*heart*); and died 1242.”

The Canonicus Wellensis has the following account of this distinguished and deserving Prelate :—

“ Jocelinus sextus Bathoniensis Episcopus, successit
 “ Savarico annis XXXVI. Contra quem statim in
 “ suis primordiis Eustachius Prior et Monachi Glas-
 “ toniæ coram Papâ gravem quæstionem moverunt ;
 “ petentes quòd Episcopus et omnes successores ejus
 “ deberent a possessione Monasterii in perpetuum
 “ amoveri ; et quod Monasterium deberet sub rigimine
 “ Abbatiali ad pristinum statum restitui et reponi. In-
 “ quâ lite idem Episcopus ad tempus viriliter se defendit.
 “ Quod considerantes Rex et Regina ac cæteri
 “ magnates regni parti monachorum faventes, quòd
 “ Episcopus non potuit facile ad eorum votum in hac
 “ parte convinci, quandam inter partes concordiam
 “ procuraverunt ; videlicet quòd Episcopus permetteret
 “ in audentiâ apostolicâ definitivam sententiam contra
 “ se fieri, et in rem judicatam transire : et ipse retineret
 “ in perpetuum sibi et successoribus suis maneria
 “ de Winscombe, Pokilchurch, Blakeford, & Crane-
 “ mere, ac advocationes ecclesiarum de Winescomb,
 “ Pokilchurch, Aysheberries Cristin Manfelde, Bock-
 “ land, et liberæ capellæ de Blakeford. Quod et
 “ factum fuit ; et sic pax inter partes prædictas fuit
 “ reformata. Iste Episcopus perquisivit de Hugone
 “ Licolnensi Episcopo maneria de Congresburye,
 “ Chedder, et Axbridge, tenenda a Domino Rege ad
 “ perpetuum fædi firmam. Isti duo Episcopi Joceli-
 “ nus et Hugo Licolnensis fundarunt Hospitale S.
 “ Johannis Wellensis. Jocelinus fundavit multas
 “ præbendas in Ecclesia Wellensi de novo, dotavit etiam
 “ omnes dignitates personatus et officia dictæ Ecclesiæ

“ in formâ adhuc durante : ipsamque Wellensem
 “ Ecclesiam vetustatis ruinis enormiter deformatam
 “ prostravit et a pavimentis erexit dedicavitque ;
 “ assignans ei in dotem ad augmentum communæ
 “ Canonikorum, manerium de Winiscombe cum
 “ ecclesiâ ; multosque alios redditus ad augmentum
 “ dictæ ecclesiæ perquisivit, unde Ministri usque hodie
 “ sustentantur. Vicarios in Ecclesiâ singulis Præ-
 “ bendariis ordinavit ; tribus exceptis, quibus non
 “ provisit morte præventus. Hic sibi similem antero-
 “ rem non habuit, nec usque visus est habere sequentem.
 “ Tandem defunctus in medio Chori Wellæ honorificè
 “ sepelitur. Hic primo anno consecrationis suæ
 “ servitium B. Mariæ in Ecclesia Wellensi fecit
 “ quotidie decantari. Capellas etiam cum cameris de
 “ Welles et Woky notabiliter construxit.”

To the above, Wharton adds in the Notes :—

“ Jocelinus, sive Gocelmus de Welles, 1204, 1 Sept.
 “ factus est Justiciarius Communum Placitorum,
 “ saltem unus ex Justiciariis, coram quibus mulctæ
 “ levatæ sunt : inquit Cl. Dugdaleus in *Orig. Juridic.*
 “ p. 41. Eundem Jocelinum, Troteman Annales
 “ Marganenses vocant. Electus est à Monachis
 “ Bathon et Canonicis Wellen. coadunatis : cujus
 “ electionis occasione inter utrosque iterum convenit
 “ de electione Episcopi simili modo in perpetuum
 “ faciendâ. Mutatis autem paululum antiquis condi-
 “ tionibus, Priori Bathoniensi reservatum est jus
 “ Episcopum denuntiandi et postulandi ; utque Epis-
 “ copus in Ecclesiâ Bathon. semper prius inthronizari
 “ deberet, concordatum est. Electum Jocelinum
 “ Capitula Bathon. et Well. in literâ certificatoriâ de

" electione sic commendant. In sinu Ecclesiæ nostræ
 " à primo lacte coaluit & sine querelâ hæctenus inter
 " nos est conversatus. [Ex Registris Eccl. Well.]
 " Consecratus autem est a Willelmo Episcopo London.
 " (Sede Cant. tunc vacante) apud Radingham [Read-
 " ing] in Capellâ S. Mariæ anno 1206, 28 Maii, die
 " S. Trinitatis, ex fide Annalium Waverl. et Suthwer-
 " et duplicis Registri Cant. Res ab illo gestas
 " Historicus noster ubertim satis retulit; nos tempora
 " singularum è Registris Ecclesiæ Wellensis appo-
 " nemus. Anno 1218, 17 Maii, concedente Jocelino,
 " Honorius Papa dissolvit unionem inter Ecclesias
 " Bathon. et Glaston: Savarico procurante ante 24
 " annos factam: statuitque ut deinceps Conventus
 " Glaston, proprii Abbatis regimini subesset: salvo
 " jure patronatûs, quod Rex Johannes Episcopis
 " Bathon. in Monasterio eodem contulit. Johannes
 " enim Rex chartâ 1215, 9 Jan. datâ Jocelino et
 " successoribus suis concesserat patronatûm Abbatie
 " Glaston, si contigerit, quòd Ecclesia Glaston Abbatis
 " regimini iterum subderetur. Antiquitus in Ecclesia
 " Wellensi duerant Præpositur, de Wynesham et de
 " Cumbâ. Primam Jocelinus assentiente Capitulo
 " univit secundæ, utque unica deinceps esset, statuit
 " 1234, 26 Dec. Ecclesiam Wellensem in honore S.
 " Andreâ dedicavit 1239, 23 Oct. quando manerium
 " de Wynescumb ipsi dedit. Eodem anno dedit
 " Ecclesiæ Wellensi Ecclesias de Chedder et North-
 " Curri, quinetiâ Ecclesias de Congresbury, Mude-
 " ford, Lideard, et S. Cuthberti, in augmentum
 " communæ Canonicorum ejus. Anno 1242 consti-
 " tuit, ut cessante formâ prioris distributionis Canonicis

“ factæ in pane de grangiâ, Episcopus singulis diebus,
 “ quibus apud Welliam fuerit, accipiat 13 denarios
 “ pro comunâ, Decanus autem, Præcentor, Archi-
 “ diaconus, Cancellarius, et Thesaurarius sigillatim 12
 “ denarios, alii omnes Canonici singulis diebus 6
 “ denarios, Vicarii unicum denarium. Obiit 1242, 19
 “ Nov.”—Ex. Regist. Well. et Annal. Bruton.”

From Bishop Godwin* :—

“ Savarike being dead, the Monks of Glastonbury
 “ made importunate suit at Rome, to be restored to
 “ their old government, under an Abbot. Their
 “ importunity gave occasion of setting down a decree
 “ in the court of Rome, ‘ Vacante sede, nihil in Episco-
 “ patu innovandum esse,’ that a See being void, nothing
 “ is to be altered in the state of the same. Before the
 “ end of the year 1205, Joceline, a Canon of Wells,
 “ born also, and brought up, in Wells, at least, as to
 “ me, by divers arguments it seemeth, was consecrated
 “ unto this See at Reading. The Monks of Glaston-
 “ bury were by-and-by doing with him; and after
 “ much contention prevailed; but so as they were fain
 “ to buy their victory at a dear rate, allowing unto the
 “ Bishoprick of Wells, out of their possessions, the
 “ manors of Winscombe, Pucklechurch, Blackford,
 “ and Cranmer, and the patronage of the benefices
 “ of Winscombe, Pucklechurch, Ashbery, Christ-
 “ Malford, Buckland, and Blackford. Soon after this
 “ composition was made, he was faine to fly the realm,

* English Edition, 1615, p. 365.

“ and continued in banishment the space of 5 years. The
“ cause and manner thereof, you may see in [the life of]
“ S. Langton, Archbp. of Canterbury. After his return,
“ he gave himself altogether to adorning and encreasing
“ the state of his Church. He founded divers Prebends,
“ impropriated divers parsonages to the behoof of his
“ Chapter, and gave them the manor of Winscombe.
“ He allotted reasonable revenues to every of the
“ dignities, [dignitaries] which before had but small
“ profit by their places. He appointed Vicars to
“ assist the Prebends in doing the service of the Church ;
“ and laid unto the Bishoprick the manors of Congres-
“ bury, Chedder, and Axebridge. He, also, and
“ Hugh, [Wallis] Bishop of Lincoln, laying their
“ purses together, founded the hospital of St. John, in
“ Wells ; which, being suppressed by act of Parlia-
“ ment, and given to the Earl of Southampton, he
“ exchanged it with Bishop Clarke for Dogmersfield.
“ Moreover, in building, he bestowed inestimable sums
“ of money. He built a stately chapel in his palace at
“ Wells, and another at Owky, as also many other
“ edifices in the same houses ; and lastly, the Church
“ of Wells itself, being now ready to fall to the ground ;
“ notwithstanding the great cost bestowed upon it by
“ Bishop Robert, he pulled down the greatest part of
“ it ; to wit,—all the west end, built it anew from the
“ very foundation, and hallowed or dedicated it Oct.
“ 23, 1239 Having continued in this Bishopric 37
“ years, he died November 19, 1242, and was buried
“ in the middle of the choir that he had built, under a
“ marble tomb, of late years shamefully defaced.”

Richardson* adds:—"He was the first of our own nation since Bishop Merewit, who was Bishop, and not only an Englishman, but a native of Wells."†

He was called also Troteman; and was consecrated A.D. 1206, as the *Annales Marg.* say, by William, Bishop of London, as *Florilegus* records, at Reading; 'by John of Florence, Legate from the Apostolic See,' says the *Chronicle of Peterborough*, on the 28th. May, Trinity Sunday.‡ That he was elected before the 8th. of May, 1205, is evident from the public records in the Tower of London.§ He is called Bishop of BATH AND GLASTONBURY, in the *Claus.* 16 Jo. m. 5. 9. and BISHOP OF BATH AND GLASTONBURY, and BATH AND WELLS, (the union having taken place,) 2 May, *Claus.* 16 Jo. m. 3. *inverso*. But this union was dissolved May 17, 1218, 2 Henry III. The hospital of St. John's being granted to the Earl of Southampton, he, as Bishop Godwin says, exchanged it with Bishop John Clerk, of Bath and Wells, for the manor of Dogmersfield. But Richardson says, Dogmersfield was not only possessed by Bishop Clerk, but also by Bishop Knight, Clerk's successor, and was afterwards lost when this See suffered a severe calamity. He gives as his authority for this last assertion, the MS. of Trin. Coll. before quoted. John Clerk was Bishop here from 1523 to 1540; and William Knight from 1541 to 1542. Three years before his decease, as Godwin has it, he dedicated the Church, then completed; Richardson says, in November, 1289, a mis-print for 1239.|| The Wells

* In his edition of Godwin, 1743. p. 371.

† MS. Trin. Coll. p. 27.

‡ *Annal. Waverl. and Reg. Cant.*

§ Pat. 7 Joan. m. 7. 15.

|| See Regist Wellen.

Register, as well as the Bruton Annals, concur in Nov. 19, 1242, as the period of his decease, but Florilegus says Dec. 1, 1242; and the Chronicle of Mailross quite erroneously, 1240.

This Prelate bought a Palace in the parish of St. Clement-Danes, Middlesex, (in the Strand,) and gave it, as a perpetuity, to the Bishops of Bath and Wells; the gift was confirmed by Henry III. by letters patent, dated Sept. 3, in the 16th. year of his reign, [1232.] It is, says Richardson, now (1743,) called Arundel-House, (situate in the Strand).

Tomb.—"Bishop Joceline (ob. 1242) was buried in the middle of the choir, under a marble tomb, inlaid with his figure in brass,* but the latter had been torn away in Godwin's time, and the tomb "shamefully defaced." So little respect, indeed, have the successive conservators of this fabric, shewn to the memory of one, to whom they are so much indebted, that they have suffered his monument to be utterly destroyed."†

XXII. ROGER.

(*See vacant Two Years.*)

Roger had been Precentor of Salisbury Cathedral: and was elected by the Bath Monks, without the consent of the Wells Chapter. An appeal was accordingly made to Rome by the latter, but having obtained, at their

* Leland says, "Jocelinus sepultus in medio chori Eccl. Wellen. tumba alta cum imag. ærea." *Itinerary*, vol. iii. p. 107.

† See Britton's beautiful work, the Hist. of Wells Cathed. p. 106.

request, the royal licence, the King admitted him to the temporalities, in 1243. He was consecrated at Reading Sept. 11, 1244. The Pope decreed, that the Monks of Bath and Canons of Wells, had an equal right of electing a Bishop, and the former were this time indulged, on promise of adhering more strictly hereafter, to the compact made in the time of Bishop Robert. Bishop Godwin and Wharton, attribute, but without authority, the compliance of the Pope to a very dishonorable and improbable motive—that of getting Roger's stall at Salisbury, or other preferment, held by him, for his own nephew.* Had the Pope wished to prefer his nephew, doubtless he could have found plenty of opportunities without resorting to such an under-hand mode of acting; on the contrary, in the *Annales Ecclesiæ Wigorniensis*, (published in the first part of the *Anglia Sacra*, p. 492,) under the year 1244, we find this entry:—"Dominus Papa dedit Rogerum de Sarum, in Episcopum Bathon *propter dissensionem* inter Capitula Bathoniense, &c." and elsewhere we read, (*Canon. Wellen.*) that Roger was at once appointed, lest the diocese should be the sufferer, through a protracted dispute, and be destitute of the pastoral care of its Bishop. The Pope assented only *pro hac vice*, to settle the present dispute, legislating absolutely for the future.

Bishop Roger gave to the Chapter of Wells, the

* There is always some discrepancy or contradiction in these ungenerous ascriptions of dishonorable motive, that betray the *clown foot*. One says, "the Pope wanted the stall for his nephew;"—another, that "Roger was incumbent of a living, of which the Pope's nephew was Patron,"—consequently, that he wanted the opportunity of presenting.—I am no friend to Popes, living or dead—but in all our enmities, let us, at least, be generous and true.

custody of the deanery of this Church, for the whole period of its vacancy, as often as such event might occur. He gave them also certain portions of all profits of parish Churches throughout the whole diocese, during their vacancy, which heretofore had belonged to the Bishop and his predecessors; a third portion he assigned to his Archdeacons. After having sat three years, he died, and is the last of our Bishops, as Godwin, who wrote in 1615, has it, that was buried at Bath.

From the *Canonicus Wellensis*:—

“ *Rogerus septimus Bathoniensis Episcopus successit; qui prius fuit Præcentor ecclesiæ Sarum, electus in Bathoniensem Episcopum per Priorem et Capitulum Bathoniæ, reclamantibus et appellatibus Decano et Capitulo Ecclesiæ Wellensis. Habitoque suæ electionis decreto, statim igitur ad Curiam Romanam accessit; ubi cum pervenisset, cernens quòd nullum jus in Episcopato prædicto sibi per electionem suam competere potuit, eò quòd electio sua fuit omnino invalida, supplicavit Papæ, quatenus electione et appellatione rejectis sibi mero motu de Episcopatu dignaretur providere autoritate Apostolicâ; ne per hujus litis dependentiam Ecclesia prædicta diu vacaret et gravia dispendia tempore vacationis suæ pateretur: quod et factum fuit. Et sic a Romanâ Curiâ rediit infra breve Bathoniensis Episcopus consecratus. Decanus tamen et Capitulum Wellense contra Priorem et Capitulum Bathoniense in Romanâ curiâ fortiter prosequerantur pro injuriâ eis in hac parte illatâ, eò quòd absque sui culpâ eorum mediante dolo Bathoniensis Episcopi electione illâ vice fuerint privati injustè. Unde*

“ Episcopus Rogerus in tantum ita instantiùs penès
 “ Papam procuravit ; quòd ipse pacem fecit inter partes
 “ prædictas ; et formam opposuit in eorum mutuis
 “ electionibus de cætero faciendis ; quæ usque hodie
 “ observatur. Hic Rogerus donavit Capitulo Wellensi
 “ custodiam Decanatûs, ejusdem Ecclesiæ pro toto
 “ tempore vacationis ejusdem, quotiescunque, qualiter-
 “ cunque, et quandocunque dictum Decanatum vacare
 “ contigerit deinceps. Dedit etiam eis duas partes
 “ omnium fructuum, reddituum et proventuum ad
 “ Ecclesias parochiales in tota Diocesi Bathoniensi
 “ spectantium toto tempore vacationis earundem ; qui
 “ quidem ad Episcopum et Prædecessores suos spec-
 “ tabant. Tertiam vero postea dedit Archidiaconis
 “ suis ; ut ipsi et eorum officiales dictos fructus
 “ Ecclesiarum per mortem vacantium collegirent, et
 “ dictis Decano et Capitulo de duabus partibus integrè
 “ responderent. Hic Rogerus cum sedisset in
 “ Episcopatu suo annis tribus, obiit, Bathoniæ
 “ sepultus.”

Wharton adds,—

“ Mortem Jocelini Episcopi, Canonici Wellenses
 “ Monachis Bathoniensibus denuntiarunt 1242, 22
 “ Nov. Resonbunt Monachi 1243, 30 Jan. Licet
 “ neque de jure nec de consuetudine ad vos unà
 “ nobiscum, Episcopi electionem pertinere, noscatur ;
 “ ex abundanti tamen vos vocamus, &c. Ipsi interim,
 “ impetratâ priùs Regis licentiâ, Canonicis non expec-
 “ tatis Rogerum eligint. Electum Rex ad tempo-
 “ ralia admisit 1243 mense Jun. Canonici Papam
 “ appellant. Papa, editâ anno 1244, sententiâ parem
 “ esse debere Monachorum et Canonicorum in

“ Episcopo eligendo potestatem definivit. Episco-
 “ patum tamen Rogero non rité electo contulit, eâ
 “ lege, ut Præbenda ejus Sarisburiensis nepoti suo
 “ concederetur.* Consecratus est Rogerus apud
 “ Radingam 1244, 11 Sept. Ex Registr. Well. et
 “ Cant. et Annal Teokesbir. Obiit 1247, 21 Dec.
 “ juxta Annales Brutonenses, 1248 circa Festum S.
 “ Hilarii juxta Parisium, Florilegum, et Johannem
 “ Walingford. Hinc ipso S. Hilarii die Rogerum
 “ obiisse Godwinus temere posuit. Annales forsitan
 “ Bruton. diem 12, Cal. Jan. pro 12 Jan. corrupte
 “ substituerunt.”

From Godwin, (p. 366):—

“ Notwithstanding the composition lately made by
 “ Bishop Robert, for the order of election, the Monks
 “ of Bath, refusing to join with the chapter of Welles,
 “ elected of themselves one Roger, the Chaunter of
 “ Salisbury, for Bishop, who, (for that a kinsman of
 “ the Pope had the advowson of his living,) obtained
 “ easily consecration by the Pope’s means, Sept. 11,
 “ 1244. After a long suit in law between the two
 “ churches for the righting of this wrong, the end was,
 “ that Wells men must put up the wrong, and they of
 “ Bath yield assurance of performing the composition
 “ for the time to come, which was done accordingly.
 “ The Bishop, by whose means this accord was made,
 “ not living long after, departed this life Jan. 13, 1247,
 “ having sat not past four months above three years.
 “ He only, of all the Bishops of this Church, for the
 “ space of almost six hundred years, died within the

* See back to our page 129.

“ compass of six years after his coming hither, which,
 “ in so long space, hath yet never happened to any
 “ other. He is the last of our Bishops that was buried
 “ at Bath.”

Richardson (p. 372) adds :—

“ Capitulum Wellense licentiam habet eligendi
 “ sibi Episcopum 12 Mar. 2 Pat. 27 et 28 Hen. III.
 “ m. 14, 21. Interea vero electus est Rogerus circa
 “ Feb. initium cui Rex restituit Temporalia 1243, 10
 “ Maii. Pat. 28 Hen. III. m. 6. A.D. 1243, circa
 “ purificationem confirmata fuit electio Rogeri in
 “ Episcopum Bathon. per D. Papam. Anno 1244,
 “ consecratus fuit apud Rading de Dominica post
 “ Natale B. Mariæ. Ita *author MS. incertus Chrono-*
 “ *graphus in Libr. suo de Statu et Antiq. Cænobii*
 “ *Glaston, qui floruit A D. 1259, M.S. Wood.*”

He died “ circa Festum S. Hilarii 1247. Anno
 exeunte,”* January 13, and was buried at Bath.†

XXIII. WILLIAM BUCTION, I.

DIED A.D. 1264.

This Prelate, also called Button, and Bitton, had been Archdeacon of Wells in 1243, and was elected to the See by the Monks and Canons, conjointly, being consecrated at Rome, July 14, 1247-8. The royal assent was given May 4, 1248. By Henry III, he seems to have been

* Matthew of Westminster and Matthew Paris.

† See Prynne's *King John*, p. 101. Le Neve's *Fasti*, p. 32. Godwin, p. 367.

valued for his diplomatic abilities, having been employed by him in 1253, to negotiate a match between Eleanor, daughter of Ferdinand, King of Spain, and Edward, Prince of Wales, in which affair he was successful.*

We, before noticed, the allotments made to the Canons, of portions of profit resulting during the vacancies of preferments. This occasioned disputes between Bucton and the Canons, the former wishing to revoke those grants. The Bishop, however, ceded his claims, and the parties were reconciled by the mediation of the Metropolitan.†

In the forty-first of Henry III. he obtained from the crown, a charter of free-warren, for his manor of Wells.

Bishop Button is accused of nepotism, or a fondness for providing for his nephews and relatives. That many of his name possessed good preferment about this time there is no doubt, but that *he* provided for them all, is another question, and still a further question, whether their relationship was their chief, or only, merit. To provide for relatives is natural, but it looks not well, to see a Cathedral or diocese stocked with relatives and family connections, while men of orthodoxy, learning, and zeal for the ecclesiastical establishment, are left to pine unnoticed in obscure Curacies. William Button, his brother's son, after Bishop of this diocese, was Archdeacon of Wells; Richard Button, Precentor; Nicholas Button, our Bishop's brother, Treasurer; John Button, another brother, Provost of Coombe and Parson of Ashbury; and

* See Rymer, *Fædera*. vol. i. p. 491.

† Metropolitans were so called, because, at first they were consecrated in the metropolis of the Province.

he was succeeded by a Thomas Button. There was also a Thomas Button, but whether the same or not, is uncertain, who succeeded the above William, in the Archdeaconry, and afterwards became Bishop of Exeter. He died April 3, 1264-5, and was buried in the middle of the Chapel of the Virgin Mary, in Wells Cathedral.*

The following is furnished by the Canon of Wells, in the *Anglia Sacra*. pars. 1. p. 565 :—

“Willelmus Bytton primus, vii Bathoniensis Epis-
 “copus, successit. Hic voluit abstulisse a dictis
 “Decano et Capitulo donationes per dictum Rogerum
 “concessas: ipsosque longo tempore impedivit de
 “possessione Ecclesiæ de Congresberye, quam bonæ
 “memoriæ Jocelinus prædecessor suus appropriavit ad
 “augmentum communæ Canonikorū Welliæ resi-
 “dentium, cum vacaret post mortem Rectoris ejusdem.
 “Unde dicti Decanus et Capitulum ad Curiam
 “Romanam directè et tuetoriè Cantuariensem Arch-
 “iepiscopum appellârunt: qui post paucas expensas
 “hinc inde effusas pacem fecit inter partes. Et inde
 “idem Episcopus Ecclesiam de Congresberye mensæ
 “Capitulari de novo univit; et extunc illi et eorum
 “successores præfatus Ecclesiam et donationes eis prius
 “concessas, ut prædicatur, possederunt pacificè et
 “quietè. Iste convocatâ Cleri sui Synodo speciali
 “edidit Constitutiones in Bathoniensi Diocesi obser-
 “vandas quas Synodales appellant. Et cum sedisset
 “annis xvii obiit, et Welliæ in novâ Capellâ B. Mariæ
 “Virginis tumulatur.”

* See the Preface to Adam de Domerham's History, p. 27, and Cart. 41. Henry iii. m. 5.

From Wharton's notes :

“ Willelmus Button, Archidiaconus Wellensis et
 “ Rector Ecclesiæ de Sony, electus est sub initium
 “ anni 1248. Consecratus in Curiâ Romanâ eodem
 “ anno in Octavis Pentecostes, viz die 14 Junii, in
 “ Angliam anno sequenti rediit. Anno 1253 ab
 “ Henrico Rege ad Ferdinandum Hispaniæ Regem
 “ legatus, Alianoram Hispani filiam Edwardo Angli
 “ filio primogenito nuptum dari impetravit. Anno
 “ 1256 Dominica 2. Adventûs Domini, professionem
 “ obedientiæ, apud Otteford præstitit Bonifacio Archi-
 “ episcopo, quem post susceptum Episcopatum tunc
 “ primùm vidit. Anno 1263 Ecclesiam B. Mariæ de
 “ Stall Monachis Bathoniensibus appropriavit. Obiit
 “ 1264, 3 April. *Ex Historiâ Glaston. Matthæo*
“ Paris, Rotula 5. Profess. autogr. Registris
“ Cant. and Well. & Annalibus Bruton.”

From Godwin, p. 367 :

“ The Convent of Bath, according to their promise,
 “ now at last joining with the chapter of Wells, William
 “ Button, first Sub-Dean and then Archdeacon of
 “ Wells, was, with one consent, elected. This man
 “ had much to do with the Monks of Glastonbury,
 “ concerning those lands, which by composition, they
 “ had yielded to the See of Wells; and although the
 “ Bishop had sustained great charge in divers of the
 “ King's services, namely, and especially, in travelling
 “ into the furthestmost parts of Spain about his affairs,
 “ yet he favoured altogether the part of the Monks, and
 “ gave them his uttermost assistance in their suits.
 “ They were ended at last by the Bishop's death, who
 “ deceased in the beginning of the year 1264, having

“first possessed his brethren and kinsfolks, of all the
 “principal places in our Church of Wells. For, I find,
 “about this time, there was another William Button,
 “his brother’s son, Archdeacon of Wells, and after
 “Bishop; one Richard Button, Chaunter; Nicholas
 “Button, a brother of the Bishop, Treasurer; John
 “Button, another brother of his, Provost of Coomb,
 “and Parson of Asbery; after whose death, one
 “Thomas Button succeeded to the Provostship, and
 “that one Thomas Button, (whether the same man or
 “not, I cannot tell,) was first Archdeacon after
 “William Button aforesaid, then Deane of Wells, and
 “lastly, the year 1292, Bishop of Exeter. This
 “Thomas Button it was, that, for the soul of this
 “William Button, our Bishop, gave to our Church the
 “bell, commonly called, the sermon bell, as, in a French
 “inscription upon the same bell, is yet to be seen.
 “He lieth buried in the middle of our Lady Chapel,
 “under a marble tomb.”

Tomb.—“It has been already stated,” says Mr.
 Britton,* in whose account of the Cathedrals one
 hardly knows which to admire most, the elegance of the
 plates, or the judgment displayed in the literary com-
 position, “that Bishop Bicton, the first of that name,
 (ob. 1264,) was interred in the Lady’s Chapel;” and
 Bishop Godwin says, “he lieth buried in the middle” of
 that chapel, “under a marble tomb.” Leland says,
 “Guil. Bitton primus Episcopus,” &c. “jacet cum
 imagine ærea in capella D Mariæ ad orientalem partem

* *Wells Cathed.* p. 106.

ecclesiæ de Welles.”* From this honorable place of sepulture, it may be inferred, that Bitton had been chiefly concerned in the erection of the Lady Chapel ; but there is no documentary evidence to substantiate the fact. His tomb has been since removed, but to what part is questionable. Had not Leland stated his image to have been of *brass*, we might have conceived his tomb to be now standing near the wall, on the north side of St. Catherine’s chapel ; which, with the opposite chapel of St. John the Evangelist, forms a kind of lesser transept to this Cathedral. Each side of the tomb is divided by small graduated buttresses, into six compartments, displaying as many trefoil-headed ogee arches, terminating in finials ; and at each end is a similar arch ; in every spandril is a shield of arms. On a Purbeck slab, covering the tomb, is a recumbent effigy of the Bishop much mutilated ; the hands being broken off, crozier destroyed, &c. ; his head rests on a cushion, diapered ; and his feet against a lion. The drapery is apparently thin ; but the folds are disposed in a broad and simple style. The whole figure has been painted in colours, as was customary in former times.”†

* *Itiner.* vol. iii. p. 108.

† This tomb is represented in Plate XVII. on the right of the print, in Britton’s Hist. of Wells Cathedral.

XXIV. WALTER GIFFARD,

SUCCEEDED A.D. 1264.—TRANSLATED TO YORK A.D.
1266.—DIED A.D. 1279.

Giffard, who had been Canon of Wells and Chaplain to the Pope, was elected* May 22, 1264, and was consecrated, in the absence of Archbishop Boniface, by Peter de Aqua blanca, Bishop of Hereford, and *not* of Paris, as others erroneously say; that Peter de Aqua blanca, Bishop of Hereford, was the person who consecrated him, and not the Bishop of Paris, we may infer from the register of Bishop Equeblank, preserved among the registers of the Archbishop of York. In the same year, or in 1265, Bishop Giffard occurs Chancellor of England, and Oct. 15, 1265-6, he was translated to York.† He died April 25, 1279, and was buried in York Cathedral.

From the Canon of Wells :—

“Walterus Gyffarde IX. Bathoniensis Episcopus
“successit. Hic fuit Thesaurarius Angliæ. Et cum
“sedisset in Episcopatu annos ii, translatus fuit ad Epis-
“copatum Dunelmensem.”‡ [*read Eboracensem.*]

From Wharton :—

“Defuncto Willelmo, Capitula licentiam eligendi a
“Rege petierunt 1264, 9 Apr.—Die 22 Maii conveni-

* ‘Elect,’ says Dugdale, ‘but not consecrated, December 14, 1264.’

† On 21 December, 1265, he writes thus to the Prior and Convent of Bath:—“Walterus Gyffard Ebor, &c. Vobis denunciamus nos cessisse, et curam. Ebor. Eccles. recipisse.” See the Cartulary of Bath, in the Library of Lincoln’s Inn, p. 96.

‡ Durham is a mistake. It was to York he was translated.—See Dugdale, *Chron. Series*, p. 20, &c.

"entibus in ecclesiâ Wellensi quatuor ex singulis
 "Capitulis Bathon et Wellen. electus est Walterus
 "Giffard, Canonicus Wellensis, Subdiaconus et Cap-
 "pellanus Papæ. (Registr. Eccl. Well.) Consecratum
 "fuisse a Parisiensi Episcopo in absentia Bonifacii
 "Archiepiscopi Godwinus narrat : qui id a Jocelino
 "accepit, quamvis, pro more, authorem non laudat.
 "Errasse autem Jocelinum constat ex professione
 "autographâ inter consecrandum lectâ ; in cujus tergo
 "adnotatur ipsum a Petro Episcopo Herefordensi
 "vice Bonifacii consecratum esse. Anno 1265, 10
 "Augusti. Walterus summus Angliæ Cancellarius
 "renunciatus est datâ sibi pensione 500 librarum
 "quotannis percipienda. Eboracum translatus est
 "Oct. 15, 1266."

Under York, Bishop Godwin, p. 595, thus speaks :—

"After the death of Archbishop Godfrey, William
 "de Langton, Dean of York, was elected to succeed
 "him. But the Pope, for what cause I know not,
 "rejected him, and translated Walter Giffard from
 "Bath and Wells to York. He was [he means 'had
 "been,'] the Pope's Chaplain and Canon of Wells ;
 "first Treasurer, then Chancellor of England ; elected
 "to Bath, May 22, 1264, whence he was removed
 "Oct. 15, 1265-6, having continued there only two
 "years. He lived at York 13 years, departed this
 "life April 25, 1279, and lieth buried in St. Peter's
 "Church."

From Willis's Cathedrals, vol. i. p. 37 :—

"Walter Giffard, Treasurer and Chancellor of England,
 "first Canon, and then Bishop of Bath and Wells,
 "whence he was translated to York, Oct. 15, 1265.

“ He was enthroned Nov. 1, and had the temporalities restored Dec. 26 following. He died April 27 or “ 29, and was buried in the east part of the Cathedral, “ behind the high altar, under a plain stone, which “ according to Leland, had this date on it:—

“ *Walter Gisors, obiit 7 Kal. Maii 1277.*” [i. e. April 25.]

“ He had been Chaplain to the Pope, and was, by “ him, translated to York.”*

XXV. WILLIAM BUCTON II,

SUCCEEDED A.D. 1267.—DIED A.D. 1274.

This Bishop Bucton, or Bytton, was nephew of the former Prelate of the name, and is said to have been also related to Bishop Gyffard. He was elected February 10, 1267, to the Bishopric, from the Deanery, others say, Archdeaconry. The temporalities were restored March 4. It is remarkable, that there had been three Archdeacons of Wells successively, all of the same names: the first, in 1244, who became Bishop in 1248; succeeded in the Archdeaconry, by his nephew William, Bishop in 1267; and the third, who also, in 1270, became Canon of York.

This Prelate gave to the Chapter of Wells, in 1271, the Church of Stogumber, (Stoke-Gomer, 12 miles N. W. of Taunton,) on condition that a yearly stipend of 50s.

* Matthew Paris.—See also Pat. 51. H. 3. m. 32. M. S. Cotton. Vitellius A. 2 Godw. Stub's Coll. 1726. Wike's Chron. and Petrus Ickham, who all differ as to the day of the month.

should be paid to a Chaplain for the daily celebration of mass for his soul. He is also recorded as having given Bicknoller, (near Stoke-Gomer,) to the Church of Wells. Matthew Paris informs us that so great was the fame of his piety, that Robert Kilwardby selected him, in preference to any one else, to consecrate him Archbishop of Canterbury, in 1272; and his tomb was visited long after the Reformation, even till near Bishop Godwin's time, by the superstitious, especially by those who had the tooth-ache, but with what effect the reader must judge. He died December 4, 1274,* and was buried without the north side of the choir of Wells Cathedral, under a marble slab, sculptured, with a Prelate *in pontificalibus*.†

He made some good statutes for the regulation of Chapter business.

“ Willelmus Bytton secundus, X Episcopus Bathoniensis; cum esset Decanus Bathoniensis, successit Waltero Gyffardo, et sedit VII annis, et in Australi parte Chori Wellensis quiescit; ubi ad præsens multis fulget miraculis,” as the Canonicus Wellensis would have us believe.

“ Willelmus de Buttone,” (adds Wharton,) “ Willelmi Episcopi cognominis nepos, et Walteri Giffard consanguineus, electus est 1267, 10 Feb. et temporalia a Rege accepit die 4 Martii, Archidiaconum Wellensem fuisse Matthæus Paris testatur: ut tres

* Certainly before December 25. *Fin.* 3. Ed. I. m. 37.

† “ He was buried between two pillars on the south side of the choir.” —Collinson's *Hist. Som.* vol. iii. p. 382.

“ ejusdem nominis in hoc Archidiaconatu successerint.
 “ Willelmum enim de Button Archidiaconum Wellen-
 “ sem anno 1244 Registrum Wellense memorat. Iste
 “ Episcopatum anno 1248 assecutus, Archidiaconatum
 “ tradidit nepoti ipsius Willelmo, qui Episcopatum
 “ 1267 obtinuit. Denique in Registro Walteri
 “ Giffard Archiepiscopi Eboracensis reperio Willel-
 “ mum Button Archidiaconum Wellensem, Ecclesiæ
 “ Eboracensis Canonicum esse factum 1270, 16 Octobr.
 “ Dedit ille Capitulo Wellensi Ecclesiam de Stoke-
 “ gumber 1271, 2 Oct. eâ conditione ut 50 solidos
 “ Capellano pro animâ ipsius quotidie celebraturo, et
 “ totidem pro anniversario ejusdem, annuatim solverent.
 “ Obiit 1274, Dec. 4, frequenti plebis vicinæ cultu
 “ post obitum celebratus. Inoleverat enim opinio de
 “ eximia ipsius sanctitate; quæ, ipso vivente, famam
 “ adeo præclaram meruerat, ut ab illo potissimum
 “ Robertus Cant. Archiepiscopus anno 1273 consecrari
 “ voluerit, is hoc argumento motus, quòd famâ sancti-
 “ tatis inter cæteros multùm efflorebat, referente
 “ Matthæi Paris Continuatore p. 108.”

From Godwin:—

“ 25. William Button, Archdeacon of Wells, and
 “ nephew to the former William Button, obtained this
 “ Bishopric in the year 1267, and was restored to the
 “ temporalities of the same, March 4. [Hen. III. 51.]
 “ A man so greatly accounted for his holiness, (saith
 “ Matthew Paris,) as when Robert Kilwardby, Arch-
 “ bishop of Canterbury, had licence of the Pope to
 “ take consecration of the hand of any Catholic Bishop,
 “ he made choice of him, only in respect of his holiness.
 “ He made many good statutes, by which our Church

“ is yet governed; amongst other things, he ordained
 “ four general chapter days in the year, at which only
 “ times, such things should be ordered as might* “ pati
 “ moram.” It were greatly to be wished, that all other
 “ Churches were to observe the same order. He de-
 “ ceased in the month of November, 1274. Many super-
 “ stitious people, especially such as were troubled with
 “ the tooth-ache, were wont, even of late years, to
 “ frequent much the place of his burial, being without
 “ the north side of the choir, where we see a marble
 “ stone, having a pontifical image graven upon it. He
 “ gave unto our Church the manor of Bickuoller.”

Tomb.—“ The monument of Bitton, the 2nd. is situate
 at the back of the choir, between the 2nd. and 3rd.
 columns from the west. It merely consists of a coffin-
 shaped marble slab, on which is an engraved episcopal
 figure *in pontificalibus*; the right hand is in the act of
 giving the benediction; small angels, with censers, are
 depicted in the spandrils. Leland, in describing the
 figures in the south aisle of the choir, says, “ Quartus est
Gulielmi Bytton, qui obiit Nov. 1274. 2. E. I. quem
 vulgus nuper pro sancto coluit.” Godwin also assigns
 this figure to the same Prelate; and particularly mentions
 the long continued resort of the superstitious to his tomb,
 for the cure of the tooth-ache.”†

* “ As might *pati moram*,” is neither English nor Latin: it is non-
 sense: it is not English idiom, to say, “ such things as might to suffer
 delay.” The Bishop should have put *posset* for ‘might.’ But neither
 does the sentence, I apprehend, convey the writer’s own meaning. I
 submit, that what he designed to convey, was something of this kind—
 “ ordinavit, momenti nihil, quod moram pati posset, in Capitulo
 constituendum nisi quatuor stasis diebus.”

† Britton’s Hist. Wells Cathed. p. 107.

XXVI. ROBERT BURNELL,

SUCCEEDED A.D. 1275,—DIED A.D. 1292.

This Prelate, said to be of the baronial family of Burnell, had been Archdeacon of the West-Riding of York, between 1267 and 1271.* Canon of Wells; Pibendary of York in 1267;† Prebendary of Preston, in the Cathedral of Hereford;‡ and from that dignity, says Willis, was made Bishop of Wells.

He was elected to the See of Bath and Wells, Feb. 23, 1275, and consecrated by Robert Kilwardby, Archbishop of Canterbury, April 7. In the preceding year he had been constituted Chancellor of § England and so continued till his death. The statement that he was also Treasurer of England is incorrect. The seals only, and not the staff, appertained to him.

The family of Burnell attained the honor of the peerage in 1311; when Edward Burnell, a baron, by writ was summoned to parliament, from December 19, 5, Edw. III. 1311, to October 24, 8 Edw. II. The baron died 1315, s. p. when the baronage became extinct. Maud, the baron's sister and heir, married, first, John Lovel, and secondly, John de Handlo, which John de Handlo, was summoned to parliament 16 Edw. III. The baronage is now in abeyance.||

* Willis, *Cathedr.* vol. i. p. 92.† *Ib.* p. 141.‡ *Ib.* p. 591.§ *Libera.* 2 E. I. m. 4. *Pat.* 2 E. I. m. 8. *Claus.* 2 E. I. m. 1.|| See Nicolas's *Synopsis*, vol. i. p. 98.

Godwin must make some strange mistake, which Fuller,* and after him Collinson, without taking the trouble of examination, have handed on,† when he says, that the Bishop was “son of Robert, brother of Hugh, Barons of Burnell.” Now, the Bishop died in 1292, and the first peer had not summons till 1311, whose name was, as we have seen, Edward. There was no Robert, Baron Burnell; and the Hugh, who was Baron, was not summoned to parliament till 1383, 7 Ric. II. when our Bishop had been dead nearly a century. The Bishop might have been uncle of the first peer, whose sister, Maud, was his heir.

He appears to have been a potent and princely Prelate. The high offices he held greatly enriched him, and enabled him to gratify his architectural taste. Among other edifices erected by him, was that once magnificent hall, some of the walls of which are yet standing, at Wells Palace, on the west; this noble apartment was sacrilegiously destroyed by Sir John Gates, in the reign of Edw. VI. who, soon after, deservedly lost his head in an insurrection against the government.

The Bishop, who was a man of distinguished abilities, was of the privy-council throughout the whole of that portion of Edw. I's reign, in which he lived, that is till 1292, (the period of his decease,) and was much employed by that monarch in his Welch affairs. He held the Lord Chancellor's court, for a time, at Bristol, for the convenience of attending to the affairs at Wales, at the same time; and for the same reason, some suppose, that the

* Vide *infra*.

† *Hist. Somerset*, vol. iii. p. 382.

Castle of Acton-Burnel,* in Shropshire, was built by him. In 1286, he seems to have accompanied the King to France, taking, and retaining with him, the great seal, till his return in 1289.

After having sat Bishop about 18 years, he died at Berwick-on-Tweed, October 25, 1292-3. His body was conveyed to Wells and there buried, November 23, in the middle of the nave of the Cathedral. He is commemorated among the Cambridge benefactors.

After Archbishop Kilwardby became a Cardinal, Burnell was elected by the Monks to the See of Canterbury, but the election was rejected and set aside by the Pope, in favor of Peckham.† He relinquished to the King the patronage of Glastonbury Abbey, obtaining certain privileges in lieu thereof for the City of Bath.

The following brief notice of him occurs in the History by the Canon of Wells :—

“Robertus Burnell, Thesaurarius Angliæ, XI Bathoniensis et Wellensis Episcopus, successit annis xviii,
“et Wellia in navi Ecclesiæ solenni tumbâ sepultus
“est. Hic Episcopatum multis franchesiis et libertati-

* Lawyers are well acquainted with the “Statute of Acton-Burnel,”—this is the *statute-merchant* (cf 2 Ed. I. anno 1288, (amended by 13 Ed. I.) This statute was made at the Castle of Acton-Burnel. See *Cowel*. and *Termes de la Leye* Statute-Merchant, is a bond of record, acknowledged before the Clerk of the statutes-merchant and Lord Mayor of the City of London, or two merchants assigned for that purpose. Estates by statute-merchant, are classed among estates defeasible, on condition, subsequent, and are nearly allied to the *vivum vadium*. The statute-merchant is a security for money entered into before the chief magistrate of some trading town.

† See Le Neve *Fasti*. p. 5.

“bus ornavit; parentelam suam multum ditavit et ipsos
 “magnis honoribus exaltavit. Idem aulam Episcopa-
 “lem Welliæ sumptibus suis fieri fecit; et bona per
 “ipsum et prædecessores suos Ecclesiæ Wellensi
 “appropriata chartis regiis et munimentis roborari
 “procuravit.”

“Licentiâ eligendi 1274 13. Dec. postulata septem
 “ex utroque Capitulo designati in Ecclesiâ Wellensi
 “1275. 23. Feb. coeuntes elegerunt Robertum Bur-
 “nell, Canonicum Wellensem et Archidiaconum Ebor-
 “acensem; Electionem Rex confirmavit die 3 Feb,
 “Electum Archiepiscopus consecravit in Ecclesia de
 “Merton 1275. 7 April. quamvis Annales Wigorn
 “Londini consecratum perhibeant. Cancellarius
 “Angliæ creatus fuerat 1274. 21 Sept. idque munus
 “usque ad obitum administravit. *Thesaurarium fuisse*
 “*neutiquam reperio.* Sub initium pontificatus sui
 “patronatum Monasterii Glaston. Regi remisit,
 “acceptâ, loco ejus, civitate Bathoniensi, seu potius
 “possessione civitatis uberioribus privilegiis auctâ.
 “Urbs enim jam diu penès Episcopos fuerat. Tunc
 “etiam Episcopus et abbas Glaston, jus suum in
 “plurimis maneriis et ecclesiis invicem remiserunt,
 “chirographo 1275. 3. Apr. confecto. Ecclesias de
 “Javelton, Burnham, Stanton Dru, et Coleworth
 “Ecclesiæ Wellensi adquisivit.* Medio anno 1278
 “post Robertum Kilwarby ad Cardinalatum S. R. E.
 “translatum, Archiepiscopus Cantuariensis a monachis
 “canonicè electus est. Electi causam Rex Nicolao
 “Papæ impense commendavit literis datis 1278, Jul.

* Ex Registro Ecclesiæ Well.

" 10 ; aliisque ad Robertum dignitatem oblatam
 " detractentem 1278, Aug. 11 scriptis ipsum enixè
 " rogat, ut electioni de se factæ consentiat. Paruit
 " Robertus, missisque ad Curriam Romanam nunciis
 " electionem confirmari petiit incassum autem. Papa
 " enim spretâ electione, Archiepiscopatum Johanni
 " Peckham contulit. Assiduam Regi operam Rober-
 " tus in rebus Angliæ, Walliæ, Franciæ et Scotiæ
 " gerendis præstitit. Anno 1286. 13 Maii cum Rege
 " in Franciam transfretavit; et cum eodem in Angliam
 " rediit 1289. 12. Aug. Obiit in Comitatu regio apud
 " Berwicum in confiniis Scotiæ 1292. 25. Oct. apud
 " Welliam sepultus die 23 Nov.* Inter benefactores
 " Academiæ Cantabrigiensis idem commemoratur."†

Godwin says,‡ without, however, either proof, or
 particularizing any individuals,—“ His principal one
 was to enrich his brethren and kindred, whom he greatly
 advanced.” But *non constat*.

From Fuller's Worthies, vol. ii. p. 256:—

“ Robert Burnel, was son to Robert, and brother
 “ to Hugh, Lord Burnel,§ whose prime seat was at
 “ Acton-Burnel Castle, in this county. He was, by
 “ King Edward the First, preferred Bishop of Bath
 “ and Wells; and first Treasurer, then Chancelour of
 “ England. He was well vers'd in the Welsh affairs,
 “ and much us'd in managing them; and, that he
 “ might the more effectually attend such employment,

* Ex Regist. Cant. Rotulis Cancellariæ, Annalibus Bruton et Wigorn.

† Wharton. *Ang. Sac.* i. p. 567.

‡ Engl. edit. 1615. p. 369.

§ This is a gross genealogical and chronological error. Vide pp. 145-6, *supra*.—EDIT.

“ caused the Court of Chancery to be kept at Bristol.*
 “ He got great wealth, wherewith he enriched his
 “ kindred, and is supposed to have re-built the decayed
 “ Castle of Acton-Burnel, on his own expence.
 “ And, to decline envy for his secular structures left
 “ to his heirs, he built for his successors the beautiful
 “ hall at Wells, the biggest room of any Bishop’s
 “ Palace in England, pluck’d down by Sir John
 “ Gates, (afterwards executed for treason,) in the
 “ reign of King Edward the Sixth.

“ English and Welch affaires being settled to the
 “ King’s contentment, he employed Bishop Burnel in
 “ some businesse about Scotland, in the Marches
 “ whereof he died, anno domini 1292; and his body,
 “ solemnly brought many miles, was buried in his own
 “ Cathedral.”

XXVII. WILLIAM MARSH or DE MARCHIA,

SUCCEEDED A.D. 1293.—DIED A.D. 1302.

This Prelate, who had been a Canon of Wells before he was Bishop, was Treasurer of England from 1290 to 1295,† being highly esteemed by Edward I. His election to this See took place January 30, 1293; his consecration May 17. Elsewhere, it appears that he was elected on the Friday after the feast of the conversion of

* Camden’s *Britannia* in Salop.

† Matth. Westminster. *Constitutus Thesaurarius eodem modo quo Joannes quondam Eliensis Episcopus.* Pat. 18. Edw. I. m. 33.

St. Paul, 1292; had the royal assent March 1; the temporalities restored the 19th of the same month; and was consecrated on Whit-Sunday, 1293.*

From King Edward I. this Prelate obtained a grant of two fairs for the lordship of Bath; one to be held in the Barton, or the Ham, the other at Lyncombe.†

He sat ten years, and dying June 11, 1302, was buried at Wells, in the south transept, between the door of the cloister and St. Martin's altar. The chapter-house was built in his prelacy, by contribution. An unsuccessful attempt was made to canonize him, but "in fatis non erat." It is alleged, that miracles were wrought at his tomb!

"Willelmus de Marchia, Thesaurarius Scaccarii Angliæ, XII. Bathoniensis Episcopus, sedit annis X et in Ecclesia Wellensi ex parte australi in muro inter ostium Claustri et altare S. Martini sepelitur. Ad cujus tumbam olim multa præclara fiebant miracula."‡

Wharton, in the note to the Canon, observes:—

"Willelmus de la March, Clericus Regis, Thesaurarius Angliæ anno 1290 constitutus, officio "isto amotus est medio anno 1295. Interea temporis ad Episcopatum Bathon. et Wellen. (Canonicus "tunc Wellensis) in Capitulo Bathoniensi electus 1293, "Jan. 30, confirmatus est a Rege die 1. Martii, "Capitulo Cantuariensi (Archiepiscopatu vacante) "die 12. Martii; et consecratus in Ecclesia Cant.

* Reg. Cant. Pat. 21. Edw. I. and Le Neve Fasti, p. 32.

† Pat 32. Edw. I. Collinson's Hist. Somerset, vol. iii. p. 382.

‡ Canonicus Well. Ang. Sac. i. 567.

“ per Ricardum Episcopum London, die Pentecostes,
 “ sc. die 17 Maii, sic Registra Cant. et Well. et
 “ Annales Bruton et Wigorn tradunt. Die Jovis in
 “ septimanâ Pentecostes Annales Londinenses con-
 “ secratum dicunt, errore manifesto. Obiit Willelmus
 “ 1302, 11 Junii, relictâ haud vulgari sanctitatis
 “ famâ. Annis enim 1324 et 1325 Capitulum Wel-
 “ lense Procuratores suos ad Papam legavit ad
 “ petendam illius Canonizationem. Idem et Episcopi
 “ Angliæ universi postularunt literâ datâ 1325, 4 Dec.
 “ idem et Edwardus Rex. Transmisit insuper Capi-
 “ tulum amplam miraculorum, quæ ab illo post mortem
 “ patrata dicebantur, relationem. Nil tamen im-
 “ petratum reperio. In fatis enim non erat, ut
 “ Willelmus Sanctorum albo inferretur.”

“ The same year that Burnell died,” says Bishop
 “ Godwin, “ William de Marchia, then Treasurer of
 “ England, succeeded, and was restored to the tem-
 “ poralties of this See, March 19, Edw. I. 21. I have
 “ seen amongst the records of our Church of Wells,
 “ the copies of divers letters unto the Pope and Car-
 “ dinals, from the King, from divers of the nobility
 “ and the clergy of that Church, commending this
 “ man so for his holiness, testified, as they write,
 “ by many miracles; as they entreated very earnestly
 “ for his canonization. I marvel much at it; for
 “ Matthew of Westminster and Polydore Virgil com-
 “ plain grievously of him, as the author of a heinous
 “ sacrilege, in causing the King to spoil all the churches
 “ and monasteries in England of such plate and
 “ money as lay hoarded up in them, for the payment of
 “ his soldiers. It was Edward I. a prince that wanted

“neither wit to devise nor courage to execute such
 “an exploit, and to lay the fault upon another at
 “last.* Yet, likely enough it is, that such a fault
 “stamped upon him, (how undeservedly soever) might
 “bar him out of the Pope’s calendar, who, otherwise,
 “was not wont to be over dainty in affording that kind
 “of honour, where *fées†* might be readily paid for it.
 “He sat ten years, and lieth entombed in the south
 “wall near the cloister door. In this man’s time, the
 “chapter-house was built, by the contribution of well-
 “disposed people,—a stately and sumptuous work.”

Tomb.—“Bishop Will. de Marchia,” says Mr. Britton,
 (Hist. Wells Cath. p. 107.) “who died in June, 1302,
 was buried in the south transept, where his effigy lies on
 a low pedestal, beneath a recessed arch in the south wall.

* This sentence is nonsense. Herein we have a subject and no predicate. What was it that Edward I. did? The Bishop has not told us: for all that follows Edward I. is, in fact, in parenthesis. We must understand him as saying, “Edward I. was a prince that wanted neither wit to devise,” &c. &c. The predication, in respect to the word in apposition, “a prince,” prevents not the hiatus or ellipsis, which occurs at the end of the sentence, of which, “Edward I.” was the nominative or subject.

† Nothing can be more uncandid than these vituperations of persons unable to meet the charge. That Popes may have been venal as to *indulgences*, is one thing,—such venality is a *diversion* of a divinely granted spiritual power—(the power of the Keys, which our reformed Church also possesses,) into a temporal source; but to say, that a Pope or the Church ever sold or received a bribe for canonization, is to assert what never can be proved. We may *imagine* Popes *capable* of such things; and, “we are not ignorant of their devices,”—but a *suspicion* of guilt, *however strong*, warrants not a *specific charge* of it. When will party-spirit learn moderation and candour?

His head rests on a double cushion, supported by angels; and at his feet is a cropped-eared dog; his hand is raised, as blessing; and his left holds a crozier. On the wall, above his head, is the mask of a man, boldly sculptured, with curled hair, beard and mustachios; probably (says Mr. Britton) intended for the Saviour; a female head, with similar hair, probably of the Virgin, is inserted in the wall at his feet. Ornamented groins and tracery spread over the soffite of the arch; and at the back, on brackets of foliage, are three figures, now headless and otherwise mutilated; two of which represent angels, and the third a female. On the face of the pedestal, under the verge of the tomb, are six masks of different characters and aspect; four of them appear old and are bearded; one represents a young man, and another, a nun. The front of the monument is formed, by open screen work, in three compartments, separated by graduated buttresses, which stand on a plain projecting basement. Each buttress is enriched with pinnacles, &c. and between them rise three pointed arches, having pendent tracery, and pyramidical heads adorned with crockets and finials, composed of rich foliage."

WALTER HASELSHAW,

SUCCEEDED A.D. 1302.—DIED A.D. 1308.

Walter Haselshaw, or Hestelshagh, successively Canon, Archdeacon, and Dean of Wells, was next elected to the See, August 7, 1302. Leave of electing, was given June 29,* the election took place August 7; the royal

* Pat. 30. E. I. m. 9.

assent was procured August 31 ; temporalities restored September 12 ; his consecration took place November 4, at Canterbury.* He was enthroned on Christmas-day, 1302, at Wells, and at Bath the following Epiphany. Hence, it is evident, that the Church of Wells, had, at that period, obtained precedence of Bath. Bishop Godwin says, he sat 9 years, (an error into which Collinson also has fallen, by neglecting to compare dates,) but *that*, by his own shewing, is impossible ; he was dead in 1308, and he places his successor, Drokenesford, in 1309. He died, 3 Id. December, 1308, and was buried at Wells on the Sunday following, (18 Kal. Jan) having sat six years. He made, both while Dean and Bishop, some good statutes for the Church, "*quibus etiamnum hodie regimur*," says the author of the MS. in Trin. Coll.

He is but very briefly recorded by the Canon :—

"Walterus Haselshawe XIII. Bathoniensis Episcopus, sedit vii annis ; et Wellie sepelitur in navi
"Ecclesie juxta altare ubi prima Missa matutinalis
"indies celebratur."

"Walterus de Haselshawe, Canonicus, Archidiaconus et Decanus ordine Wellensis, ad Episcopatum electus 1302, 7 Aug. ab Archiepiscopo confirmatus est die 11 Sept. A Rege ad temporalia admissus die 12 Sept. ab Archiepiscopo apud Cantuariam consecratus die 4 Nov. intronizatus apud Welliam die Natalis Domini, apud Bathoniam die Epiphaniæ sequentis. Die 28 Oct. Annales Wigorn consecratum produunt. Diem autem 4 Nov. exhibent bina Ecclesie Cant. Registra, Registrum

* Registr. Cant. Eccl.

Winchelse, et Annales Bruton. Obiit 1308, 11 Dec. Apud Welliam sepultus die 15 Dec. fide Annalium Bruton.”*

Tomb.—“ He lieth buried under a huge marble, in the body of the Church, [Wells Cathedral,] toward the north, almost over against the pulpit,”† near Bubwith’s chapel.

“ Bishop Haselshawe, who died in 1308,” says Mr. Britton,‡ “ was buried in the nave, beneath a large slab, which still remains, and measures 16 feet in length, by 6 feet in width. It lies near Bishop Bubwith’s chapel, and has been richly inlaid with brasses; but all are gone; the episcopal figure, in brass, was 10 feet in length. Some indistinct traces of an inscription are apparent on the verge of the slab.”

XXIX. JOHN DROKENSFORD,

SUCCEEDED A.D. 1309.—DIED A.D. 1329.

Bishop Drokensford, who had been keeper of the King’s Wardrobe and Under-Treasurer in 1305, in the absence of the Treasurer at the Papal court,§ possessed the following ecclesiastical preferments, before his elevation to this See; a Canonry of Wells, York, and Southwell, and the rectory of Balsham, Kent. He was also Chaplain to the Pope.

* Wharton, *Angl. Sac.* i. p. 567.

† Godwin. *Cat.* p. 370.

‡ Hist. Wells Cathedr. p. 108.

§ Com. de term, Michael, Edw. I. Rot. 7 in dorso. MS. Gale.

He was elected Bishop Feb. 5, 1309 ; the royal assent was given Feb. 23, and the temporalities restored May 15.* On the same day he was confirmed Bishop, by the Archbishop of Canterbury, at Lambeth, and was consecrated at Canterbury Nov. 9 ; though, as to the date of this last event, there is some discrepancy. His consecration had not taken place the 15th. Aug. 1309.† Wharton says, November 9,‡ while in the register of Henry Woodlock, Bishop of Winchester, the month of August is assigned.

The statement that some Historians have made of his being Lord Chancellor, and Keeper of the Great Seal, is erroneous. I find no record of his having possessed that high office ; but it is certain, that during the King's absence in France, he executed the vice-regal office, and afterwards, was an adherent of the Queen's partizans against her husband.§

Bishop Drokensford may be enrolled as a benefactor ; he improved the Bishopric with many noble buildings, and renewed and enlarged the privileges of the Church.|| He also, in 1325, was the cause of an indulgence of 40 days being granted to the contributors to the new works of the Cathedral.

Godwin, solito de more, detracts from him, on account of nepotism, or providing for his nephews and kindred with the patronage of the diocese, than which, there

* 1 Pat. 2 Edw. II.

† See Rymer. *Fædera*. vol. iii. p. 160.

‡ *Angl. Sac.* Part i. p. 568.

§ Rymer. *Fæd.* vol. iii. p. 989.

|| Godwin, edit. 1615. p. 370. Richardson's edit. 1743. p. 375. and *Ang. Sac.* i. p. 568.

certainly can be nothing more disgusting, but no assertions, that disparage a character, should be made in this random way. A list of the preferments, and the names of the kindred so preferred, should ever be annexed when nepotism is alleged.

Having sat about 20 years, he died at Dogmersfield, May 9, 1329, and was buried on the 23rd. in St. Catherine's Chapel, in Wells Cathedral, in which he had founded a chantry the preceding month.

“ Joannes Drokynsforde, Custos Garderobæ* et
 “ Locum tenens Thesaurarii Angliæ, XIV Episcopus
 “ Bathoniensis, sedit annis XIX.† Iste Episcopatum
 “ suum plurimis ædificiis solennibus insignivit : liber-
 “ tates per Reges Episcopatu suo concessas non solùm
 “ literatoriè renovavit, sed etiam ampliavit ; et quoad
 “ ditationem et exaltationem familiæ suæ simili fuit
 “ prædecessori suo Roberto Burnell. Et Welliæ
 “ sepelitur ante altare S. Johannis Baptistæ.”‡

From Wharton :—

“ Johannes de Drokensforde Canonicus Wellensis,
 “ Eboracensis, et Suthwellensis Rector Ecclesiæ de
 “ Balsham in Comitatu Cantabr. vestiarii regii Præfec-
 “ tus, et Locumtenens Thesaurarii Angliæ ad Curiam
 “ Romanam profecturi constitutus 1305. 22 Oct.
 “ Episcopus Bathon. et Wellen. in Capitulo Bathoni-
 “ ensi electus est 1309. 5 Feb. ab Archiepiscopo apud
 “ Lametham confirmatus die 15 Maii, apud Cantuariam
 “ consecratus die 9 Nov. Anno 1312 Rege Edwardo

* Who ever heard of such Latin ? *Vestiarii regii*, would perhaps have been a little less heathenish.

† He sat longer than 19 years.

‡ In the Ang. Sac. i. p. 568.

“in Galliam profecto, totius Angliæ præfecturam sibi
 “commissam vice Regis gessit. Obiit apud Doginers-
 “field 1329, 9 Maii, apud Welliam sepultus die 23
 “Maii in Capella B. Caterinæ, in qua Cantariam
 “mense superiore *fundaverat. Sedit annos 20.
 “menses 3. dies 9. juxta calculum istorum Annalium.”

“John Drokensford, keeper of the King’s ward-
 “robe, succeeded, being consecrated, as I find, before
 “May 17, Edward I. 3. Following the steps of
 “his predecessor, Burnell, he bestowed somewhat in
 “encreasing the buildings and liberties of his See, but
 “much more his kindred. He had much contention
 “with his chapter, (the story whereof is to be seen in
 “the Statute Book) sat nineteen years, and lieth buried
 “under a reasonable seemly tomb, of free-stone, in
 “the chapel of St. Katherine, which is upon the right
 “hand going toward the Lady Chapel.”†

Tomb.—“Bishop Drokensford,” says Leland, “was
 interred at the south-west end of St. John’s Chapel:”
 but Godwin states that he “lieth buried under a
 reasonable seemly tombe, of free-stone, in the Chappell
 of S. Katherine.” The Canon of Wells says, “before
 the altar of St. John the Baptist;” which was, probably,
 the fact, as Bishop Drokensford had founded a chantry
 there. This Prelate died in 1329; and is commemorated
 by an elegant monumental shrine, which stands near the
 south side of the Lady Chapel. It consists of an altar

* Ex Registris Grenfeld, Corbrig, Winchelse, Drokensford. Cant. et
 Well. Historiâ Adami Meremuth et Annalibus Bruton.

† Godwin, p. 370.

tomb, surmounted by a lofty canopy, supported by eight clustered buttresses: these sustain eight intermediate arched pediments, highly wrought with trefoils, quatrefoils, crochets, finials, and other ornaments. At the east end is a niche, having a two-fold canopy, enriched with numerous fleurs-de-lis, in gold, on a blue ground. There is no appearance of either brass effigy or inscription on this monument.”*

Arms, as recorded in the Heralds’ College:—Quarterly *azure* and *or*, four pastoral staves counter-changed.

XXX. RALPH DE SHREWSBURY,

SUCCEEDED A. D. 1329.—DIED A. D. 1363.

Keeper of the King’s wardrobe; Prebendary of Salisbury, June 20, 1207; Chancellor of the University of Oxford in 1328; elected Bishop of Bath and Wells by the Canons of Wells and Monks of Bath, June 2, 1329. See the Bath Cartulary MS. in the Library of Lincoln’s Inn, p. 114; his own Register; and the Register of Islip, Archbishop of Canterbury. Confirmed July 21; admitted to the temporalities September 2; and consecrated the same day at Canterbury. So say the Registers of Cranborn and William Dene, but the Annals of Bruton say December 3.

* Britton’s Wells Cathedr. p. 109. A representation of the monumental shrine above alluded to, is included in plate XVII. of Mr. Britton’s work.

Pope John XXII. claiming the provision,* as it was called, of all vacant Sees, was indignant at the appointment of Ralph, without his concurrence; but, in the end, the Bishop obtained the consent of the Pope, "*ingenti pecuniæ summâ*," says Walsingham, which Godwin has elegantly translated, "with a *huge* sum of money."

The Continuator of Higden gives him a high character. He was profuse in the distribution of alms, and assiduous in many other works of piety.

By Archbishop Islip's Register, it appears that our Prelate made a three-fold testamentary distribution of his property, giving one portion to the poor and his tenants, a second to the Mendicant Freres, (vulgarly, but very incorrectly, called Friars,) and a third to his friends and domestics.

Bishop Ralph effected a number of important objects, and has left several records of himself. He procured, at great expence, not only an exemption of the Forest Law for the mannors of Cheddar and Axbridge, but prevailed on the King to permit the de-afforestation† of Mendip, and had all the beasts destroyed by hunting.

* The first *Papal provision* to any English See, was that of Pope Innocent III. to Giraldus Cambrensis, for the See of St. David's, in 1199, whom he did not yet absolutely name, but procured to be elected at Rome, and then would have supported his title without the King's consent. The ground of all provisions was a pretence of difference in elections, and that the Church might not continue vacant.

† The old Lawyers were, as some of the modern ones are, bad Latinists, or we should not hear of dis-afforestation instead of de-afforestation. They talk of dis-seisin also; whereas they mean de-seisin. *Dis-afforestation* would imply an act wholly different from the meaning they

He also it was that surrounded the episcopal palace at Wells with the strong stone crenellated wall and moat. He built at his own expense the "Vicars' Close" at Wells, vesting it for ever in the Vicars' Choral and their successors, and obtaining a royal confirmation of the grant, £10. per annum moreover was to be paid for ever to the said Vicars. Chew an *Ecclesia** Plebanalis, he made *mensalis*, uniting it to the Bishopric; after certain reservations, the residue he assigned to the Vicars of the Church for the time being. He re-built the Church of Winscombe, near Axbridge; the Canonius Wellensis says, Wyvelscombe (eleven miles from Taunton.) He re-built the court-house at Claverton, and the great chamber† at Evercreech, and erected many other edifices on the episcopal estates. He gave also many splendid vests to the Churches of Bath and Wells, besides numerous other articles, none of which were remaining in Bishop Godwin's time, except a great chest, in which he says the chapter-seal was kept.

This Prelate sat for the extraordinary period of 34 years, and dying either at Wiveliscombe or Winscombe,

design conveying by it, so would dis-seisin. Dis-afforestation would properly mean the extending a forest into various or different directions. The prefix *dis* dis-joins, di-vides, di-verts, dis-unites. It places the object in di-fferent di-rections, whereas *de*, when it does not mean downwards, implies the *undoing* of the object. 'To de-afforest is therefore what they should say when they talk of dis-afforest.

* The "*Ecclesia Plebanalis*," is a mother Church which has one or more subordinate Chapels. The *Mensalia* were such parsonages or spiritual livings as were united to the *Tables* of religious houses, and called "*mensal benefices*" among the Canonists.

† This 'Camera' was probably a place for holding courts, or for some other legal purposes of the temporal barony.

both before mentioned, August 14, 1363, was buried before the high altar in the presbytery of Wells Cathedral. His tomb was removed to the north of the choir 60 years after; but, wherefore, we are not told. On it is an image of the Prelate—"vivos viventis vultus vividissimè exprimens," says Bishop Godwin, as if he delighted in the alliteration. He no doubt, had in view Virgil's "vivos ducent de marmore vultus."

The author to whom I have so frequently referred, thus records him :—

"Radulphus de Salopia XV. Episcopus Bathoniensis, pater insignissimus et eleemosynarum largitor copiosus. Hic fuit electus per Decanum et Capitulum Wellense ac Priorem et Capitulum Bathoniense, et per Cantuariensem Archiepiscopum consecratus, non obstante generali Episcopatum collatione ad sedem Apostolicam reservatâ per Papam Johannem XXII. Unde postea obtinuit per Sedem Apostolicam declarari reservationem hujusmodi pro illâ vice ad Sedem Bathoniensem non debere extendi. Hic appositis laboribus et expensis non modicis, procuravit a Rege deafforestari maneria de Chedder et Axbrigge existentia tunc infra Forestam de Mendepe [Mendip.] Et ejus maneriorum deafforestatio fuit in ejus perambulatione certis metis et bundis* inter eandem Forestam et

* 'Bundis' for 'terminis' is an elegant specimen of monkish and legal Latinity. As parks are inclosed with wall, pale, &c. so forests and chases are inclosed by 'metes and bounds,' such as rivers, highways, and hills; which are an inclosure in law; and without which, there can not be a forest.

“ dicta maneria positis evidenter distenta. Hic etiam
 “ annuente Rege omnes feras* dictæ Forestæ
 “ venando† destruxit: et sic violentia Forestariorum
 “ cessavit,‡ quâ ipsi communem plebem‡ solebant
 “ indies opprimere. Hic etiam Episcopale Palatium
 “ forti muro lapideo circumcinxit, et aquam undique
 “ circumduxit. Quendam habitationem perpulchram
 “ pro Vicariis et Choristis Ecclesiæ Wellénsis, loco ad
 “ ædificandum impetrato, suis sumptibus construxit;
 “ ipsumque locum sic constructum eisdem Vicariis et
 “ successoribus suis ad perpetuam ipsorum cohabita-
 “ tionem liberè dedit, et donum chartis regiis confir-
 “ mavit absque aliquo redditu inde reddendo præter
 “ Orationes Dominicas et Salutationes Angelicas.
 “ Perquisivit etiam X libras annui redditûs solvendas
 “ dictis Vicariis et successoribus per manus suas et
 “ successorum suorum. Univit ecclesiam Plebanalem§

* The ‘feræ’ of a forest (which latter word is derived quasi ‘ferarum statio’) are the hart, hind, buck, doe, boar, wolf, fox, hare, &c.

†  By ‘venando,’ we are not bound to conclude that Ralph de Salopia, was an *episcopal Nimrod*. I think I see some of the ‘very good’ turning up their eyes at this act of prelatical ‘profaneness,’ but they should recollect, that this hunting being done in a summary way for the extirpation of the beasts, was in all probability effected only under the Bishop’s orders, without his personal intervention.

‡ The *Forestarius*, was a sworn officer-ministerial of the forest, and was to watch over the vest and venison, and to make attachments and true presentments of all manner of trespasses done within the forest. The exercise of his office, probably rendered him unpopular, and perhaps oppressive acts might occasionally have occurred.

§ ‘Plebs communis,’ for ‘the common people,’ I fear is hardly Augustan.

“ de Chyw [Chew] mensæ* suæ Episcopali; decimas
 “ terrarum dominicalium manerii de Chyw et juris-
 “ dictionem ordinariam totius Parochiæ sibi et
 “ successoribus suis tantummodo reservando. Resi-
 “ duum vero omnium decimarum et reddituum ad
 “ dictam Ecclesiam de Chyw qualitercunque spectan-
 “ tium assignavit Vicario ejusdem Ecclesiæ pro
 “ tempore existenti; ut inde ipse solvat annuatim
 “ Priori et Capitulo Bathoniensi XX Marcas de novo,
 “ et V. Marcas eis debitas ab antiquo, et V. Marcas
 “ annuas inter præsentis ministros Ecclesiæ Wellensis
 “ dividendas in obitu suo ibi tenendo. Multa etiam
 “ vestimenta ecclesiastica pretiosa dictis ecclesiis
 “ Bathoniensi et Wellensi in testamento suo reliquit;
 “ quæ in eis usque hodie perseverant. Palatium
 “ Episcopale Wellense muro lapideo batellato et
 “ cornellato† cum fossatis claudere fecit. Construxit
 “ de novo Capellam de Wyvelescombe, et totam
 “ Curiam de Claverton, et unam Cameram honestam
 “ valde sumptuosam apud Evercrich. Quibus com-
 “ pletis, cum sedisset XXXIV annis, in Vigilia
 “ assumptionis B. Mariæ anno MCCCLXIII. apud
 “ Wyvelescombe, obdormivit in Domino, sepultus in
 “ Presbyterio Ecclesiæ Wellensis inter gradus Chori

* See the note on Plebanal and Mensal Churches in page 162.

† *Cornellare* or *kernellare* as it is sometimes written, is from the French *creneller* to fortify, and applies here to the battlements on walls to defend the men within from the Enemies' missile weapons from without. In the 11th. Edw. III. Wyvill, Bishop of Salisbury, had leave from the King “ *Kernellare mansa maneriorum suorum de Sarum, &c.* ”

“et summum altare in tumbâ de alabastrio, cui
 “imago supponitur valde conforma figuræ illius.
 “Unde plures Indulgentiæ sunt concessæ omnibus
 “locum ejus sepulturæ visitantibus et devotè pro
 “animâ ipsius Radulphi orantibus.”*

“Radulphus de Salopiâ, vestiarii regii custos,
 “Præbenda in Ecclesia Sarum a Rege donatus est
 “1297. Junii. Idem postea anno 1328 Cancellarius
 “Academiæ Oxon. in Episcopum a Canonicis
 “Wellensibus 9 et totidem Monachis Bathoniensibus
 “in Capitulo Wellensi electus est 1329 2 Jun. ab
 “Archiepiscopo confirmatus die 21 Jul. a Rege ad
 “Temporalia admissus die 3 Sept. (quamvis rex
 “scriptis ad Papam literis alium quendam ad Episco-
 “patum promoveri postulaverat) ab Archiepiscopo
 “apud Cantuariam consecratus eodem die. Sic
 “quidem narrant Registrum Cranborn et Willelmus
 “Dene. Annales autem Bruton (qui in reliquis
 “conveniunt) die 3 Dec. consecratum fuisse produnt.
 “His magis accedo. In ipsius enim Radulphi Registro
 “comperio ipsum die 17 Dec. solvisse donaria (feoda
 “vulgo dicuntur) servis Archiepiscopi familiaribus pro
 “consecratione sua debita, quæ 19 librarum summam
 “illo sæculo confecerunt. Episcopatûs provisionem
 “Johannes Papa sibi reservaverat, saltem reservâsse
 “præ se tulit; eumque electione canonicâ sibi præ-
 “reptum fuisse agré tulit. Radulfum itaque accusari
 “fecit, quòd Episcopatum invito Rege per vim et
 “arma occupasset; et hâc strophâ usus, virum inte-

* Canonicus Wellensis. Ang. Sac. i. p. 569.

“ gerrimum ingenti pecuniæ summâ mulctavit. Rem
 “ pluribus narrat Registrum ipsius, paucis Walsing-
 “ hamus. Cancellariatum Oxon. unâ cum Epicopatu
 “ aliquamdiu tenuit. “ In eleemosynarum largitione
 “ erat valde profusus, et multis aliis operibus semper
 “ devotè intentus :” inquit anonymus Higdeni Continua-
 “ ator. Plurima charitatis opera Historicus noster
 “ retulit. Nos ea Registro *Islip* apponemus illum in
 “ supremis tabulis facultates suas trifariâ distribuisse.
 “ Harum unam partem pauperibus et colonis suis,
 “ aliam Fratribus Mendicantibus, reliquam amicis
 “ tenuioribus et famulis suis transcripsit. Obiit apud
 “ Wyvelescombe 1363. 14 Aug. teste Registro
 “ *Islip*.”

From Bishop Godwin :—

“ With one consent of the Chapter of Wells and
 “ the Convent of Bath, Ralph of Shrewsbury was then
 “ elected, and dared to be consecrated (a great venture
 “ in those days,) before the Pope had allowed him.
 “ His approbation, says Walsingham, cost him at last a
 “ huge sum of money. This man is famous for the
 “ first foundation of our Vicars’ Close, in Wells.
 “ The memory of which benefit is to be seen expressed
 “ in a picture upon the wall, at the foot of the hall
 “ stairs. In it, the Vicars kneeling, seem to request
 “ the Bishop in these words :—

“ Per vicos, positi, villæ, pater alme rogamus

“ Ut simul uniti te dante domos maneamus.

“ Dispers’d about the town, we humbly pray

“ Together, through thy bounty, dwell we may.”

“ He answereth them thus :—

“ *Vestra petunt merita quod sint concessa petita,*

“ *Ut maneatis ita, loca fecimus hic stabilita.*

“ For your demand, deserts do plead, I will do that
you crave,

“ To this purpose established, here dwellings shall
you have.”*

“ This picture being now almost worn out, at what
“ time of late years, the Vicars, by the gracious favor
“ of her Majesty, had their revenues confirmed to them,
“ being in danger to be spoiled of them by certain
“ ‘sacrilegious cormorants,’ they likewise caused a
“ picture of excellent workmanship to be drawn,
“ containing a memorial of both one and the other.
“ These buildings being erected, towards the mainte-
“ nance of some hospitality in them, he gave unto that
“ new College the manor of Wells Leigh,† and allotted
“ them 20 nobles yearly to be paid out of the Vicarage
“ of Chew. He built moreover a house for the
“ Choristers and Master. He built likewise the
“ Church of Winscombe and the court house at

* We cannot speak very highly in praise of any of the poetry, whatever the picture on the wall may be; which Godwin, in the Latin edition, calls “*haud nimium elegans.*” This is the subject of the plate at p. 363 of Richardson’s edition.

† This is the place from which the family of WELLESLEY (now so called) have assumed their name, which formerly was WESLEY. Whether or not the Arch-schismatic WESLEY was descended also from the family of De Wells Leigh, I am not aware. The Duke of Wellington, of Wellington, in the County of Somerset, is Baron Douro of “Wells Leigh;” and the Marquess Wellesley sits as an English Peer, as Baron Wellesley of “Wells Leigh,” in the County of Somerset. Wells-Leigh is a hamlet near Wells.

“ Claverton, a great chamber at Evercrich, and
 “ much other edifices in other of his houses. His
 “ palace of Wells he enclosed with an exceeding strong
 “ wall and a large mote, into which he turned the
 “ river running hard by. He gave unto his Church
 “ many things, of which nothing now remaineth, (I
 “ think,) but a great chest, bound with iron, in which
 “ the chapter seal is kept. Lastly, it is to be remem-
 “ bered, that with great cost, he procured the forest of
 “ Mendip to be dis-parked [de-parked]. Having
 “ performed these, and many other things deserving
 “ perpetual memory, he departed this life at Wivels-
 “ comb, Aug. 14, 1363, having continued Bishop 34
 “ years. His body was buried before the high altar,
 “ under a goodly monument of alabaster, compassed
 “ about with grates of iron. About 60 years since,
 “ (for what cause I know not,) it was removed to the
 “ north side of the presbytery, but lost his grates by the
 “ way. The image of alabaster, that lieth on it, is
 “ said to be very like him.”*

The Vicars' Close, it is to be remembered, was afterwards finished by Bishops Erghum and Beckington.

Tomb.—“ In the north aisle, close to the second column from the east, at the back of the choir, is the tomb of Bishop Ralph de Salopia, who died in 1363. This is said to have originally stood in the middle of the presbytery, before the high altar ; but it was removed to its present situation about 270, or 280 years ago ; because, says Leland, it obstructed the priests in their

* Edit. 1615, p. 371.

ministration.* Godwin states, “as we have just heard, that it lost its grates by the way.” He adds also, from the records of the Church, that the figure recumbent upon the tomb, (the work of some able artist,) expressed in “a very lively manner” the animated countenance of his person when living. His effigy, which is of alabaster, was finely sculptured, but it is now much defaced with lettorial incisions, made by mischievous boys. He is pontifically habited, and has a rich mitre and gloves, ornamented with jewellery; his hands are closed, as in prayer; the top of the crozier is broken off. His head reposes on two embroidered cushions, and at his feet are two dogs, collared. The verge of the tomb is embattled.”†

Neither the arms, nor the family of this Prelate are known at the Heralds’ College.

XXXI. JOHN BARNET,

SUCCEEDED A.D. 1363.—TRANSLATED TO ELY, 1366.

DIED A.D. 1373.

After Bishop Ralph’s death, the Monks of Bath elected Walter de Monyngton, Abbot of Glastonbury, Bishop of this See. The election was, however, declared void by Simon Islip, Archbishop of Canterbury; so says the Wells Register, but there is another version of the story. The Monk of Evesham who wrote the continuation of Hygden’s Polychronicon, tells us that certain

* *Itinerary*, vol. iii.

† Britton’s *Hist. Wells Cathedr.* p. 110.

persons jealous of the excellent qualities possessed by Barnett, and anxious for the Bishopric themselves, prevented his going over to Rome. This writer's account, however, must be received with some grains of allowance: he was naturally "in gregalium suorum partes pronus," and how could the Bishop have been impeded in his progress to Rome? Had any stratagems to that effect been adopted, it is wonderful they are not recorded or alluded to in some way or other.

This Prelate, who is said by Le Neve* to have been Archdeacon of Canterbury, in 1361, was collated 12 Cal. May, 1354, Prebendary of Wolvey, in Lichfield Cathedral. He changed that for the Archdeaconry of London.

He had been Chaplain to Thomas de L'Isle, or de Insula, alias Lyldus, who was Bishop of Ely from 1345 to 1361.

He became, besides, Archdeacon of London, Canon Residentiary of St. Pauls, and by virtue of the Pope's provisory bulle, was consecrated Bishop of Worcester in 1362.†

In 1363-4, he was constituted Lord Treasurer of England,‡ "which office," says Richardson, "he held till the 41st. of Edward III."§

* *Fasti*. p. 12

† Bishop Godwin places him at Worcester, "1362, Edward III, 37," but this is an anachronism, for the 37th. of Edward III. was 1364. He commenced his reign in 1327. See the edition of 1615, p.444.

‡ Pat. 37, Edward III. p. l. m. 29.

§ Page 265 of Richardson's edition of Godwin, note R. The Doctor has fallen into a capital inaccuracy here; the 41st. of Edward III. fell A.D. 1377-8, and the Bishop died in 1373. See the text of Godwin, to which that note R, is appended,

By virtue of a second provisory bulle, he was, November 24, 1363, translated to Bath and Wells, of which the temporalities were restored April 6, 1364-5;* and having sat here about three years, was finally translated by a third bulle of Pope Urban, in 1366, to Ely, December 15.† He died Bishop of Ely, June 7, 1373, at Bishop's Hatfield, Herts, and lies buried in Ely Cathedral, on the south side of the high altar.‡

This Bishop has also been called Archdeacon of Essex.§ But that is erroneous. The John Barnet, Archdeacon of Essex, is not the same person as he who was Archdeacon of London. The Archdeacon of Essex was called 'Junior,' to distinguish him from the other John Barnet, our Bishop. John Barnet, Junior, had the Archdeaconry of Essex given him by the King in the vacancy of the See of London, November 30, 1361.|| He resigned it in 1367.¶

As Archdeacon of London, our Prelate was summoned, according to Dugdale,** to Parliament in 1359, He does not occur in Nicolas's Synopsis.

He was next Bishop but one in succession to his Patron, Bishop de L'Isle, at Ely; Simon Langham afterwards Archbishop of Canterbury being the intervening Bishop.

* 1. Pat. 38 Edward III, m. 33.

† See the Registers of Archbishops Islip and Langham, f. 89 of the latter, and *Le Neve Fasti*. p. 32.

‡ His will was proved June 13, 1373. *Registr. Whittlesey*, f. 127.

§ *Green's Worcester*, vol. i. p. 193. || Pat. 35. E. III. p. 3.

¶ See *Le Neve Fasti*. p. 190.

** *Summ. ad Parl*, p. 263. and *Le Neve Fasti*. p. 187.

Whilst Bishop of Bath and Wells, in 1365, he gave to St. Paul's Church, London, a water-mill, 98 acres of land, and a yearly payment of 44s. on condition that a hymn should be chanted, and a speech recited, to the Blessed Virgin, and another on behalf of the defunct daily, before her image.

At Ely, he was at the expense of four windows in the Cathedral, two on the south side, and two on the north of the presbytery.

The Canon of Wells thus briefly notices Bishop Barnet :—

“Johannes Barnet Thesaurarius Angliæ, XVI
 “Episcopus, sedit tribus* annis, et postea ad sedem
 “Eliensem translatus fuit.” The note gives us the
 “following facts : “Post Radulphi mortem Walterus
 “de Monyngton, Abbas Glastoniensis in Episcopum
 “subdole electus est. Electio autem cassata est a
 “Simone Archiepiscopo Cant. Sic Registrum
 “Wellense. E contra Monachus Eveshamensis, qui
 “Higdeni Polychronicon continuavit in gregalium
 “suorum partes pronus rem ita narrat. Loco
 “Radulphi, Abbas Glastoniensis, vir multum venera-
 “bilis unanimiter erat electus. Sed ab æmulis, qui
 “ad illum Episcopatum conspiraverunt, ne ad Curiam
 “Romanam transiret, impediabatur. Walterum enim,
 “Canonicis Wellensibus invitis vel prætermis-
 “sis, Monachi Bathonienses elegisse videntur. Isto igitur
 “juste rejecto, Johannes Barnet, summus Angliæ
 “Thesaurarius, translatus est a sede Wigorniensis ad
 “Bathoniensem, bullâ Urbani V Papæ 1363. 24 Nov.

* Correct. Bishop Godwin, and, after him, a host of writers, say two.

“ spiritualem Episcopatûs sui jurisdictionem ab Archi-
 “ episcopo accepit 1364, 7 Apr. Ad Eliensem demum
 “ Sedem transiit bullâ ejusdem Papæ translatus
 “ 1366 15 Dec.* Dum Sedi Bathoniensi adhuc
 “ præesset, anno 1365 dedit Ecclesiæ Paulinæ London
 “ molendinum aquaticum et 98 jugera terræ et annuum
 “ 44 solidorum redditum, eâ conditione, ut Hymnus
 “ decantetur, et Oratio ad B. Virginem et altera pro
 “ Defunctis recitentur quotidie coram Imagine B
 “ Virginis.”† Much good may it do them! It is
 really surprising, that the human mind should ever have
 been so besotted! And, yet, modern Roman-Catholics
 are equally absurd, for it is their foolish glory, that they
 are not altered from their Ancestors, whose errors are not
 reprobated by them, but defended.

Arms.—*Argent*, a Saltire, and in chief a Leopard’s
 face, *sable*.

XXXII. JOHN HAREWELL, L.L.B.

SUCCEEDED A.D. 1366.—DIED A.D. 1386.

Bishop Harewell had been Archdeacon of Berks:‡
 Chaplain to Edward the Black Prince, and Chancellor
 of Gascony. The date of the provisory bulle, was Dec.

* Ex Registr. Islip and Langham.

† Wharton Anglia Sacra. part i. p. 569.

‡ Reg. Langham, Abp. Cant. p. 279.

15, 1365.* He was consecrated at Bourdeaux (Burdgalia,) March 7, 1366, by Elias, Archbishop of Bourdeaux, assisted by two other Bishops, in the Collegiate Church of St. Severinus. The King gave his assent February 20, 1267, and the temporalities were restored March 6.†

But little is known of this Prelate. He contributed either one-third, or two-thirds, (for the accounts vary) of the expense of building the south-west tower at the end of the Cathedral, the Chapter bearing the rest. He gave also 100 marks for glazing the window at the west end; a couple of bells; a missal worth £20.; and some splendid ecclesiastic vests. After presiding here for above nineteen years, he died in July, 1386, and was buried opposite Bishop Burwold, before the altar of St. Calixtus, in a sumptuous tomb of alabaster, now much defaced, I suppose by what Godwin calls the “Sacrilegious Cormorants.”

His will bears date June 29, 1386, and was proved August 20.‡

His armorial ensigns, as they appeared depicted on the windows long since broken, were, *Argent* on a fesse nebuleé, sable three hares' heads coupéd *Or*. Thus also I find them recorded in the Heralds' College.

From the *Anglia Sacra* :—

“Johannes Harewell nobilissimi principis Edwardi
“primogeniti Regis Edwardi III. in Vasconiâ

* Registr. Laugham, f. 90. But I should rather think 1366 the preferable date, and so Rymer has it in his *Fœdera*, vol. vi. p. 540.

† 1 Pat. 42 Edw. III. m. 24, and 43 Edw. III. m. 26.

‡ Registr. Abp. Courtney, f. 218.

“ [Gascony] Cancellarius, XVII Episcopus, successit
 “ annis XIX, mensibus IV, qui die VII martii, anno
 “ MCCCLXVI consecratus est apud Burdeaux in
 “ Ecclesiâ Collegiatâ S. Severini per Heliam Archi-
 “ episcopum Burdegalensem [of Bourdeaux] ascitis
 “ duobus aliis Episcopis. Iste ad constructionem
 “ Occidentalis turris in parte Australi Wellensis
 “ Ecclesiæ *duas** partes expensarum apposuit; ac
 “ pro vitro Occidentalis fenestræ ejusdem Ecclesiæ
 “ centum marcas fieri fecit propriis sumptibus. Dedit
 “ etiam eidem Ecclesiæ unum Missale pretii XX
 “ librarum, et certa vestimenta ecclesiastica pretiosa.
 “ Et Welliæ quiescit humatus ante altare S. Kalixti.”

“ Johannes Harewell, Legum Baccalaureus et
 “ Archidiaconus Bercheriensis, post legitimam electi-
 “ onem provisorius est ab Urbano V. Papa ad Episco-
 “ patum Bathon. 1366. 15 Dec. Spiritualia ab
 “ Archiepiscopo accepit 1367. 7 Maii, authore
 “ Registro Langham: apud Burdegalam antea
 “ consecratus anno 1366 (exeunte intellige) die 7
 “ Martii, fide Can. Well. Nil præterea de ipso
 “ memoratum invenio, nisi quoddam testamentum condi-
 “ derit 1386. 29 Jun. quod post obitum ipsius ab
 “ Archiepiscopo probatum est die 20 Augusti se-
 “ quentis.”

From Bishop Godwin:—

“ Edward, surnamed the Black Prince, obtained
 “ then of the Pope this Bishoprick, for John Hare-

* *This* would be two-thirds. Godwin says, “the third penny,” meaning, of course, *one* third. In the Latin edition he says, “cunctorum sumptuum partem tertiam,”

“ well, a Chaplain of his, that was Chancellor of
 “ Gascoigne [Gascony]. He was consecrated at
 “ Bourdeaux, March 7, 1366, by the Archbishop
 “ there. He contributed the third penny toward the
 “ building of the S. W. tower at the end of the
 “ Church, the Chapter bearing the rest of the charge.
 “ He paid 100 marks for glazing the window at the
 “ W. end of the Church, and gave two great bells, the
 “ biggest of which being cast four times since I was of
 “ this Church, now at last serveth for the greatest of
 “ a ring, the goodliest of that number (being but five)
 “ (I think) in England. He died in the beginning of
 “ July, 1386, having sat nineteen years, and was
 “ interred over against Burwold, where we see a tomb
 “ of alabaster, that seemeth to have been a sumptuous
 “ piece of work, but is now much defaced. The
 “ author of the book called *Antiq. Britannicæ*,
 “ affirmeth that he was Treasurer of England.”*

In the Latin edition of Godwin, edited by Dr. Richardson, 1743, p. 378, the former adds, “ Homo si credimus imagini tumulo impositæ (quam patet excellentissimi artificis manu efformatum) præpinguis et obesus admodum.”

Tomb.—“ Bishop Harewell (ob. 1386) was interred in the south aisle of the choir. His tomb, which is a plain pedestal on a basement top, is let into the south wall, nearly opposite to that assigned to Burwold. His effigy has been richly ornamented, but is now much defaced and broken; the head rests on two cushions;

* Edit. 1615, p. 572.

his mitre is curiously decorated, and his robe wreathed round his crozier, the head of which is gone. Godwin, who regards this figure, which is of alabaster, as the performance of an excellent sculptor, states that it represents the deceased as of a very fat and large form.”*

At his feet are two hares, in allusion to his name.

XXXIII. WALTER SKIRLAW, L.L.D.

SUCCEEDED A.D. 1386.—TRANSLATED TO DURHAM
A.D. 1388.—DIED A.D. 1405-6.

Walter Skirlaw, who sat here not three years, and who is better known as Bishop of Durham, where he sat 27, was a native of Swine, in Holderness, County of York.

It appears he was Archdeacon of Northampton, May 8, 1381.† This dignity, he probably held till the year 1385; on the 30th. of October,‡ in which year, we find it vacant, and that, probably, by his advancement to the prelacy.

He was Treasurer of Lincoln, and exchanged that preferment for a Prebend in the Church of St. Martin’s-le-grand, London, March 22, 1383.§ He is also called by some, Dean of St. Martin’s.

* Britton’s Hist. of Wells Cathed. p. 110.

† Reg. Bokyngham. Le Neve. Fasti. pp. 32 and 162.

‡ Ib.

§ Fasti. p. 152.

I find him recorded likewise as Canon of York, Nov. 29, 1370.* Prebendary of Lincoln, and Archdeacon of the East Riding of Yorkshire.

He was made Bishop of Lichfield and Coventry, in 1385,† being then L.L.D.

There must be some great error, which I have no means of correcting, as to Skirlaw's minor preferments. Did he hold two Archdeaconries at once? He is recorded Archdeacon of Northampton in 1381, which preferment was vacant in 1385, the year in which he assumed the purple; while Le Neve tells us, he became Bishop of Lichfield, from having been Archdeacon of the *East Riding of Yorkshire*; and for this assertion he quotes the *Anglia Sacra*,‡ where Wharton, in the note, has so stated it, but without quoting an authority. What adds to the difficulty, is, that Willis§ states, he was admitted Archdeacon of the East Riding, in 1361.

As Bishop of Lichfield and Coventry, he made his profession of obedience at Otford, in Kent, January 7, 1385-6. His appointment took place by virtue of a provisory bulle, bearing date June 28, 1385.¶ He had the custody of the temporalities October 27.¶ It appears from the authority quoted in the note below, that they were restored January 6.** His consecration took place January 14, being performed by the Archbishop of

* Wharton. *Ang. Sac.* i. p. 450, note (b).

† *Ang. Sac.* i. 450. Le Neve. *Fasti.* p. 327. ‡ Part i. p. 450.

§ *Cathedrals.* Under the Archdeacons of the E. R. of Yorkshire, p. 98.

¶ *Registr. Archp.* Courtenay, f. 320.

¶ 1 Pat. 9 Ric. II. m. 26.

** 2 Pat. 9 Ric. II. m. 39.

Canterbury, (William Courtenay) assisted by 10 Suffragan Bishops, and in the presence of the Kings of England and Armenia.*

The *Canonicus Wellensis*† calls him *Cestrensis* *Episcopus*; but this is a gross mistake, as he was never Bishop of *Chester*: and it is surprizing such an error should have escaped the sagacity of Wharton, who lets the text stand without even a comment. The fact is this: he had been Bishop of Lichfield and Coventry. Peter, Bishop of Lichfield, removed his See (*sedes*‡) to Chester in 1075; but Robert de Limesey, his successor, adopted Coventry as his See in 1095: whence, not long after, the succeeding Bishops returned to Lichfield. Chester was not finally erected into a diocese till the time of Henry VIII. From the above, it will therefore be evident, there could not have been any Bishop of *Chester* at the period of history we are now arrived at, viz. the latter half of the fourteenth century. For *Cestrensis*, he might have substituted *Coventrensis*.

Before his installation as Bishop of Lichfield and Coventry, he was translated by the bulle of Pope Urban VI. to the See of Bath and Wells.§ Wharton, in this part of his work, treating of the Lichfield Bishops, has fallen into several blunders; among the rest, he calls

* Registr. Courtenay, f. 320.

† Ang. Sac. i. p. 570.

‡ See and Diocese are often confounded. They are very distinct. The See is the *sedes*, the Bishop's residence; the Diocese *διοικησις*, the Bishop's jurisdiction.

§ Rymer's *Fœdera*, vol. vii. p. 489. *Fasti*, p. 124.

Bath and Wells “*sedem pauperiorem*,” with reference to Lichfield (see part i, p. 124); whereas the truth lies in the converse of the proposition. This inaccuracy he afterwards corrects at page 570.

Walter Skirlaw was fortunate in the rapidity of his promotions. At Wells, after having sat only between two and three years, he was finally transplanted to Durham. This took place in 1388, by virtue of a Papal bulle, dated April 3, of that year.* The temporalities of Durham were restored September 13.† Having presided at Durham twenty-seven years, he died 9 Cal. April (March 24, 1405,) and was buried in the Cathedral there.

Leland, who, although he is entitled to the thanks of all lovers of antiquities, for the various and valuable notitia he has rescued from oblivion, it must be confessed, has put together many memoranda without due attention to accuracy, as I frequently had occasion to instance in my *Lives of the Bishops of Salisbury*. That antiquary asserts, but erroneously, that the *bowels* of Bishop Skirlaw were buried in Howden Church, (in the E. R. of Yorkshire.) “It apperith,” says he, “by inscription on a very fair stone, *varii marmoris*, that the bowels of Walter Skirlaw, (he built the steeple and repaired the church and half of the manor,‡ and died 1406) Bishop of Durham, were buried in Howden Church.”

* Ang. Sac. i. p. 773.

† Rymer's *Fœdera*, tom. vii. p. 605, and *Fasti*; p. 346.

‡ How can a manor, which is a jurisdiction, and *incorporeal*, be said to be ‘repaired.’?

Now this is a palpable error, and has misguided many writers. Among others, Gough, who says, “the bowels of Walter Skirlaw, Bishop of Durham, who died 1405, were buried at Howden, in Yorkshire, where remains a slab with a cross, and this inscription:—“*Hic requiescunt viscera Walteri Skirlaw, quæ sepeliuntur sub hoc saxo anno dñi. 1405.*” It matters not a rush *per se* where the bowels of any particular individual are buried; but this erroneous statement has led antiquaries into mistakes respecting *another person*, and a *different matter*. The person alluded to was *not* Walter Skirlaw, but Walter KIRKHAM. A disquisition on this circumstance, which would have been more interesting had it been put together with more clearness and conciseness, may be read in Hutchinson’s *History of Durham*, vol. iii. p. 467.

Bishop Skirlaw was interred in a magnificent tomb in Durham Cathedral, which afterwards obtained the name of Skirlaw’s altar. His grave was covered with a curious table of marble, ornamented with his own image, and various others of brass, inlaid; and on the breast of his effigies was inscribed a text of scripture. The tomb was enclosed with a railing or lattice of curious work, whereat mass was daily celebrated for his soul. Opposite thereto, in the north wall, was a long seat of stone work, between pillar and pillar, where his arms were arranged. The railing round his tomb was afterwards removed, and a stall erected for women to attend divine service.

There are few public records of note in this Bishop’s time. He granted a commission of survey of the river Were. In 1389, he granted licence to castellate and embattle the manor-house of Lomley. In 1390, there is a record of William Scrope’s making an offering of

expiation at the feretory of St. Cuthbert, for certain trespasses by him and his people, against the liberties of the Church. In 1403, we find two several commissions for auditing public accounts.

Browne Willis, gives us his epitaph :*—

“Credo quod Redemptor meus vixit, et in nobilissimo die de terra resurrecturus sum, et in carne mea videbo Deum salvatorem meum.

“Hic jacet bonæ memoriæ Walterus Skirlaw, primum Episcopus Coventry et Litchfield, deinde Bathon et Wollen. et postea ad hanc sanctam sedem Dunelmens: translatus, qui obiit XXIV. die mensis Martii A.D. m. CCCC. Ora Deum pro anima ejus.”

Benefactions, &c.—He founded three fellowships in University College, Oxford, for such as were born in the diocese of York and Durham. They are elsewhere said to have been founded by Hen. IV. at his request. However, “*qui facit per alium facit per se.*” He founded a College of Prebendaries at Hull, in Yorkshire, about 1400.† Other acts of munificence will be found recorded in a subjoined extract from Hutchinson’s *History of Durham*.

There are some MSS. of this Bishop, “*De generatione et corruptione*” in the Bodleian Library, *vide* Bernard. Some further notices besides those contained in the extract from Hutchinson, will be found in Ayliffe’s *Ancient and Present State of Oxford*, vol. i. p. 252.

For the following sketch of Skirlaw’s life, I am indebted to the historian of Durham :‡—

“It appears that the Barons, by whose influence
“Bishop Fordham was removed, were determined to

* Cathedrals, vol. i. p. 242.

† Hutchinson, vol i. p. 320.

‡ Ib.

“ fill the See of Durham with a Prelate who should
“ not interfere in political matters, and that was a more
“ ecclesiastical character ; for WALTER SKIRLAW who
“ was translated hither, is not noted by historians in
“ any public capacity in state affairs, during his whole
“ Prelacy ; and his life was occupied in works of
“ munificence, not limited to his own province only,
“ but extended to other parts of the kingdom. He
“ was of the degree of L.L.D. of the University of
“ Oxford. Was first consecrated Bishop of Lichfield
“ and Coventry, whence he was translated to BATH
“ and WELLS ; and finally on April 3, 1388, translated
“ by the Pope’s bulle to the See of Durham. Both
“ the instruments were of one date which removed
“ Fordham and placed Skirlaw at Durham.

“ During the many troubles of Richard’s reign,
“ though the nation was in continual distraction by
“ the power of contending parties, and the weakness
“ and perverse principles of the King, frequent
“ attention was paid by the legislature to repress the
“ influence of the See of Rome, not so much, perhaps
“ through constitutional principles, as fear of an
“ encreasing power, to the prejudice of political
“ measures, during the unsettled state of government,
“ which repeatedly fluctuated from one prevailing
“ party to the other. Notwithstanding this seemed
“ to be a maxim adopted by all, yet, when necessity
“ required a particular point to be carried, an inno-
“ vation was sought by either party, and the holy See
“ was called upon to aid the measure. Thus it was,
“ in the displacing Fordham and bringing in Skirlaw.
“ Yet, a specious countenance was still supported by

“ the officers of government, coincident with the
 “ legislative rules. The Bishop received institution
 “ of the temporalities of his See by the above-mentioned
 “ instrument, on the 13th of September.

“ Bishop Skirlaw, during his possession of the See
 “ of Durham, erected a new bridge at Shincliffe, and
 “ one at Yarm, for the maintenance of which, he
 “ purchased lands. He also built a bridge at
 “ Auckland, and erected a noble gateway of stone
 “ work, at the palace there, made a strong tower to the
 “ church of Hoveden,* for the safety of the inhabitants
 “ on any inundation ; and expended great sums of
 “ money in the repairs of that Church, whereto he
 “ added the chapter house, which is spoken of by
 “ writers of that time, as a beautiful edifice. He
 “ erected the hall of the manor house of Hoveden
 “ (Howden), and was at much cost in other edifices
 “ there, He was at the expense of building a great
 “ part of the tower of York-Minster, vulgarly called
 “ the Lantern, where his arms are now to be seen.
 “ He founded a chantry in that Church with an
 “ endowment for a chaplain to celebrate daily mass
 “ there. He erected part of the beautiful cloister of
 “ Durham, in which he expended £600, £200. whereof
 “ he gave in his life-time, and £400. at his death. He
 “ gave 330 marks towards building the dormitory to
 “ the Convent. His arms are placed in several parts
 “ of those works. He was constantly held, as Chambrè

* From this place, Roger de Hoveden, the Historian, whose works are so well known to Antiquaries, was denominated, he having been a native or resident.

“ says, in great honor by his Sovereign. To these we
 “ may add, that he erected a beautiful Chapel called
 “ Skirlaw’s Chapel, in his native parish of Swyne, in
 “ Holderness, and founded a chantry therein. In
 “ 1403, he gave the manor of Rothyng to University
 “ College, Oxford, for three scholarships. By his
 “ will, dated the 15th of March, 1404,* he gave £200.
 “ for certain clergy to celebrate an anniversary to his
 “ memory; £20. to Durham College, Oxford; 100
 “ marks to the Cathedral Church of York; 200 marks
 “ to complete the chantry of Skirlaw; and 100 marks
 “ to carry on the building of the dormitory at Durham.
 “ And it is also said, he gave £150. to the Church of
 “ Wells. He departed this life on the 24th of March,
 “ 1405, and was interred in a magnificent tomb,
 “ opposite to that of Bishop Hatfield, before the altar
 “ of St. Blase.”

The notices of Skirlaw in the *Canonicus Wellensis*, are
 briefly, these :—

“ Walterus Skirlaw utriusque Juris Doctor, prius
 “ Cestrensis† Episcopus, XVIII Episcopus Bathoni-
 “ ensis, annis fere tribus; deinde ad Ecclesiam Dunel-
 “ mensem fuit translatus. Cujus executores dederunt
 “ Ecclesiæ Wellensi pro obitu suo ibi tenendo XXXI
 “ capas choristales albas pretii, ut creditur, cl.
 “ librarum.”

The Editor in the note, says :—

“ Walterus Episcopus Lichfeldensis translatus est

* Willis, in his “*Survey of Cathedrals*,” says, “this will is in the Archives at Lambeth,” vol. i. p. 251.

† This he never was.—See the remarks at page 180 of this work.

“ Bathoniam ab Urbano VI. Papa 1386. 18 Aug.
 “ Dunelmum iterum ab eodem translatus 1388. 3
 “ April. Factum illud intercessione Baronum Angliæ
 “ rebellium quorum partes Walterus plus justo fovebat.*
 “ Ignoscas, quæso, Lector, errori superius commisso,†
 “ ubi dixi Walterum a Sede ditiore Lichfeldensi ad
 “ pauperiorem Bathoniensem translatum fuisse. Re-
 “ vera enim Bathoniensis opulentior erat Lichfeldensi;
 “ adeo ut Walterus aut translationem invito Rege
 “ impetraverit a Papa, aut Baronum partes nondum
 “ sedatus fuerit.”‡

The *Continutio Historiæ Lichfeldensis* of Gul. Whitlocke, § records our Prelate at that See in these terms :—

“ Dominus Walterus Skirlaw, utriusque Juris
 “ Doctor, consecratus fuit Episcopus Lichfeldensis et
 “ Coventrensis die Dominicâ, XIX Cal. Februarii
 “ anno salutis humane, MCCCLXXXV. Quum
 “ Lichfeldiæ sedisset anno uno ; translatus est primò
 “ ad Ecclesiam Cathedralem Bathoniensem, postea
 “ fit Episcopus Dunelmensis. Obiit Dunelmi, A.D.
 “ MCCCCVI. Per Executores Testamenti sui,
 “ Decano et Capitulo et etiam cætui Vicariorum
 “ munificus fuit in tantum, ut tam publicè quotannis
 “ in templo quàm privatim inter Vicarios pro eo
 “ fierent preces XXIV. die Marti.”

From the Note :—

“ Walterus Skirlaw, Orientalis regionis Eboracensis

* Registr. Courtenay.

† Ang. Sac. i. p. 450.

‡ Ib. p. 570.

§ Ib. p. 450.

“ Archidiaconus (Canonicum Eboracensis Ecclesiæ
 “ admissum 1370, 29 Nov. comperio) post electionem
 “ legitimam Episcopus Lichfeldensis ab Urbano
 “ Papâ provisionis titulo renunciatus est 1385, 28 Jun:
 “ professionem fecit apud Otteford 1386, 7 Jan.
 “ Consecratus ab Archiepiscopo Cant. in Ecclesiâ
 “ Westmonasteriensi 1386, 14 Januarii, assistantibus
 “ Archiepiscopis 10 suffraganeis, et præsentibus Angliæ
 “ atque Armeniæ regibus. Eodem anno, nondum in
 “ ecclesia Lichfeldensi installatus, a pauperiorem
 “ Episcopatum Bathoniensem Urbani bullâ data 1386,
 “ 18 Aug. translatus est invitus. Factum id fuisse
 “ conjicio Rege procurante, cui Michael de la Pole,
 “ Suffolciæ Dux Waltherum invisum reddiderat. Epis-
 “ copum enim adversæ factionis partem fovisse
 “ constat.”

William de Chambrè, in his *Continuatio Historiæ
 Dunelmensis*, p. 774, in Wharton's re-print, gives the
 following account of Bishop Skirlaw, as presiding at
 Durham:—

“ Walterus Skyrlaw translatus fuit a Bathoniâ ad
 “ Dunelmum III die Aprilis A.D. MCCCLXXXIX
 “ consecratus fuit in Episcopum Dunelmensem anno
 “ eodem et stetit annis XVIII. Iste pontem de
 “ Shinckley et pontem de Yarrow construxit pro quo
 “ de quibusdam terras emebat, quas postea pro
 “ reparatione ejusdem pontis dedit: pontemque de
 “ Auckland construxit; magnas etiam lapideas Auc-
 “ landiæ portas a fundo usque ad summitatem ejusdem
 “ ædificii proprio sumptu erexit. Construxit etiam
 “ campanile Ecclesiæ de Houldon in Comitatu
 “ Eboracensi summæ magnitudinis, quod quidem pro

“incolis ejusdem loci de Houldon (si fortuito aquarum
“inundatio eveniret) tanquam refugium fecit. Mag-
“nos sumptus in reparatione prædictæ Ecclesiæ
“effundebat; ubi etiam domum capitularem perpul-
“chram eidem ecclesiæ conjunctam construxit.
“Totam etiam aulam manerii de Houldon ædificavit,
“et magnos præterea sumptus in ædificiis de eodem
“manerio expendit. Hic etiam magnam partis
“campanilis, vulgo Lenterii, ministerii Eboracensis
“construxit, in medio cujus operis arma sua posuit.
“Ibidem quoque fundavit Cantariam ad australem
“angulum dictæ Ecclesiæ, ubi Capellanum
“ordinavit ad missam in perpetuum pro animâ suâ
“celebrandam. Iste quoque magnam partem Claus-
“terii in Monasterio Dunelm: fieri fecit ad summam
“£600. Hic præterea dedit ad constructionem
“Dormitoriæ 330 marcas, et ejus executores dederunt
“ex præcepto ejus ad constructionem Clausterii £400,
“et ipse prius dedit £200. De quibus omnibus
“ædificiis arma sua, viz. 6 virgas vicissim flexatas
“imposuit. Iste semper summo in honore
“cum Principe suo habebatur. Obiit A. D.
“MCCCCVI, sepultusque jacet in Boreali plaga
“chori Ecclesiæ Dunelm: inter binas columnas coram
“altare Sanctæ Blasii, quod postmodum dictum erat
“altare de Skirlaw, sub lapide marmoreo, admodum
“curioso, multisque æneis imaginibus sumptuosis
“circumspicuo, cum ipsius imagine in medio ejusdem
“tumbæ artificiosè in ære cælatâ. Super pectus
“inscribitur tale dictum, ‘Credo quòd redemptor
“meus vivit, et in die novissimo de terrâ surrecturus
“sum, et in carne meæ videbo Deum salvatorem

“ meum.’ Et circa utramque partem istius sepulcri
 “ in altum erigebatur clatrum curiosè compositum,
 “ in quo missa quotidie pro illius animâ dicebatur; et ex
 “ opposito ejusdem tumbæ in aquilonari parte factum
 “ erat sedile lapideum longitudine columnatarum
 “ distantia, in quo arma illius a termino ad terminum
 “ ordinatim collocantur.”

“ Baronum instantiâ,” says the editor of *Chambrè* in the note, “Walterus a sede Bathoniensi ad Dunelmensem
 “ translatus est Bullâ Urbani VI. Papæ data 1388.
 “ 3 April. quod ex registro Courtney certissimè
 “ constat. Temporalia mense Septembri ejusdem
 “ anni accepit malè Willelmus Johannis translationem
 “ in anno 1390, Walteri in 1389. reposuit. Præter
 “ opera pietatis à Willelmo enumerata, Walterus ista
 “ exhibuit. Capellam pulcherrimam de Skirlaw
 “ dictam in parochiâ natali de Swyna in Diocesi
 “ Eber construxit, et in eâdem Cantariam perpetuam
 “ anno 1404 fundavit. Anno 1403 dedit manerium
 “ de Rothyn Collegio Universitatis Oxon. tres inde
 “ Socios alendos volens. Testamento condito 1404.
 “ 15 Martii, legavit 200 libras ad conducendos Pres-
 “ byteros pro animâ ipsius integro anno celebraturos,
 “ libras Collegio Dunelmensi Oxon. 100 marcas
 “ Ecclesiæ Eboracensi, 200 marcas ad completionem
 “ Cantariæ de Skyrilaw, denique 100 marcas fabricæ
 “ Dormitorii Prioratûs Dunelm. Obiit 1406. 24
 “ Martii.* *Ex Registris Scrope, et Ecclesiæ Ebor.*”

Under the three different Sees that Skirlaw occupied, Bishop Godwin has recorded him in these terms :—

* See Ang. Sac. i. p. 774

Lichfield and Coventry: “50. Walter Skirlawe. 1385, Ric. II. 9.—Walter Skirlawe, Doctor of Law, was consecrate Jan. 14, 1385; removed to Bath and Wells the year following, and soon after to Durham.”—*Under Bath and Wells*: “33. Walter Skirlaw, (1386, Ric. II. 10,) was translated hither, and after two years from hence to Durham.”—*Under Durham*: “47. Walter Skirlaw, (1388, Ric. II. 22,) January 14, 1385. Walter Skirlaw, a Doctor of Law, of Oxford, was consecrate Bishop of Lichfield. He sat there one year, and was translated to Wells. There also he continued but two years; and the year 1388, removed to Durham, in the month of September. The cloisters of the Monastery there were built at his charges. He gave towards the work £200. in his life-time, and £400. in his will. He bestowed also £220. in the building of the Dormitory. He new built the bridges of Shinkley, Yarrow, and Auckland, and the steeple of Hulme; he repaired the Church and the hall of the manor their. He built a great part of the Lantern at York, where his arms are fixed; and raised from the very foundation a fair Chapel at Swine in Holderness, where he was born. Lastly, he bequeathed in his testament, great sums of money to the Churches he had governed, for the buying of ornaments, as, namely, to the Church of Wells the value of £150. He sat Bishop of Durham 18 years, and died in the beginning of the year 1406.

Arms, as recorded in the Heralds' College:—*Argent*, three pallets interlacing three barrulets. 'This coat differs altogether from those said to be sculptured around his buildings.

XXXIV. RALPH ERGHUM,* L.L.D.

SUCCEEDED A.D. 1388.—DIED BISHOP OF SALISBURY,
A.D. 1400.

According to the Register of Simon Sudbury, Archbishop of Canterbury, Bishop Erghum, who, previously to 1375, had been Prebendary of X Librarum in the Cathedral of Lincoln,† was promoted by Papal provision to the See of Salisbury, the bulle bearing date October 12, 1375: to this assumption of the Court of Rome, the King, it seems, consented: and the temporalities were restored Dec. 28.‡ Erghum was consecrated at Bruges, in Flanders, December 9, and having sat at Salisbury upwards of 12 years,§ was translated to Bath and Wells, in 1388, the bulle bearing date April 3.|| He made his profession to the Archbishop, at Cambridge, September 14, and received the spirituals, the following day. In

* In 1385, a Ralph Erghum occurs Archdeacon of Dorset; (see Le Neve's *Fasti*, p. 281) but unless this is a mis-print for 1375, that individual could not have been our Prelate, for *he* had at that period been Bishop of Salisbury ten years. In Doctors' Commons, I find the will of a Ralph Erghum, wherein he describes himself as "Præcentor ecclesiæ Bathon. et Wellen," and desires to be buried within the tomb of Ralph, formerly Bishop of Bath and Wells (*i. e.* Ralph of Shrewsbury). This person was most likely the Archdeacon, and probably a near relative of Bishop Ralph Erghum. The will is in the book entitled *Marche*, p. 21, 1383.-1503. In the Index of that volume, at 'Erghum,' for page 16 read p. 21. There was also another Ralph Erghum, Archdeacon of Taunton, in 1391, and Præcentor of Wells, in 1402. Obit. 1409.

† Willis. *Cathedrals*, vol. ii. p. 176. ‡ 2 Pat. 49 Edw. III. m. 5.

§ "Usque ad festum exaltationis S. Crucis, anno 1388."

|| Register of Archbishop Courtenay, f. 322. See also Harpsfield, p. 155. 14th Cent. cap. XXI. and Walsingham, in an. 1388.

1389, this Prelate obtained a grant of all the lead mines within his diocese, including the rich veins of the Mendip Hills.*

There was also another Ralph Erghum, Archdeacon of Taunton, in 1391, and Præcentor of Wells in 1402. Obiit. 1409.

Having sat here upwards of 12 years, he died April 10, 1400. Walsingham,† correctly places his decease at 1400; but Bishop Godwin, who, although he is particularly deserving of credit in matters relating to this See, (to which, from his connexion with it, he appears to have paid more than ordinary attention,) yet, has fallen into error, by fixing his death at 1401; for Erghum's will, made Jan. 31, 1398, was proved April 19, 1400. The same author states, that Erghum was buried in Wells Cathedral, "extra capellam magno pulpito contiguam ad Septentrionem;" and adds, "ubi lapidem adolescens vidi marmoreum quo tegitur, quod ipsum sedilia nunc superstructura operuerunt."‡ Collinson says, in St. Edmund's Chapel; and afterwards observes, "near the pulpit of Wells Cathedral, is a grave-stone covering Bishop Erghum." He notices no inscription. "In navi Ecclesia Wellensis sepelitur juxta altare S. Edmundi Episcopi," says Wharton.

* See the Patent Rolls of Ric. II.

† "Hoc anno (1400) obiit Magister Radulphus Erghum, Episcopus Bathoniensis," p. 364, not 405, as Richardson, in his edition of Godwin, p. 378, has mis-quoted.

‡ We must suppose, the Bishop means *superstructa* or that he uses '*superstructura*' as a substantive, in apposition with '*sedilia*,' or his Latinity would be nonsense, by making an action, yet, in prospect, produce a past effect.

Richardson has fallen into a strange error respecting this Prelate. He says he was excused for non-attendance in parliament, on account of old age, the 19th. of Hen. II. "Senio tandem confractus pardonatur* de non veniendo ad Parliamenta Nov. 9. ita i Pat. 19 H. II. m. 11." Now the 19th. of Henry II. falls A.D. 1173, two centuries before he became a Bishop. He must have meant 19th. Richard II. which would fall A.D. 1396.

Benefactions, &c.—While Bishop of Salisbury, he founded near that city an hospital, dedicated to St. Michael; which, at the Reformation, was valued at £25. 2s. 2d.† This institution has escaped the accurate and indefatigable Bishop Tanner.‡

He was the cause of the erection of the well-known cross at Salisbury, (see Walsingham, p. 246.)

He gave the advowson and impropriation of Pucklechurch, Gloucestershire, to the Chapter of Wells, and appropriated the tithes to that Chapter in 1388.§

He founded a chantry in Wells Cathedral, which has also escaped Tanner, for the souls of Gilbert and Agnes, his father and mother, and Agnes Robas his sister.

By his will, he directed his executors to build in the street in Wells, which street was then called Mounterye, but afterwards College-Lane, a house or college for 14 priests. This body was styled 'Societas Presbyterorum annuellarum novæ aulæ Wellensis,' and was

* The Latinity of our records, and some of our writers, is amusing.

† Monast. Anglic. vol. i. p. 1045.

‡ See the Index to his *Notitia Monastica*, and also the article 'Salisbury.'

§ See Atkins's Gloucester, p. 610, and Godwin, fol. edit. p. 378.

settled in 1407. An 'annuellere secular' is defined by Dr. Hutton in the Glossary to Chaucer, a secular who receives a yearly stipend. The College was dedicated to St. Ann, and endowed with lands to the amount of £83. 16s. per annum.*

To the Dean and Chapter of Wells, he gave a missal, value £22. gold and silver plate value £82. and a messuage in Wells called "the George," &c.

In the life of Bishop Ralph de Salopia, I have already observed, that he was the Prelate who surrounded the episcopal Palace with the moat and embattled wall. Collinson, however, and after him others, have stated, on the authority of a MS. entitled *Ruber Codex Bathoniæ*,† that these were the works of Erghum. The latter probably only repaired the walls or enlarged the moat. The *Canonicus Wellensis* and Bishop Godwin ascribe them to Bishop Ralph de Salopia.

The former writer has the following sketch of the subject of this article :‡—

* See some account in Collinson's *Hist. Somerset*. vol. iii. p. 383.

† "The *Ruber Codex Bathoniæ*, was," as Mr. Britton observes in his *History of Wells Cathedral*, (p. 41.) "during some part of the 17th. Century, in the possession of Mr. John Packer, an Alderman of Bath; and afterwards in that of Dr. Thomas Guidott, who, in 1703, gave it to Thomas [Thynne] Viscount Weymouth; from whom it descended to the present Marquess of Bath. It is fairly written on vellum, and contains 69 leaves; the covers being of thick wood coated with leather; in many instances the initial letters are elaborately ornamented. The contents are extremely various, viz. historical, legendary, medicinal, juridical, statistical, &c. It was written previously to the year 1428, with the exception of a few sentences of more recent insertion."

‡ Wharton. *Ang. Sac.* part i. p. 570.

“ Radulphus Erghum, Legum Doctor, XIX
 “ Episcopus ; qui IX die Decembris apud Brugis in
 “ Flandriâ Anno MCCCLXXV consecratus est in
 “ Episcopum Sarum ; ubi sedit Episcopus per XII
 “ annos integros, et ulterius á IX die mensis Decem-
 “ bris usque ad Festum Exaltationis S. Crucis anno
 “ MCCCLXXXVIII. quo die apud Cantabrigiam
 “ præsentatæ fuerunt sibi literæ Apostolicæ de transla-
 “ tione suâ factâ ab Episcopatu Sarum ad Episcopatum
 “ Bathon. Et eâdem die Ricardus II. contulit sibi
 “ temporalia sua. Sedit in Episcopatu Bathon :
 “ annis XII. mensibus VI. diebus VI & in navi
 “ Ecclesiæ Wellensis sepelitur juxta altare S. Edmundi
 “ Episcopi. Iste dedit Decano & Capitulo Wellensi
 “ patronatum Ecclesiæ de Pokulchurche, & 1 marcas
 “ in subsidium expensarum factarum circa unionem
 “ dictæ Ecclesiæ ad mensam Capitularem & alia onera
 “ in Ecclesiâ Wellensi supportanda, ac unum messu-
 “ agium in Welliâ, quod vocatur “*le George*,” ad
 “ supportanda quædam alia onera per ipsum limitata,
 “ Dedit etiam eisdem unum calicem auri cum paterâ
 “ pretii liv. librarum, unum Missale pretii XXII
 “ librarum, duas pelves argenti deauratas pretii XX.
 “ librarum, and unum osculatorium pretii VIII
 “ librarum. Fecit etiam construi per Executores suos
 “ in vico vocato “*la Mounterye*” mansiones pro XIV.
 “ Capellanis in dictâ Ecclesiâ Wellensi indies cele-
 “ brantibus.”

In the note appended to the foregoing, his Editor adds :—

“ Radulphus Sarum Episcopus ad Bathoniam trans-
 “ latus est Bullâ Urbani VI Papæ datâ 1388, 3 April.

" Professionem Archiepiscopo apud Cantabrigiam
 " fecit die 14 Sept. & Spiritualia die sequenti accepit.
 " Bullæ in Capitulo Wellensi lectæ sunt die 19 Sept.
 " Cantariam in Ecclesiâ Wellensi fundavit 1399. 20.
 " Januar. pro animâ Gilberti & Agnetis parentum
 " suorum & Agnetis Robas sororis suæ. Testamentum
 " ejus in Curia Archiepiscopali probatum est 1400.
 " 19. April.* Si tamen Canonicus noster annos
 " Pontificatûs gesti rectè posuerit; Radulphus 1400.
 " 20 Martii obiit. Obitum 1401. 10 April. contigisse
 " Godwinus refert; cui in Historiâ Episcoporum
 " Bathon. præcipuè credendum est. Eam enim præ
 " alios diligenter contexuit, Ecclesiæ Wellensis
 " Canonicatu diu potitus. Errorem itaque in Registro
 " Arundel aut in excerptis meis cubare arbitror."

Tomb.—" Bishop Erghum (died 1400,) was buried in the nave; his grave-stone, which lies on the west side of the Chapel erected by Bishop Beckington's executor, has been inlaid with a brass episcopal figure and two shields, as may be traced by the indents."†

Neither the arms or family of this Prelate are recorded in the Heralds' College. Some notitia of him may be found in my *Lives of the Bishops of Salisbury*, (at which See he sat between 12 and 13 years.) See part i. p. 226.

* From the Registers of Archbishops Courtenay and Arundel, and those at Wells.

† Britton's *Hist. Wells Cathedr.*

XXXV. HENRY BOWET, L.L.D.

SUCCEEDED A.D. 1401.—TRANSLATED TO YORK A.D.
1407.—DIED A.D. 1423.

After the death of Bishop Erghum, Richard Clifford, Archdeacon of Canterbury, and keeper of the Privy-Seal, was advanced to this See by Papal provision; but the King (Henry IV.) wishing to bestow the preferment on Archdeacon Bowet, refused to restore the temporalities to Clifford; whereupon the Pope nullifying his election, (electione cassatâ) gave the Bishopric by a second provisory bulle to the King's friend, who was duly elected both at Bath and Wells. Clifford was for the time set aside, but was afterwards compensated with the See of Worcester, and died Bishop of London.

The earliest preferment of Bowet, that I find recorded, is the Archdeacoury of Lincoln; he was installed therein March 23, 1386.* We find him also possessed of that dignity in 1389, and indeed it is clear he held it till his advancement to the mitre. Upon a false report of his death, the Bishop of Lincoln had bestowed the preferment, April 23, 1399, on one Richard Maudelyn, L.L.B.; but Bowet returning from abroad, was restored to it, and received the profits that had accrued during his absence.† He appears also, but I find no dates, to have been Prebendary of Lincoln and Canon of Wells.

Having proved himself an active partizan of Henry Plantagenet, Duke of Hereford, afterwards King of

* Willis. *Cathedrals*, vol. i. p. 101.

† Register of Beaufort.

England, under the title of Henry IV. he had been, in 1398, condemned to death by Richard II. but his sentence was commuted to banishment. On the return of his patron, the Duke of Hereford, to England, in 1399, Archdeacon Bowet returned also, and was soon after rewarded, by being elevated to the Prelacy. He also became Treasurer of England, a post which he filled in the years 1401 and 1402, the 3rd. and 4th. of King Hen. IV.

The Papal provisory bulle appointing him to Bath and Wells, was of date 14 Cal. Sept. (Aug. 19,) 1401. The temporalities were restored Sept. 21.* He made his profession of obedience by his proxies, Sept. 28, and was consecrated in St. Paul's Church, in the presence of the King and the Lancastrian nobles, on the 20th. of November.†

In 1406, he conducted Philippa of Lancaster, the King's daughter, into Denmark, to be married to the King of that country; for which services he was translated to York, December 1, 1407, by Papal provision, the bulle being dated non. Oct. (7): he had the temporalities of York restored Dec. 1;‡ received his cross Aug. 27, 1408, and was enthroned Dec. 9 following.§

He died at Cawood, about 12 miles from York, Oct. 20, 1423, and was buried in York Cathedral.

* 4 Pat. 2 H. IV. m. 5.

† See the Registers of Thomas Arundel, Archbishop of Canterbury, f. 13. Of Bishop Bowet at Wells. Le Neve. *Fasti*, pp. 33 and 156.

‡ Rymer. *Fædera*, vol. viii. p. 503.

§ Reg. Eccl. Ebor. See Le Neve. *Fasti*, p. 309.

His will was dated Sept. 9, 1421, and proved Oct. 26, 1423.

Arms, as recorded in the Heralds' College :—*Argent*, three bucks' heads caboshed, *Sable*.

The following is the mention made of our Prelate by Willis :*—

“ Henry Bowet, L.L.D. Archdeacon and Prebendary of Lincoln, first, Canon, and next, Bishop of Bath and Wells, became translated to this See (York,) Oct. 7, 1407. He was, as Mr. Torr says, famous for his housekeeping, exercising so great hospitality that he usually expended 80 tons of claret yearly. He died at Cawood, Oct. 20, 1423 ; the great hall of which palace he had built, and was buried in the Cathedral, where yet his monument remains. In his will, which bears date Sept. 9, 1421, he gives some vestments to Wells Cathedral ; to Tuppolm Abbey, County of Lincoln, where his mother lay buried ; and to Penrith, County of Cumberland, where his father was interred.”

From Drake's *History and Antiquities of York*, p. 440 :—

“ Henry Bowet, 49th. Archbishop. The See of York remained void for the space of two years and a half ; during which time there were two nominations to it, but neither of them were confirmed. At length, all parties concurred in the nomination of Henry Bowet, Bishop of Bath and Wells ; he had the temporalities restored to him Dec. 1, 1407, (1

* *Cathedr.* vol. i. p. 40.

“ Pat. 9 Hen. IV. m. 15) ; and on the 9th. of the
 “ same month, was installed, in person, in his Cathedral
 “ Church, near the altar of our lady.

“ This Prelate was first Archdeacon and Prebendary
 “ of Lincoln ; then made Canon of Wells ; afterwards
 “ he travelled for some time in France and Italy.
 “ This ‘ *travelling*,’ as it is coolly called, was, in fact,
 “ *exile*. And at his return home, anno 1402, was
 “ made Bishop of Bath and lord Treasurer of England.
 “ There is nothing remarkable recorded of him in
 “ history relating to York, save that, in the year 1417,
 “ the Scots invading England, as was usually their
 “ custom when our Kings were warring in France, (so
 “ whilst Henry V. was carrying on a successful war
 “ against the French, the wardens of the north parts of
 “ England assembled their forces to stop the progress
 “ of the Scotch, who had already beseiged Berwick
 “ and Roxborough,) our Prelate, tho’ old, and so
 “ infirm that he could neither walk nor ride, yet
 “ would needs go in this expedition, and was therefore
 “ carried in a chair ; which action so animated the
 “ English army, that they fell upon the Scots, and
 “ drove them back, with great slaughter, into their
 “ own country.*

“ The Archbishop also is much commended for his
 “ great hospitality, even above any of his predecessors.
 “ And truly, if the consumption of fourscore tons of
 “ claret, which is said to have been yearly spent in his

* The preceding account, I find is chiefly taken from Thomas Walsingham. The structure of the sentence is so *gauche* and ungrammatical, that we can only guess at what the writer means to convey.

“ several palaces, can make us guess at lesser matters,
 “ it must argue beef and ale in abundance. To this
 “ purpose, I suppose, he built the great hall in the
 “ castle of Cawood, and the kitchens in the mannor
 “ house of Ottley. He died at the first named place,
 “ Oct. 20, 1423, and was buried in the east part of the
 “ Cathedral, near the altar of All Saints, *which he had*
 “ *built* and adorned very sumptuously. His tomb,
 “ exactly opposite to that of his unfortunate predecessor,
 “ [Scrope] is a curious piece of Gothic architecture.
 “ The stone which covered the grave being thought
 “ proper to be removed and sawn for the use of the
 “ new pavement, the remains appeared ; among which
 “ was found nothing remarkable, but his archiepiscopal
 “ ring, which is gold, and has an odd kind of stone set
 “ in it. On the inner verge is engraven, as a poesy,
 “ these words : ‘ *Honneur et Joye.* ’ ”

This Henry made his will, dated at Thorpe, juxta
 Ebor. September 9, 1421 ; which was proved before the
 chapter of York, October 26, 1423. By this, “ he gave
 his soul to God Almighty his Creator,” and his body to
 be interred as above. He gave for the expences of his
 funeral £100. and £20. more to have a thousand masses,
 after the manner of St. Gregory’s rental, celebrated for
 his soul, and those of his parents, &c. within a month
 after his death.—(*Torre*, p. 237.)

“ From the Canonicus Wellensis :—

“ Henricus Bowet Legum Doctor, XX Episcopus,
 “ apud Bathoniain electus à majori parte Capitulorum
 “ Bathoniensis & Wellensis Sed Papa spretâ electione
 “ ipsius, providit venerabili viro Ricardo Clifford
 “ Archidiacono Cantuariensi, Custodi Privati Sigilli

“ Regii, de Episcopatu prædicto. Cujus provisioni
 “ Rex Henricus IV. noluit consentire. Ideo Ricardus,
 “ quia liberationem Temporalium Episcopatus præ-
 “ dicti, à Rege non potuit obtinere, dictam provisi-
 “ onem penitus refutavit, vacationemque Sedis Episco-
 “ palis Wigorniensis modico tempore expectavit, de
 “ qua Papa statim sibi providit; ac postea Henrico
 “ contulit dictum Episcopatum Bathoniensem. Qui
 “ sedit ibi annis ferè VIII. deinde translatus ad Sedem
 Eboracensem.”*

Note by Wharton :†—

“ Henricum Bowet, Archidiaconum Lincolniensem,
 “ Capitula Bathon & Wellen canonicè elegerunt.
 “ Episcopatum interea Bonifacius IX. Papa, Rege
 “ inconsulto, Ricardo Clifford Archidiacono Cantua-
 “ riensi jure provisionis contulit. Hunc à Rege
 “ rejectum Papa, ut repulsam æquius ferre posset, ad
 “ Episcopatum Wigorniensem transtulit 1401. 19 Aug.
 “ eodemque die Henricum Bowet Sedi Bathoniensi
 “ provisionis titulo præfecit. Spiritualia Henricus ab
 “ Archiepiscopo accepit, professione per Procuratores
 “ factâ 1401. 28. Sept, & consecratus est à Thomâ
 “ Archiepiscopo in Ecclesiâ S. Pauli London. 1401. 20.
 “ Novembr. præsentè Henrico Rege Neque enim
 “ antea ipsum Archiepiscopus confirmare vel consecrare
 “ ausus fuerat, intercedente Papali alterius provisione.
 “ Anno 1401. 9. Dec. Suffraganeum sibi Episcopum
 “ constituit Fr. Johannem Grenlaw O. M. Episcopum
 “ Soltaniensem, qui paulò antè consecratus fuerit à

* Ang. Sac. i. p. 571.

† Ib.

“ Johanne Sorensi & Thomâ Constantiensi Episcopis
 “ Ipse enim Henricus arduis regni negotiis admotus
 “ Thesaurarius Angliæ 1402. 17 Febr. creatus est; &
 “ medio anno 1406. Henrici Regis filiam Danorum
 “ Regi matrimonio jungendam in Daniam deduxit.
 “ Horum laborum mercedem tulit Archiepiscopatum
 “ Eboracensem; ad quernà Gregorio XII. Papâ,
 “ Rege postulante, provisus est 1407. 7. Octobr.*
 “ Multis ante Episcopatum susceptum armis juratissi-
 “ mus Henrici Ducis Herefordensis postea Regis
 “ Angliæ cliens fuerat; adeò ut Ricardi Regis mandato
 “ sub exitum anni 1398 læsæ majestatis accusatus ad
 “ capitale supplicium damnatus fuerit. Vitam tamen
 “ illi Ricardus indulsit ea conditione, ut deinceps
 “ *exularet.*†”

The Henry Bowet who had the following preferments, was a different person :—

“ Prebendary of Strenshall, York, September 24,
 1413; Prebendary of South-Cave, in the same, 1416;
 Archdeacon of the E. R. of Yorkshire, 1416; Archdeacon
 of Richmond, 1418, (whilst part of the diocese of York);
 Prebendary of Moreton-Parva, York, between 1409 and
 1420; Prebendary of Massam, York, between 1421 and
 1426.—See Willis's *Cathedrals*, vol. i. pp. 97, 99, 153
 161, 166, 586.”

* Ex. Registris. Arundel et Bowet.

† This is what Torre and Drake call ‘*travelling*’ on the Continent.

XXXVI. NICHOLAS BUBWITH,

SUCCEEDED A.D. 1407-8,—DIED A.D. 1424.

Bishop Bubwith, translated first from London to Salisbury, which seems descending the ladder of episcopacy, was finally removed hither : it is of this See that he is best known as the Prelate.

Besides having sat successively Bishop of three distinguished Sees, and having filled the high and important office of Treasurer of England, which it appears he did twice, viz. in the years 1401 and 1406, he enjoyed at different times the following preferments : while “ Vicar of Naseby,” says Baker,* “ he was ratified by the King in the rectory of Brington, and Prebend of Ryton, in the diocese of Coventry and Lichfield, by patent, 10th. of July, 17 Ric. II. (1393) ; and confirmed Rector of Brington, by a Papal bulle, February 4, 1395-6. He soon exchanged both his Northamptonshire benefices for more valuable preferments, &c.”—Willis,† however, states he was admitted to the Prebend of Ruiton [or Ryton] in 1391. Both may be correct : as after his admission in 1391, some dispute may have arisen, and his appointment may have been finally ratified by the King in 1393. In 1392, we find him exchanging the Church of Southill, in the diocese of Exeter, for a Canonry of Lichfield. He was admitted to the Prebend of Heggess, or Heyes, in Exeter Cathedral, June 2, 1396 ; and to that of Wolvey, in Lichfield Cathedral, July 15,

* *Hist. Northamptonsh.* p. 91.

† *Cathedr.* vol. i. p. 459.

1396; to the Prebend of Offley, in the same, Nov. 21, 1397; collated to a Prebend (name not mentioned) in Exeter Cathedral, September 5, 1399, having been previously admitted a Canon of Ripon, (April 19 in the same year.) He was installed Archdeacon of Richmond, (while part of York diocese) March 16, 1401, but in two days exchanged that dignity for the Prebend of Driffeld, in York Cathedral.* Collated Archdeacon of Dorset, July 9, 1400-1, (while part of Salisbury diocese) and so continued till his elevation to the prelacy.† He became Treasurer of England, February 27, 1401;‡ was collated to the Prebend of Charminster, in the Church of Salisbury, November 27, 1402; and to that of Thame, in the Cathedral of Lincoln, in 1403.§ In 1402, Sept. 24, he was made Master of the Rolls; and next, Keeper of the Privy Seal.|| In 1403, he was Chaplain to the King.¶ He became Bishop of London, Sept. 26, 1406,** by Papal provision.†† the temporalities being restored

* Willis. *Cathedr.* vol. i. p. 96. † Le Neve. *Fasti*, p. 281.

‡ Pat. 3. Hen. IV. p. i. m. 11. MS. Gale.

§ Willis. *Cathedr.* vol. ii. p. 251.

|| Dugdale. *Hist. St. Paul's*, p. 287, and Le Neve. *Fasti*, p. 281.

¶ Wharton. *De Episcopis Lond. et Assav*, part ii. p. 152.

** Dugdale. *Orig. Jurid. Chron. Scr.* p. 56, where, for 'Lincoln,' read London.

†† "Nicholas Bubwith was consecrated in the chapel of the manor-house at Mortlake, Surry, by Archbishop Arundel and the Bishops of Winchester and Worcester, 1406."—Manning & Bray, *Hist. Surry*, vol. iii. p. 305, and Rymer. *Fæd.* tom. viii. p. 451.

Sept. 27;* and he again occurs Treasurer of England, the 15th of April, 1406, 8th. Hen. IV.† He was translated to Salisbury, August 30, 1407, the bulle being dated June 22.‡ The temporalties of Sarum were restored to him August 14, 1407.§ He made his profession of obedience, by proxy, September 2, and in person, October 2.|| From Salisbury, he was finally translated to Bath and Wells,¶ the temporalties of which were restored April 1, 1408.**

He was at the council of Constance, in 1414; and was one of the thirty, who, by order of the council, were joined to the college of Cardinals in the election of Pope Martin V. in 1417. Having sat about seventeen years, he died October 27, 1424, and was buried in Wells Cathedral, in a chapel which he had erected.††

Benefactions, &c.—He built the alms-house at Wells, called by his name, for twenty-four poor men and women, on the north side of St. Cuthbert's Church; dedicating it to our Saviour, the Virgin Mary, and All Saints. This was augmented by Bishops Beckington, Bourne, Still, Montagu, and Willes.‡‡ He contributed con-

* 2 Pat. 7 Hen. IV. m. 3.

† 2 Pat. 8 Hen. IV. m. 24.

‡ *Regist. Archbp. Arundel*, f. 37.

§ Rymer. *Fœdera*, vol. viii. p. 496.

|| *Regist. Archbp. Arundel*, and *Le Neve Fasti*, p. 259.

¶ *Register Arundel*, f. 40. Many of these preferments are recorded in *Newcourt's Repertorium*, vol. i. p. 21.

** Rymer. *Fœdera*, vol. viii. p. 512.

†† *Regist. ipsius*, and *Le Neve Fasti*, p. 33.

‡‡ *Xenodochium apud Welles Nicholaus Bubwith episcopus Batho-Wellensis primum fundator*," says Leland.—*Collectanea*, vol. i. p. 119.

siderably towards the erection of the north-west tower of the Cathedral; built the LIBRARY over the cloisters of the Cathedral; and, within the latter, opposite the pulpit, a little Chapel, still called "*Bubwith's Chapel*," where he was buried, in 1424; and where he appointed a Priest, at a certain salary, to say mass for his soul. He appropriated to the Church of Wells, the rectory of Buckland-Abbas, which had before belonged to the Bishopric of Salisbury. "*Cartam regiam*," says Wharton, "*obtinuit pro instituenda Gilda S. Crucis, apud Stratford super Avon, quod cum aliis postea effecit.*"

Leland thus records the Hospital or Alms-House:—"There is an hospital of twenty-four poore menne and wymen, at the north side of St. Cuthberte's church; there is a cantuary (chantry) preste; the hospitale and the chapelle is buildid al in length under one roofe, from west to east. Nicholas Bubwith, Bishop of Bath, was founder, and brought it almost to perfection; and that that lacked, was completed by one John Storthwayt, one of the executors of the testament of Bubwith."—*Itinerary*, vol. ii. p. 69.

The same author adds, elsewhere, "*Juxta pontem amniculi in Meridionali parte urbis versus Glessenbyri*," &c.; "*hoc opus inceptum a Gulielmo [read Nicolao Bubwith].*"—*Itin.* vol. iii. pp. 388, 480.

Arms.—The chapel of the hospital has, or had, in its window, what are said to be the arms of Bubwith: *Sable*, a bend *Or*, between six plates. These arms differ from those which Wharton ascribes to Bishop Bubwith. "*Arma ejus in fenestrâ quadam bibliothecæ Ecclesiæ Wellensis in vitro imperfecte depicta manent, viz 4 folia viridea figuram quadratam efficientia et claudentia; arma*

enim portavit in scuto. *Arg.* Fasciam evectam inter 3 quadratas corollas virides, quarum singulæ ex quatuor foliis iliceis sunt efformatæ.” In a note in the “Catalogus Episcoporum Bath. et Well. Fra. Godwin,” appended to “Johannis de Whelhamstede Chronicon,”* we find the following:—“Bubwithi insignia ad oram depicta sic dicimus incondite fortasse, sed tamen ut res intelligi possit. *Arg.* a fesse engrailed *Sable* between three chaplets of holly leaves, proper; each chaplet consisting of four leaves placed fretwise.”

The Arms, however, ascribed to him, in the Heralds' College, are:—*Argent*, a fess dancetée between two chaplets, *Sable*.

Bishop Bubwith is the last Prelate recorded by the *Canonicus Wellensis*, who thus writes:—

“Nicholaus Bubwith XXI. Episcopus, vir utro-
 “bique discretus ac in spiritualibus & temporalibus
 “circumspectus & providus, maneriorumque Episco-
 “patûs sui sedulus reparator. Ipse prius fuit London;
 “deinde Sarum, postea Bathoniensis Episcopus.
 “Ipse etiam antiquas libertates Episcopatûs sui literis
 “regiis confirmavit, & eundem Episcopatum suum
 “novis libertatibus ampliavit.

“Ob reverentiam bonæ memoriæ Radulphi Erghum
 “nuper Bathoniensis Episcopi hos viros prædictos,
 “temporibus suis magnificos, præsentibus recitare
 “curavi; ipsorumque nomina per oblivionem modernis
 “fere incognita ad memoriam novæ scripturæ bene-
 “ficio commendavi. Quorum animas quæso pro
 “beneficiis nobis in terris largitis omnipotens Dominus

* *Bodl.* 8vo. A. 3. 15. *Jur.* vol. ii. p. 679.

“ collocare dignetur in cælis de suâ ineffabili bonitatis
“ clementiâ.”

“ Nicolaus Bubwith,” adds the Editor, “ supremus
“ Angliæ Thesaurarius, qui spiritualia Episcopatus
“ Sarum ab Archiepiscopo Cant. acceperat 1407. 2
“ Octbr. ad Episcopatum Bathoniensem à Gregorio
“ Papâ provisos die 7. ejusdem mensis spirituales
“ illius jurisdictionem ab Archiepiscopo apud May-
“ denston recepit 1408. 1. April. eodemque die Tem-
“ poralia à Rege obtinuit. Anno 1414 ad Concilium
“ Constantiense legatus, iter iniit subfinem anni, &
“ in electione Martini V Pontificis 1417, 11 Nov.
“ unus ex 30. electoribus constitutus, suffragium tulit
“ Anno 1423. Ecclesiam de Buckland Abbatis
“ Dioceseos Sarum, cujus patronatus ad Sedem suam
“ spectavit, Ecclesiæ Welleusi appropriavit ad susten-
“ tandos tres Capellanos quotidie pro anima ipsius
“ celebraturos ad altare in navi Ecclesiæ sumptibus
“ suis erectum. Anno itidem sequenti in Ecclesiâ
“ Bathon. Capellam ædificavit; & in eadem perpetuam
“ Cantariam posuit. Obiit 1424. 27. Octobr. Ista
“ omnia Registrum ipisus docet, cui in multis consonat
“ Registrum Arundell.”*

From Bishop Godwin, under *London*:— “ 62.
September 26, 1406. Nicholas Bubwith was consecrate
Bishop of London at Mortlake. Within little more than
the compasse of that one yeere, he was twice translated;
first to Salisbury, August 31, 1407, and then to Bath,
October 5, the same yeere.”†

* Ang. Sac. i. p. 571.

† Edit. 1615, p. 200.

Under *Salisbury* :—" 36. Nicholas Bubwith, being Bishop of London, and Treasurer of England, left both those places* for Salisbury, which also he was content to forsake to accept Welles ; within the compasse of one yeere after, he was first consecrat to London. This man being at the Counsell of Constance, was appointed one of those thirty persons that were joyned with the Cardinalls in the election of Pope Martin the fifth. He built an almes-house upon the north side of St. Cuthbert's Church, endowing it with good possessions for the reliefe of many poor persons. They were much encreased afterwards by one Storthwayt, somewhat also by Bishop Bourne, and lately, by the now Bishop MONTAGUE : so that now it maintaineth 24 poore people. He impropred unto our Church the parsonage of Buckland-Abbatis ; he built our library over the cloysters ; and a little chappell for morrow masse over against the great pulpit. In that chappell (built belike for the place of his buriall,) he founded a chantry ; and dying October 27, 1424, was there enterred. It is supposed he was a great benefactor and contributor toward the building of the north west tower, at the west end of the Church ; which his arms fixed upon divers places of the same doe partly shew. It is believed also, that he gave Bicknaller unto the Church, which I find to be the gift of Wilham Button, the second, and not his, as before is declared."†

* Non constat as to " both."

† Edit. 1615, p. 373. See Richardson's edit. 1743, p. 379.

Tomb.—"On the north side of the nave, beneath the 2nd. arch from the transept, is the monumental chapel of Bishop Bubwith, who was interred there in 1424. This elegant little structure was erected by himself, and endowed for the support of a chantry-priest to pray for his soul. In the upright, it consists of two divisions of pannelled arches, surmounted by a cornice ornamented with trailing vine-branches and other sculpture. The tracery of the upper division is divided into many parts: and on each side, and over the two door ways, which open to the north and south, it is finely pierced. At the east end, in the inside, are various niches, with rich canopies now greatly mutilated; and at the west end, is a shield of arms, namely, that of the See impaling Bubwith. The latter a fesse engrailed between three groups of conjoined holly leaves, four in each."*

Memoirs of this Prelate, as Bishop of Salisbury, may be found in Cassan's *Lives of the Bishops of Salisbury*, part i. p. 237.

XXXVII. JOHN STAFFORD, L.L.D.

SUCCEEDED A.D. 1425.—TRANSLATED TO CANTERBURY
A.D. 1443.—DIED A.D. 1452.

This Prelate was of illustrious birth and descent; being the 9th son of Humphrey de Stafford, 7th baron of Stafford by writ, 15th. including those by tenure, and 6th. Earl of Stafford, K.G. created Duke of Buckingham, 14, Sept.

* Britton's *Hist. Wells Cathedr.* p. 110.

1444, son of Edmund, 5th. Earl, K.G. by Ann Plantagenet, daughter and heiress of Thomas of Woodstock, Duke of Gloucester, younger son of King Edward III. The first baron of Stafford, (by tenure,) was Robert de Stafford, temp. Wm. I. who held various lordships at the general survey. From him, the Bishop was lineally descended. After eight barons by tenure, Edmund de Stafford, son and heir of Nicholas the 8th. baron, who died 1287, was the first baron Stafford, by writ, in 1299. His son and heir, Ralph, was summoned to Parliament from 14 Jan. 10 Edw. III. 1337, to 25 Nov. 24 Edw. III. 1350; and was created Earl of Stafford, 5 March, 1351. He married Margaret, daughter and heir of Hugh de Audley, second baron Audley, by writ, and (*jure uxoris*) Earl of Gloucester, K.G. by Elizabeth de Clare, grand-daughter of King Edw. I. This Ralph, 1st. Earl, was father of Hugh, 2nd. Earl, who was father of Thomas, William, and Edmund, 3rd. 4th. and 5th. Earls. Edmund, 5th. Earl, who married Ann Plantagenet, was slain 1403, and was father of Humphrey Stafford, 15th. baron, 6th. Earl, and first Duke of Buckingham, who was slain 1460. He was father of our Prelate. Henry de Stafford, Lord High Constable, K.G. grandson and heir of the first Duke, and *nephew of the Bishop*, was beheaded in 1483. His son, Edward, well known in English history, who was also Lord High Constable and K.G. was likewise beheaded 1521, and being attainted, all his honors became forfeited.

Bishop Stafford was born at Hook, in the parish of Abbotsbury, in Dorsetshire, and brought up at Oxford, of which University he became L.L.D. He practised

as a Civilian in the Arches Court; and was advanced by the celebrated Henry Chicheley, Archbishop of Canterbury, to be his Vicar-General.

His high connections, and his great merit, seem to have occasioned the tide of preferment to flow in fast upon him. He became, through Archbishop Chicheley's favor, Dean of St. Martin's, in London; Prebendary of Stow, in Lindsey, in the Cathedral of Lincoln;* Archdeacon of Sarum, September 9, 1419;† Chancellor of the Cathedral of Sarum, October 30, 1421;‡ Dean of Wells, September 9, 1423;§ a member of the Privy Council to King Henry V.; Keeper of the Privy Seal; and, in 1422, Lord High Treasurer of England; a post which he resigned in 1426. The year before that resignation, he had been made, through the provisory bulle of Pope Martin V. BISHOP OF BATH AND WELLS, the temporalities of which were restored May 12, 1425;|| and he was consecrated the 27th. of the same month, on the feast of Pentecost, in the Church of the Freres-[vulgarly called 'Friars'] Preachers,¶ in London.**

* Willis. *Cathedr.* vol. ii. p. 241. Bishop Godwin also calls him Prebendary of Milton, in Lincoln Cathedral.

† Le Neve. *Fasti*, p. 274.

‡ Ib. p. 268. Godwin calls him Prebendary of Sarum.

§ Ib. p. 36.

|| See 1 Pat. 3 H. VI. m. 8.

¶ "Ecclesia Fratrum Prædicatorum," says Richardson, in Godwin, p. 379, rather *Fratrum prædicantium*.

** See his own Register.

At length, in 1432, he was advanced to the high station of Lord Chancellor ; and, finally, in 1443, he became Archbishop of Canterbury. The Papal bulle of Pope Eugenius IV. was dated Id. Maii (15 May), 1443 ; the temporalities were restored June 25. He was consecrated Aug. 23, and enthroned 10 Cal. Oct. (September 22.) At Canterbury, he presided 9 years, and dying at Maidstone,* Kent, July 6, 1452, after holding a Convocation at London, was buried in the “ Martyrdome,” as Godwin calls it, [Martyrium,]† Canterbury Cathedral. He is remarkable for having been Lord Chancellor for the long space of 18 years, and a Prelate 27.

The following is his Epitaph :—

“ Quis fuit, Euclees, quem celas saxea moles ?

“ STAFFORD Antistes, fuerat dictusque Joannes.

“ Quâ sedit sede, marmor ! quæso, simul ede.

“ Pridem Bathoniæ, regni totius et inde

“ Primas egregius. Pro præsule funde precatus.

“ Aureolam gratus huic det de Virgine Natus.”

The author of the “ *Continuatio Historiæ de Episcopis Bathoniensibus*,” &c. in the *Ang. Sacra*, part i. p. 572, has these notitia of Bishop Stafford :—

“ *Johannes Stafford*.—Nicolao successit vir perquam

“ nobilis§ ac eruditus, Johannes Stafford, filius natu

“ nonus Humfredi Stafford Comitæ Staffordiæ postea

* Rymer. *Fœdera*, vol. ii. pp. 28. 29. Lib. Joh. Stone. MS. Le Neve. *Fasti*, p. 7.

† Eng. Edit. 1615, p. 158. Richardson. p. 127.

‡ Mill. Catal. honor. p. 432.

“ Ducis Buckinghamiæ creati 1444. 14 Sept. & in
 “ prælio Northamtunensi occisi 1460. Julii. Abbatis-
 “ villæ in Provinciâ Dorcestrensi natus ad multiplices
 “ honores & dignitates successivè provectus.* Ex
 “ causarum Advocato Vicarius generalis ab Henrico
 “ Archiepiscopo Cant. constitutus postea adjunxit
 “ Decanatum S. Martini London and Præbendas in
 “ Ecclesiis Lincolniensi & Sarisberiensi. Ab Henrico
 “ V. Rege Privati Sigilli Custos ab †Henrico VI.
 “ summus Angliæ Thesaurarius 1422. 18 Dec. renun-
 “ tiatus, munus abdicavit 1426. 18 Martii. Eundem
 “ Ecclesiæ Wellensis Canonicum Nicolaus Episcopus‡
 “ anno 1413 Decanum 1423 creavit. Demum Nicolao
 “ successor designatus in Ecclesiâ Fratrum Prædica-
 “ torum Londini consecratus§ est 1425. 27 Maii in
 “ Festo Pentecostes. Anno 1432 Cancellariatum||
 “ Angliæ die 28 Febr. sibi delatum suscepit, & ad
 “ annum usque 1450 administravit. Hoc munere ab
 “ Episcopalibus officiis in Diocesi suâ obeundis
 “ avocatus, Johannem Olensem Episcopum 1437. 10.
 “ Martii sibi Suffraganeum ascivit. Anno 1422. 10.
 “ April. Henricus Archiepiscopus¶ gravi senectute
 “ fractus, datis ad Eugenium Papam literis, ut Archi-
 “ episcopatum abdicare sibi liceret, enixè petiit; &
 “ Johannem Wellensem Episcopum, quem subrogari
 “ sibi voluit, hoc elogio cohonestavit. “ Fidenter ac
 “ securè in testimonio conscientiæ meæ carissimum

* Jocelin, p. 286.

† Pat. 1 H. VII. p. 1. m. 15.

‡ Reg. Bubwith.

§ Reg. Stafford. Well.

|| Dugdal. Chron. Ser. p. 60.

¶ Epist. Beckington, f. 53.

“ fratrem meum Johannem, Bathon: Episcopum,
 “ regni Angliæ Cancellarium, ut patrem maximè
 “ meritum, & pro utilitatibus dictæ sanctæ Sedis, si
 “ universa virtutum dona, quæ in eo concurrunt, quæ
 “ (quod non dubito) S. V. nota esse debent, pensentur,
 “ summè necessarium, ad præsidentiam ejusdem sanctæ
 “ Sedis V. S. humiliter recommendo. Profectò si
 “ præter eminentem scientiam suam & cæteras vitutum
 “ dotes, quibus faciliter reliquos superat nobilitatem
 “ sanguinis, potentiam amicorum necessariorumque
 “ suorum, ac hospitalitatis gratiam in eo probè attendi-
 “ mus ; non puto facilè inveniri posse, qui usquequaque
 “ in aptitudine, habilitate & merito ad tantum regimen
 “ commodè subeundum meritis sibi possit æquari.”
 “ Ejusdem* argumenti literas Henricus Rex ad Papam
 “ dedit 1442. 24. April, qui Johannem Papæ antea
 “ commendaverat, si Henricum mori contigerit 1440.
 “ 2 Sept. Archiepiscopatum tamen Henricus† ante
 “ obitum non dereliquit ; cui Johannes anno 1443.
 “ auspicatò successit, bullâ Papali provisus die 13
 “ Maii, à Rege admissus die 6 Augusti.”

*Arms:—Or, on a chevron gules, a mitre, argent all
 within a border engrailed, Sable.*

* Epist. Beckington, f. 54.

† Reg. Stafford. Cant.

XXXVIII. THOMAS BECKINGTON, L.L.D.

SUCCEEDED A.D. 1443.—DIED A.D. 1464.

This Prelate, a man of humble origin, being, according to Baker's MSS.* the son of a weaver, is supposed to have been a native of Beckington,† near Frome, Somerset, was brought up at Winchester; and being noticed by William of Wykham, was placed by him on the foundation of his College there, whence he was transplanted to New College, Oxford, of which he became fellow, in 1408, and proceeded L.L.D.

Beckington obtained such celebrity on account of his learning, that he was engaged as one of the superintendants of the education of the young King Henry VI. a circumstance which led to his subsequent greatness. Most of our episcopal historians, carelessly following in the beaten track of their predecessors, have used the word superintendant as implying that Bishop Beckington was the sole or chief conductor of the education of Henry VI.; whereas, every reader of English history knows, that Cardinal Beaufort had the chief conduct of that matter.‡

* Itin. Gul. Worcester, p. 274. Richardson's edit. of Godwin, p. 380.

† Beckhampton, Somerset, says Richardson. *Ib.*

‡ One cannot here help noticing the error of Goldsmith, who, when speaking of the latter, calls him "Cardinal of Winchester." He never was "Cardinal of Winchester," which was his Bishopric. His title as Cardinal was "of St. Eusebius." In his will, he calls himself "Cardinal of England," but incorrectly. This arose from his being perhaps the only Cardinal then in England. Had Goldsmith chosen to stile him Cardinal in conjunction with Winchester, a comma should have been put after Cardinal.

His preferments, flowed in upon him in the following order:—In 1430, he was Rector of St. Leonard's, near Hastings; and of Sutton, in the diocese of Salisbury; and also Dean of the Arches. While he filled that office, he acquired much credit at Court, by a well-timed treatise in confutation of the Salique law of France. The treatise itself was nothing extraordinary; but, at that juncture, it was pleasing to Government, and proved a passport to the author's preferment. The Salique law allows *males* only to inherit. It was an ancient law made by Pharamond, King of the Franks, part of which seems to have been borrowed by our Henry I. in compiling his laws. '*Qui hoc fecerit, secundum legem Salicam moriatur,*' &c. *cap.* 89. The reason of the Bishop's treatise in refutation of the doctrine of this law, being acceptable in the higher quarters, was, that at that time, the King of England claimed also the French monarchy. It was an article in the treaty of Henry V. with the French court, on his marriage with the Princess Catherine of France, that he should be declared heir to the crown of France; which accordingly was claimed by Henry VI. (the issue of that marriage,) *jure matris*: and every one knows that when yet an infant, he was solemnly invested with regal power by legates from Paris. It is remarkable, however, that the very arguments adduced against the Salique law to favor Henry's claims to the crown of *France*, made *against* his right to the crown of *England*. If he was rightful heir to the crown of *France*, *jure matris*, then, *Richard* was rightful heir to the crown of *England*, inasmuch as Richard, by his mother's side, was descended from Lionel, son of Edward III. *elder* brother of John of Gaunt, from whom Henry VI's. right was

derived. Consequently, had Beckington's doctrine been acted on by the adherents of the *White Rose*, it must have followed that Henry VI. was King of England, not *de jure*, but only *de facto*.

In 1433, he was Prolocutor of the Lower House of Convocation. In 1435, we find him Archdeacon of Buckingham; in the same year, Canon of York; in 1439, Canon of Wells; in 1442, Chancellor of the University of Oxford; in the same year, he was sent as ambassador to negotiate the marriage of King Henry VI. with Margaret of Anjou, daughter of Regnier, titular King of Sicily, Naples, and Jerusalem; and, in the following year, he was elevated to the purple as Bishop of BATH and WELLS. The bulle was dated 13th of May, (1443.) The temporalities were restored September 24, 1443;* and he was consecrated October 13, following, in Eton College Chapel. Besides these preferments, he held the high civil offices of Chancellor to Humphrey, Duke of Gloucester; Secretary of State; and Keeper of the Privy Seal.

Perceiving himself sickly, and not likely to live long, Beckington made his will; and fearing lest King Edward IV. should nullify it, by picking some quarrel of treason, as Godwin says, (a thing no doubt easy to be done, as the Bishop had always been a Lancastrian,) he, with great cost, procured from the said King a confirmation of his will, dated November 3, 1464. His will was made November 12. and proved January 23, 1464. It may be seen in Doctors' Commons, in the book entitled '*Godying*,' p. 51.

* Rymer. *Fœdera*, vol. ii. p. 43. See also 1 Pat. 22 H. VI. m. 33.





1 2 3 4 5 6 7 8 9 10 11
Feet

ANCIENT CONDUIT.

erected by Bishop Beckington.

He died January 14, 1464-5, and was buried in Wells Cathedral, in a chantry-chapel he had built for himself, on the south side of the choir. “Et consecrato,” says Richardson, “iisdem indutus ornamentis, in quibus sepeliri voluit.”

Benefactions.—Bishop Beckington was a great restorer of his episcopal houses, upon which he spent, as he informs us in his will, 6,000 marks.

He built the rank of houses on the north side of the market-place, at Wells, called “*The New Works*,” and the west side of the cloister.

To him the inhabitants of Wells are indebted for the CONDUIT near the cross there, supplied by pipes from St. Andrew’s well, within the precincts of the episcopal palace. The grant was confirmed by the respective Chapters of Bath and Wells, September 20, 1451.

Of this *Conduit*, an engraving, kindly contributed to this work by my respected friend Sir Richard Colt Hoare, Bart. of Stourhead-house, Wilts, accompanies this work.

To Mr. Britton, I am indebted for the following extract relative to the Conduit:—

“The Bishop’s grant is to this effect: “To all
 “faithful people in Christ, to whom this present
 “writing indented shall come, Thomas, by Divine
 “permission, Bishop of Bath and Wells, greeting, in
 “HIM, who, for the gift of a cup of cold water, hath
 “promised eternal life. Forasmuch, as we know that
 “some of the faithful doubt but that those things
 “which we saw on earth, with regard to eternity, we
 “shall be certain to gather in heaven, with multiplied
 “increase; and as we may express ourselves, by

“copious handfulls* (handsful.) We, therefore,
 “Thomas de Beckington, the undeserving Minister of
 “the Churches of Bath and Wells, most earnestly
 “desiring, while time is allowed us on earth, to labour
 “for all people, but more especially for our nearest
 “and most dear sons, William Vowell, master, and
 “the brethren and fellow-citizens and burgesses of our
 “city or borough of Wells, do grant to the said, &c.
 “to have and to hold, for ever, of the Bishop and his
 “successors, one head for a water-conduit, with
 “troughs, pipes, and other necessary engines above
 “and under ground, to be supplied from a certain
 “water within the precincts of our palace, called St.
 “Andrew’s well, by pipes of lead twelve inches in
 “circumference, &c. the overplus or waste water to
 “run night and day, for the supply of the Bishop’s
 “mills.” The said Vowell, the citizens and burgesses
 “binding themselves in return, “to visit, once every
 “year, the spot in Wells Cathedral, where Bishop
 “Thomas [Beckington] should be interred, and there
 “pray for his soul and the souls of all the faithful
 “deceased:” for which service, the same Prelate
 “granted them an indulgence of forty days.”†

In his will, he bequeathed to the Church of Wells, £20; four very sumptuous vestments; £400. to buy copes; a silver vessel for holy water, weighing 10lbs.; a cross of silver, partly gilt, of the same weight; a chair for the Bishop to use in the Church, which, says Godwin,

* We must not criticise the tautology of *copious hands full*.

† *History and Antiquities of Wells Cathedral*, p. 47.

yet remains; to the Church of Bath, he left a cup, a censor, &c. besides thirty copes and other vestments.

To New College, Oxford, a silver cross, weighing 10lbs. ; a bible, in four volumes ; a silver basin of 10lbs. weight ; certain copes, and other articles.

To Winchester College, a silver cross, double gilt, weighing 9lbs. and 10oz. ; two silver candlesticks of the same weight ; and a number of vestments.

To the Hospital of St. Catherine, in London, whereof he had been Master, many vestments, and 50s. in money. To the Church of Sutton-Courtney, a benefice of his, he gave many vestments, beside £5. in money, to be divided to the poor of the parish ; also the like sum to the poor of Bedwin, of which Church it is said he was Prebendary ; and so much more, besides certain vestments, to the poor of Beckington. To the Austin-Freres, of Bristol, he gave 10s. and to the Freres Minors of Bridgewater 20s. To ten Priests that should study at Oxford, and daily say mass for the souls of himself, his parents, and benefactors, especially of Humphrey, Duke of Gloucester, William Wykham, Bishop of Winchester, John Elmer, and Walter Thurston, £5. each ; and to ten poor Scholars at the same University, for five years, 10d. a week. To his serving men of the better sort, he bequeathed £5. each ; to his meaner yeomen five marks ; to every boy of his household, 40s. ; and to so many of his servants as were not provided with abiding places, meat, drink, and wonted wages for three months after his decease.

To his successor, he gave £100. upon condition he would accept it in lieu of all dilapidations, otherwise willing that his executors should spend it all in law against him ; and, lastly, to his executors, he left £20.

each, requiring them to employ all the rest of his goods to God's uses at their discretion. His executors were Richard Swanne, Provost of Wells, (formerly executor of Richard Praty, Bishop of Chichester); Hugh Sugar, L.L.D. Treasurer of Wells; and John Pope, D.D. Prebendary of St. Decuman's. The residue, un-bequeathed, was applied to the Vicars' Close at Wells, which had been begun by Bishop Ralph of Shrewsbury.

In his life time, the Bishop made a grant of certain lands which belonged to the Bishopric, called Green Castle, Forsbuths, Catslade, Bolehurst, and Frogmer, to Thomas Dawbridge Courtly, who had married Beatrice, a relation of his; signifying in the same deed, that Agnes Raby or Robas, the sister of Bishop Ralph Erghum, had formerly held them, as also Emma had done, who was mother, and Agnes Bradley, sister of Bishop John Stafford.

He gave £200. towards the building of Lincoln College, Oxford: with this benefaction, the Rector's residence was erected.*

Of Bishop Beckington's *literary performances*, the reader will see an account in the subjoined extract from the *Anglia Sacra*, part i. p. 573 :—

* Thomas of Rotherham, Bishop of Lincoln, and afterwards Archbishop of York, the '*fundator alter*' of Lincoln College, added five fellowships, one of them for a native of the diocese of Wells. This fellowship can boast of having been filled by the Rev. Francis Skurray, B.D. a native of Beckington, now Rector of Winterborne-Abbas, Dorset; a gentleman as distinguished for his literary attainments and poetic powers, as for excellence of heart and the diligent discharge of his pastoral duties. His Poem of Bidcombe-Hill, will be a lasting record of energetic diction and genuine pathos.

“ Johannem excepit Thomas, vir egregiè eruditus &
 “ insignis eruditorum Patronus, Beckhamptonæ* in
 “ Somersetensi pago natus, in Collegio Wiccamico
 “ Wintoniensi bonis literis institutus est. Exin in
 “ Socium Collegii Novi Oxon anno 1408.† ascitus,
 “ Legum Doctor & Academiæ Cancellarius creatus
 “ est. In aulam regiam evocatus, Henrico VI. Regi
 “ adolescentulo à studiis provectioni ab epistolis admotus
 “ est; multisque titulis & dignitatibus cumulatus.
 “ Erat enim S. Leonardi prope Hastings in Diocesi
 “ Cicestr. & Suttonæ in Diocesi Saresber. Rector,‡
 “ Decanus Curiae Archiepiscopalis de Arcubus dictæ,
 “ ab anno circ 1430. Cancellarius Humfridi Glocestriæ
 “ Ducis, Archidiaconus Buckinghamensis, Canonicus
 “ Eboracensis§ 1435. 7. Julii Wellensis 1439, 21
 “ April. admissus. Maximis regni negotiis & secre-
 “ toribus Regis consiliis ab anno circiter 1430. ad
 “ acceptum Episcopatum adhibitus, & Privati Sigilli
 “ Custos ante exitum anni 1432. renuntiatus, maximam
 “ fidei, prudentiæ et doctrinæ famam tulit. Incredi-
 “ bilis certe diligentiae & in rebus agendis solertiæ
 “ indubita argumenta hodie supersunt plura ab ipso
 “ conscripta vel congesta literarum, instructionum,
 “ orationum, foederum aliorumque monumentorum res
 “ in Angliâ quin & universo orbe Christiano suo
 “ tempore gestas spectantium volumina. Ex his
 “ tria vidi perinsignia. Primum in Bibliothecâ Archi-
 “ episcopali Lambethanâ asservatum continet plurimas

* Chandler in vitâ ejus.

† Antiq. Oxon. p. 134.

‡ Reg. Chichley.

§ Reg. Ebor. & Well.

“ ipsius Epistolas seu proprio seu regio nomine
 “ scriptas, aliorumque seu ad ipsum seu ad Regem,
 “ dum Regi ab epistolis esset, missas; aliaque ejus
 “ ætatis præclara monumenta quæ in manus ipsius
 “ inciderunt, sine ulle ordine congesta. Haud dissimile
 “ est secundum, quod in Bibliothecâ Cottoniana*
 “ habetur; nisi quod hoc intuitu congestum videatur
 “ ut Formularii loco inserviat. Innumera ferè in eo
 “ reperiuntur instrumenta epistolæ, orationes, pacta,
 “ aliæque formulæ rerum in Angliâ & Galliâ gestarum
 “ ab anno 1417. Tertio quod ibidem extat, ipse
 “ titulum dedit: ‘*Opus †compilatum per Thomam*
 “ *Bathoniensem Episcopum ex literis, allegationibus,*
 “ *conclusionibus, conventionibus & tractatibus nonnull-*
 “ *isque aliis negotiis concernentibus jus & titulum Regis*
 “ *Angliæ ad regnum Franciæ cum aliis multis quæ eâ*
 “ *occasione secutæ sunt.*’ Incipit à tempore Edwardi
 “ 3 Regis, & ad media Henrici VI. tempora deducitur.
 “ Inibi inter alia habentur Historiæ valde prolixæ seu
 “ Diaria duarum Legationum à Rege Henrico VI.
 “ missarum. Prima titulum habet ‘*Acta & processus*
 “ *in Conventione Atrebatensi anno 1435.*’ Secunda
 “ *Acta in Conventione pro tractatu pacis habitâ in*
 “ *marchiis Calesiæ anno 1439.*’ Huic adfuerunt ex
 “ parte Regis Angliæ Henricus Cardinalis Winton, ‡
 “ Archiepiscopus Ebor. Episcopi Norwic. & Menev.

* Tiberius B. 6.

† Tiberius B. 12.

‡ It seems unaccountable that the judicious Wharton should have fallen into the egregious error of calling Henry Beaufort “Cardinal of Winchester.” He was *Bishop* of Winchester and Cardinal of *St. Eusebius*.

“ qui Calesiam appulerunt die 26 Junii. Eos die
 “ crastino secutus est Bekyntonus Regis Secretarius.
 “ Angliam reversi appulerunt die 2 Octobris. Idem in
 “ Vasconiam à Rege medio anno 1442. legatus, diurnalem
 “ totius itineris atque legationis Historiam
 “ conscripsit; quæ in Registro Caroli Booth
 “ Episcopi Hereford. locum habet. Anno 1433
 “ mense Novembri domo inferiori CONVOCATIONIS*

* It is lamentable to every sound Churchman, every one who is yet unbiassed by the modern doctrines of ‘liberality,’ falsely so called, to think of the inroads which have, in canting times, been made upon the Church. The CONVOCATION, once the glory and the safe-guard of the Church, and the CORPORATION and the TEST ACTS, which drew a bold, manly, decided, and uncompromising line of demarcation between him who belonged to a Church, and him that belonged to no Church, are now, alas! no more. How would our sainted ancestors be amazed could they behold their posterity’s degradation! As, in these days, the rights and immunities, we once possessed, are lost sight of, I will, as far as regards the Convocation, rescue them from their unmerited oblivion. The CONVOCATION, then, to which the liberalizing and apostate Bishop HOADLY gave the death-blow, was, in point of fact, one of the three Estates of the Realm; for, to call the King an Estate, is nonsense: and when men talk of King, Lords, and Commons, as the three Estates, they talk they know not what: the three estates are, Lords, Commons, and Convocation. Nothing can be *that* of which it is the head. A part can not be the whole: the King can not be a state: for he is the *head* of each state separately, and the head of all conjointly. He is the *caput tricornis formæ*. Bracton’s definition of him is, that he is the *Head* of the state. The Convocation was no less than a Parliament of Clergy: an assembly of the representatives of the Clergy, to consult of ecclesiastical matters in time of Parliament; and as there are two houses of Parliament, so there were two houses of Convocation: the one called the *Higher or Upper House*, where the Archbishops and all the Bishops sat severally by themselves; and the other the *Lower House of Convocation*, where all the rest of the Clergy sat, *i. e.* all Deans and Archdeacons, one Proctor for every Chapter, and two Proctors for all the Clergy of each diocese, making, in the whole number, 163 persons. The Convocation exercised jurisdiction in making Canons (*κανονες* rules);

" Cleri Angliæ* præsidit; quando nomine totius
 " Cleri sententiam ab Episcopis rogati; proposuit
 " Concilium generale solo Papæ Romani, nutu
 " dissolvi posse; adéoque ab Eugenii fide discedendum
 " non esse, si Papam alterum à Basileensi Concilio
 " creari contigerit. Tandem anno 1443. diuturni
 " laboris præmium accepit Episcopatum Bathoniensem
 " defuncto siquidem Henrico Archiepiscopo Cant.
 " Rex Johannem Bathoniensem Episcopum Henrico
 " Thomam Johanni subrogari voluit. Thomas scripsit
 " ad Blondum Foroliviensem Papæ Secretarium quo-
 " cum maxima sibi intercesset familiaritas literis 1443.
 " 27 April: regium consilium ostendit; utque rem
 " Papæ citò expediendam commendet, petit. Bullas
 " provisionis Eugenius Papa edidit 1443 13 Maii.
 " Harum autoritate spiritualia Episcopatus Bathon.
 " Thomas ab Archiepiscopo obtinuit die 5 Octobr.
 " Consecratus est autem à Willemo Lincoln Episcopo, ‡
 " assistantibus Willemo Sarum & Nicholas Landav.
 " in Ecclesiâ Collegiatâ veteri Etoniensi 1443. 13
 " Octobr, & mox in Ecclesiâ novâ ejusdem in Collegiis

they had the examining and *censuring* of heretical and *schismatical books and persons*. In short, her province, like that of the Roman Consuls, *mutatis mutandis*, may, in a word, be defined the taking care '*Ne quid detrimenti Ecclesia caperet.*' These were the privileges of the Church in an age gone by.

" Blest age! but ah! how different from our own!"

I am not to be told that the Convocation exists, because it is still summoned by the King's writ. What does that avail, if the Clergy do not, and dare not, proceed to business?—EDIT.

* Reg. Chichley, vol. ii.

† Reg. Stafford.

‡ Reg. Bekynton.

§ Epist. Bekinton, f. 92, 93.

“ vix semiconstructâ sub papalione ad altare erectum
 “ supra locum ubi Rex Henricus, fundator magnificus
 “ primum posuerit lapidem, primam Missam Pontifi-
 “ calibus indutus celebravit. Episcopatum adeptus,
 “ regiis negotiis & consiliis adhiberi non desiit.
 “ Suffraganeum enim sibi Episcopum constituit 1443.*
 “ 24 Nov. Jacobum Achadensem Episcopum ; ipsoque
 “ ad Sedem Bangorensem translato, Johannem Teri-
 “ ensem Episcopum, Canonicum Regularem Ord. S.
 “ Augustini, 1459, 17 Octobr. sibi Suffraganeum
 “ ascivit. anno 1445 antiqua inter Episcopum Bathon.
 “ & Monachos Glaston. contentio recrudit. Epis-
 “ copus Cænobium visitando rem perfunctoriè trans-
 “ egisse non contentus, subtile examen de Monachorum
 “ moribus & disciplinâ instituit. Abbas é contra
 “ visitationem ab Episcopo tamdiu continuari posse
 “ negavit. Rei exitus incertus latet. Beneficia
 “ ab ipso præstita Ecclesiæ Wellensi & Collegiis
 “ Wiccamico & Lincolnensi Oxon. nullus faciliè
 “ numerabit. Multa Godwinus memoravit, & legata
 “ ab illo in supremis tabulis sigillatim recensuit.
 “ His tantum addere liceat ; quod 1452. 13 Jan.
 “ consecravit altare quod erexerat in Capellâ, quam in
 “ Ecclesiâ Wellensi juxta Presbyterium construi
 “ fecerat in honore B. Mariæ Virginis & S. Thomæ
 “ Martyris : & die 15 Januarii Pontificalibus indutus
 “ ornamentis, quæ in consecrationis die antea gesta-
 “ verat, in quibus itidem sepeliri voluit, sepulchrum
 “ suum infra dictam Capellam solenniter consecravit.

* Reg. Bekynton.

“ Obiit Præsul optimus 1465. 14 Januarii in hoc
 “ tantùm infælix, quod piissimum alumnus atque
 “ Dominum Henricum VI. Regem sceptro spoliatus
 “ & carceri indignè mancipatus ante quadriennium
 “ viderit.”

Arms, as recorded in the Heralds' College :—*Argent*, on a fess azure, a mitre *Or*, in chief three bucks' heads caboshed *Gules*, attired of the *third*, in base three pheons sable.*

He was fond of adopting as a *rebus* upon his name, a *beacon* upon a large cask or *tun*. This appears in many places built by him, or with which he was connected.

Fuller† thus notices our Prelate :—

“ Thomas Beckington, was born at Beckington, in
 “ this county [Somerset]; bred in New College;‡
 “ Doctor in the Law, and Dean of the Arches; till,
 “ by King Henry the Sixth, he was advanced Bishop
 “ of Bath and Welles.

“ 1. *A good Statesman*; having written a judicious
 “ book to prove [the right of] the Kings of England
 “ to the crown of France, notwithstanding the pretended
 “ *Salique law*.

“ 2. *Churchman*; (in the then notion of the word)
 “ professing in his will, that he had spent six thousand
 “ marks in the repairing and adorning of his palaces.

“ 3. *Townsmen*; besides a legacy given to the
 “ town where he was born, he built at Wells, where he
 “ lived, a fair conduit in the market-place.

* These arms I find in the Crypt at Wells Palace.

† *Worthies*, vol. ii. p. 281.

‡ *New College Register*, in anno 1408.

“ 4. *Subject*; alwayes loyal to King Henry the Sixth, even in the lowest condition.

“ 5. *Kinsman*; plentifully providing for his alliance with leases, without the least prejudice to the church.

“ 6. *Master*; bequeathing five pounds a piece to his chief, five marks a piece to his meaner servants, and fourty shillings a piece to his boys.

“ 7. *Man*; he gave for his *rebus* (in allusion to his name) a *burning beacon*, to which he answered in his nature, being “ a burning and a shining light.”

“ Witnesse his many benefactions to *Wells Church*, and the *Vicars* therein; *Winchester, New, Merton*, but chiefly *Lincoln Colledg*, in *Oxford*, being little less than a second founder thereof.

“ A *beacon* (we know) is so called from beckoning, that is, making signs, or giving notice to the next *beacon*. This bright *beacon* doth nod, and give hints of bounty to future ages; but, it is to be feared, it will be long before his signs will be observed, understood, or imitated. Nor was it the least part of his prudence, that (being obnoxious to King Edward the Fourth) in his life-time he procured the confirmation of his will under the broad seal of England; and died January 14, 1464.”

The following article is from Kippis's *Biographia Britannica*, vol. ii. p. 114:—

“ Thomas Beckington* was born in the parish of

* This name is variously written. In Leland, it is Becchendunus; in Pits, Bechintonus; in Godwin, de Bekintona; and in A. Wood, Beckyntonus.

“ Beckington,* in Somersetshire,† towards the end of
 “ the fourteenth century. He was probably educated
 “ in grammar learning at Wykham’s school, near
 “ Winchester, and admitted Fellow of New College,
 “ Oxford, in 1408 ;‡ though some say he had also
 “ part of his education in Merton College.§ However,
 “ he continued Fellow of New College about twelve
 “ years, and took his degree of L.L.D.|| Within this
 “ period, most probably, he was presented to the
 “ Rectory of St. Leonard’s, near Hastings, in Sussex,
 “ and to the Vicarage of Sutton-Courtney, in Berk-
 “ shire.¶ He was also Prebendary of Bedwin, York,
 “ and Lichfield ; Archdeacon of Buckingham ;** and

* Some say Beckhampton ; but it doth not appear that there is a parish so named in Somersetshire, but only Beckington. Beckhampton is in Wiltshire. Bishop Godwin thinks that T. Beckington was *not* born in that Parish, because he left the poor of it only £5. in his will ; and it is probable he would have left them more, had it been his native place. *Quis enim credideret beneficentiam erga solum natale tam angustis terminis coercedam ?* For, who could think his charity towards the place of his nativity, should be confined within so narrow bounds. On the contrary, it appears, from the following verse, cited by Leland, that he was really born there :—

“ Beckingtona mihi dedit ortum ; Balnea-Fontes

“ Fasces” —————

i. e. Beckington gave me birth, and Bath and Wells dignity.

† Leland, *Comment. de Script. Britan.* p. 447. A. Wood, *Antiq. Univ. Oxon.* p. 134. *Pits de Script.* an 1540.

‡ A. Wood, *ibid.*

§ Godwin *de Præsulibus*, &c. Lond. 1616, p. 434. *Anglia Sacra*, Tom. i. p. 573.

|| A. Wood, *ubi supra*, p. 130, 134.

¶ *Ibid.*

** Godwin, p. 434. Br. Willis’s *Survey*, &c. vol. i. p. 119, 451, and vol. ii. p. 121.

“ Master of St. Catherine’s hospital, near the Tower,
 “ in London. About the year 1429, he was Dean of
 “ the Court of Arches ; and a synod being then held
 “ in St. Paul’s Church, London, which continued
 “ above six months, Beckington was employed, jointly
 “ with William Linwood, Official of the Court of
 “ Arches, and Thomas Brown, Vicar-General to the
 “ Archbishop of Canterbury, to draw up a form of
 “ law, according to which the Wickliffites or Lollards
 “ were to be proceeded against.* Before our author
 “ was made Dean of the Arches, he was Advocate in
 “ Doctors’ Commons.† But these preferments were
 “ inconsiderable, in comparison of the honours to which
 “ he was afterwards raised ; for, having been tutor to
 “ King Henry VI.‡ and written a book, wherein, in
 “ opposition to the Salique law, he strenuously asserted
 “ the right of the Kings of England to the crown of
 “ France,§ he arrived at so great a degree of esteem and
 “ favor with that prince ;|| and in consequence of that,
 “ was made Secretary of State, Keeper of the Privy Seal,

* Pits, *de Illust. Angl. Script.* an. 1450, n. 842.

† Wood, *ubi supra*, p. 134.

‡ A. Wood, *Hist. & Antiq. Univ. Oxon.* p. 130.

§ Leland, *ubi supra*. Bale, *Script. Britan.* Cent. viii. n. 10. Pits, *de Illust. Angl. Script.* an. 1450, n. 842.

|| This book is preserved in MS. in the Cottonian Library, *Tiberius*, B. xii. Some other pieces of his are in the same Library ; *Tiber.* B. vi. And a large collection of his Letters is in the Archbishops’ Library at Lambeth. There are also ascribed to him a book of Sermons and a few other things.

“ and at last Bishop of Bath and Wells.* He was
 “ consecrated October 13, 1443, in the new Chapel
 “ of Eton College, which was not yet finished ; and
 “ was the first that officiated in that Chapel.†

“ His character is thus represented :—He was well
 “ skilled in polite learning and history, and very
 “ conversant in the holy scriptures ; a good preacher,
 “ and so generous a patron and favourer of all learned
 “ and ingenious men, that he was called the Mæcenas
 “ of his age.‡ As for his works of munificence and
 “ charity, they were numerous. He finished Lincoln
 “ College,§ which had been left imperfect by its
 “ founder, Richard Flemming, Bishop of Lincoln ;||
 “ and got the manor of Newton-Longville settled upon
 “ New College, Oxon, in 1440.¶ Moreover, he laid
 “ out 6000 marks upon the houses belonging to his
 “ See ; built an edifice, called New-Buildings, and
 “ the west side of the cloisters at Wells ; and erected a
 “ conduit in the market-place of that city.** By his
 “ will, which he made November 3, 1464, and procured

* *Angl. Script.* an 1540, n. 842, and Godwin, *ubi supra*, p. 433.

† Godwin, *ibid.*

‡ Leland, Bale, and Pits, *ubi supra.* Wood, *Hist. and Antiq.* p. 134.

§ Godwin, *ubi supra.*

|| Bishop Godwin observes, that the memory of that is preserved, by the rebus carved upon the walls of the College, namely, a *beacon* and a *tun*.

¶ Wood, *ubi supra*, p. 433.

** Godwin, *ubi supra*, p. 433.

“ to be confirmed under the great seal,* he left
 “ several legacies.† This generous person died at
 “ Wells, January, 14, 1464-5, and was buried in his
 “ Cathedral, where his monument is still to be seen.‡
 “ His panegyric was written by Thomas Chandler,§
 “ Warden of New College, who had been preferred by
 “ him to the Chancellorship of Wells.|| He doth not
 “ appear to have ever been Chancellor of the Univer-
 “ sity of Oxford.”¶

Chalmers, in the *Biographical Dictionary*, edit. 1812, vol. iv. p. 317, gives us the subjoined outline of this celebrated Prelate's life:—

“ Thomas Beckington, Bekynton, or de Bekinton,
 “ was born in the parish of Beckington, in Somerset-
 “ shire; or, according to Dr. Chandler, at Wallingford,
 “ in Berkshire, towards the close of the fourteenth
 “ century. He was educated in grammar learning at
 “ Wykham's school, near Winchester, while that

* This he did, lest, as he had been a great stickler for the Lancastrian interest, King Edward IV. who was then reigning, should seize his effects after his decease, upon some pretence or other.

† Particularly £20. for repairing the Cathedral of Wells, and £400. for buying plate and vestments for the use of the same; a great quantity of plate to Wykham's school, near Winchester, and to New College, Oxon; to St. Catherine's hospital, 50s.; to the parishes of Beckington, Sutton-Courtney, and Bedwin, £5. a piece, to be distributed amongst the poor, &c.

‡ Godwin, *ubi supra*, p. 435. Wood, *ubi supra*, p. 134.

§ A. Wood observes, that Leland, Bale, Pits, and Godwin, are mistaken, in calling him John; for his true name was Thomas.

|| Wood, *ubi supra*.

¶ *Anglia Sacra*, p. 573.

“ Prelate was living, and proceeded to his College,
“ (New College) in Oxford, in 1403, the year before
“ Wykham died; and there became L. L. D. and
“ continued in his fellowship about twelve years.
“ Within this period, most probably, he was presented
“ to the Rectory of St. Leonard’s, near Hastings, in
“ Sussex, and to the Vicarage of Sutton-Courtney, in
“ Berkshire. He was also Prebendary of Bedwin,
“ York, and Lichfield; Archdeacon of Buckingham;
“ and Master of St. Catherine’s hospital, near the
“ Tower, in London. About 1429, he was Dean of the
“ Court of Arches; and a synod being then held in St.
“ Paul’s Church, London, which continued above six
“ months, Beckington was one of the three to draw up
“ a form of law, according to which the Wickliffites
“ were to be proceeded against. Having been once
“ tutor to Henry VI. and written a book, in which, in
“ opposition to the Salique law, he strenuously asserted
“ the right of the Kings of England to the crown of
“ France, he arrived to high favour with that Prince,
“ and was made Secretary of State, Keeper of the
“ Privy Seal, and Bishop of Bath & Wells. On Sunday,
“ Oct. 13, 1443, he was consecrated by the Bishop
“ of Lincoln in the old Collegiate Church of St. Mary
“ of Eton; and after the ceremony, celebrated his first
“ mass in his pontificals, in the new Church of St.
“ Mary, then erecting,* and not half finished, under a
“ pavilion provided for the purpose at the altar, directly
“ over the spot where King Henry had laid the first
“ stone.

* i. e., being erected.

“ Bishop Beckington was well skilled in polite
“ learning and history, and very conversant in the holy
“ scriptures ; a good preacher, and so generous a
“ patron and favourer of all learned and ingenious
“ men, that he was called the *Mæcenas* of his age.
“ His works of munificence and charity were numerous.
“ He contributed to the completion of Lincoln College,
“ which had been left imperfect by its founder,
“ Richard Flemming, Bishop of Lincoln, and got the
“ manor of Newton-Longueville settled upon New
“ College, Oxford, in 1440. He also laid out 6000
“ marks upon the houses belonging to his See ; built
“ an edifice called New-Buildings, and the west side
“ of the cloisters at Wells ; and erected a conduit in the
“ market-place of that city. By his will, dated Nov.
“ 3, 1464, and procured to be confirmed under the
“ great seal, he left several charitable legacies.

“ He died at Wells, January 14, 1464-5, and was
“ buried in his Cathedral, where his monument is still
“ to be seen. His panegyric was written by Thomas
“ Chandler, Warden of New College, who had been
“ preferred by him to the Chancellorship of Wells.
“ He does not appear to have ever been Chancellor of
“ the University of Oxford. His book on the right of
“ the Kings of England to the crown of France, is in
“ the Cottonian library, with some other of his pieces,
“ and a large collection of his letters is in the Lambeth
“ Library.”*

* *Biog. Brit.* Chandler's *Life of Waynflete*. Chalmer's *History of Oxford*.

A very interesting journal by one of the suite of Thomas Beckington, &c. during an embassy to negotiate a marriage between Henry VI. and a daughter of the Count of Armagnac, A.D. 1442, was published in 1828, by Mr. Nicolas, the accurate and well-known author of the Synopsis. Bishop Beckington has also illustrated two diplomatic transactions besides that to which that journal relates; his diaries of an embassy to Arras, in Artois, to negotiate a peace with France, in June, 1435, and of his mission for a similar purpose, as well as to treat for the release of the Duke of Orleans, in May, 1439, being still extant.—See Nicolas's Preface to the Journal and Harleian MSS. 4763.

I feel I should be doing great injustice to the ably-written memoir of Beckington, by Mr. NICOLAS, attached to the work alluded to, were I to present the reader with extracts only, although much of the matter has already occurred in the preceding narratives; I take the liberty of availing myself of the whole article: and having so done, I think I shall have brought into one point of view, all that can be collected of this excellent and very distinguished Bishop of Bath and Wells:—

“Of the parentage of this eminent person, not the
“slightest notice has been taken by either of his numer-
“ous biographers; and as he acquired a name from the
“place of his birth, Beckington, a small town three
“miles north of Frome, in Somersetshire, it is almost
“certain that his family was obscure. The period
“when he was born can only be conjectured; and,
“for many reasons, it may be assigned to about the
“year 1385. In consequence of his elegant person
“and superior understanding, having attracted the

“ regard of Bishop Wykham, he was educated at the
 “ school founded by that Prelate at Winchester, where
 “ he surpassed most of his school-fellows in his studies.*
 “ Thence he was removed to New College, Oxford,
 “ of which he became a Fellow in 1408 ; and he
 “ continued to enjoy that situation about twelve years,
 “ during which time he was presented to the Rectory
 “ of St. Leonard’s, near Hastings, in Sussex, and to
 “ the Vicarage of Sutton-Courtney, in Berkshire.†
 “ He took the degree of L.L.D. and obtained various
 “ ecclesiastical dignities ; being successively, Pre-
 “ bendary of Bedwin ; Canon of York and Litchfield ;
 “ Archdeacon of Buckingham about 1435 ; Canon of
 “ Wells, 21st. of April, 1439 ;‡ and was appointed
 “ Master of the hospital of St. Katherine’s, near the
 “ Tower of London. He is said to have been also an
 “ Advocate in Doctors’ Commons, and afterwards
 “ Dean of the Court of Arches, in which situation, in
 “ 1429, he was employed jointly with William Linwood,
 “ Official of that Court, and Thomas Brown, Vicar-
 “ General to the Archbishop of Canterbury, to draw
 “ up the form of law according to which the Lollards
 “ were to be proceeded against.§

“ Chaundler, who was Chancellor of Wells, and
 “ subsequently Chancellor of Oxford, describes him as
 “ the most elegant man of his times ; and states that he

* Chaundler.

† *Anglia Sacra*, vol. i. p. 578. From the *Journal*, it appears, that, in 1442, he was a Prebendary of Wells, p. 2.

‡ *Ang. Sacra*.

§ Kippis’s *Biographia Britannica*, vol. ii. p. 114.

“ was possessed of nearly every virtue which adorns
 “ human nature. Beckington is said to have materially
 “ increased his fame by an elaborate and very learned
 “ treatise on the Salique law, which is now extant.
 “ This high reputation recommended him to his patron,
 “ Humphrey, Duke of Gloucester, to whom he was
 “ Chancellor; and it is most probable that he was
 “ indebted to that Prince for the appointment of tutor
 “ to King Henry VI. As early as February, 1432,
 “ he was nominated one of the ambassadors to negoci-
 “ ate a peace with France, with an allowance of
 “ twenty shillings a day, at which time he was one of
 “ the King’s counsellors;* and it is certain, that he
 “ was attached to the mission which was sent in June,
 “ 1435, to Arras, in Artois, with the object of effecting
 “ peace with France; as his diary, containing an
 “ account of the proceedings, is preserved;† but his

* *Fœdera*, tome. x. pp. 500, 514, 527, 530.

† *Anglia Sacra*, vol. i. p. 573. The MS. containing it, is said to be the Cottonian MS. *Tiberius*, B. vi. which has been since lost; but a contemporary copy of the contents of that volume, will be found in the Harleian MS. 4763, which is thus described in the Catalogue:—“Codex membranaceus, benè scriptus. 1. Opus Thomæ Beckington, Episc. Batho-Wellensis, 1441, *de jure Regis Angliæ ad Franciam*, quoad in Bibl. Cott. Liber. B. vi. et alibi extat. Titulus rubricatus, incuriâ fere deletus, hujus modi est. ‘Opus collectum et compilatum per venerabilem patrem Thomam, Bathon, et Wellens. Epm. ex literis, aligationibus, conclusionibus, conventionibus, et tractatibus, nonnullisque alias negotiis concernentibus jus et titulum regis Angliæ ad regnum et coronam Franciæ, cum aliis multis quæ ea occasione secuta sunt. Incipit feliciter.’ Vide Tanner, Bibl. Brit. Hib. sub *Beckington*. Inseriter, inter alia, F. Petrarchæ Ecloga 12, Latino Carmine, quasi idem argumentum illustrans. 2. Vita Henrici Quinti, Regis Angliæ, carmine elegiaco Latino. An eodem auctore Scriptor quisquis fuerit, hæc narrat in prologo.

“ name does not occur in the instructions issued by
 “ Henry on the occasion.* In May, 1439, he was one
 “ of the ambassadors on a similar mission, and to treat
 “ for the release of the Duke of Orleans,† his journal
 “ of which embassy still exists;‡ and before December,
 “ in that year, he was styled the King’s Secretary.
 “ On the 20th. of May, 1442, he was joined in a con-
 “ mission with Sir Robert Roos, and Edward Hull,
 “ Esquire, to negociate a marriage between the King
 “ and the daughter of the Count of Armagnac;§ on
 “ which occasion, an attendant, probably one of his
 “ Chaplains, wrote the journal, which supplies us
 “ with many interesting particulars respecting his
 “ conduct in that affair, and throws some light upon
 “ his character. The result of that embassy having
 “ been already noticed, it will only be remarked, that

‘ Non tamen omnia quæ sunt facta per ordinem, in Latinis versibus continentur, quæ in alio libro prosaice studui explanare, sed pauca de multis substantialia sub compendio volui anno ne forte lectorem contingeret tedio omittere quæ sunt memoranda.’ Argumentum plenissimum regnum Henrici in annos et capitula digexit.

* *Fœdera*. Tome x. p. 611.

† *Ibid.* p. 728.

‡ 4 Cotton, MS. Tiberius, B. xii. of which the following imperfect account occurs in the Catalogue: “ Codex partim membran: partim chart: in fol. min: incendio nimium corruptus, constat hodie foliis 235.

1. Opus collectum et compilatum per ven: patrem Thomam (Beckington?) Bathon et Wellens, episcopum, ex literis, allegationibus, conclusionibus, conventionibus, et tractatibus, nonnullisque aliis negotiis et materiis concernentibus jus et titulum regis Angliæ ad regnum et coronam Franciæ; cum aliis multis quæ ea occasione secuta sunt. 2. Alii tractatus de eodem argumento; adeo mutili ut vix usui forent.

§ *Fœdera*, Tome xi. p. 7.

H h

“ Beckington and his colleague, Sir Robert Roos,
 “ returned to England in February, 1443. In July
 “ following, he was appointed Keeper of the Privy
 “ Seal, with an allowance of twenty shillings a day ;*
 “ but he seems to have resigned that office in the
 “ ensuing February.† His long services were at
 “ length rewarded by his being elected Bishop of Bath
 “ and Wells, in September, 1443, and he was conse-
 “ crated in the King’s College of Eton, by the Bishop
 “ of Lincoln, assisted by the Bishops of Salisbury and
 “ Landaff,‡, on the 13th. of October, on which day “ it
 “ was hallowed, and he sung the first mass in the
 “ same.”§ He must have been then nearly sixty years
 “ of age, and his public life may be said almost to have
 “ closed with his consecration ; though he is recorded
 “ to have been a trier of petitions in Parliament, in
 “ 1444,|| 1447,¶ 1449,** 1450,†† and 1453;‡‡ and
 “ on the 27th. of March, 1450, he was one of the
 “ Peers who were in the King’s palace at Westminster,
 “ when sentence of banishment was pronounced against
 “ the Duke of Suffolk. §§ On the 18th. of June, 30
 “ Henry VI. 1452, the Bishop of Bath obtained a
 “ licence from the King to exempt him from attending
 “ Parliament, on account of his age and infirmities. ||||

* *Fœdera*, Tome xi. p. 58.

† *Ibid.*

‡ *Aug. Sac.* vol i. p. 574.

§ *Godwin, Catalo.*

|| *Rot. Parl.* vol. v. p. 67.

¶ *Ib.* p. 129.

** *Ib.* p. 141.

†† *Ib.* p. 210.

‡‡ *Ib.* p. 227.

§§ *Ib.* p. 182.

|||| *Fœd.* vol. xi. p. 311.

“ And after that monarch’s death, his successor,
 “ Edward IV. granted him a similar indulgence, by
 “ patent, dated 11th. July, in the first year of his reign,
 “ 1461.* Whether from his advanced age, or in
 “ consequence of the loss of his patron, the Duke of
 “ Gloucester, or from a desire to die Bishop of the
 “ diocese in which he was born, an ambition neither
 “ extraordinary in its nature, nor of unfrequent
 “ occurrence, Beckington was never translated; but
 “ continued in the peaceable enjoyment of his See of
 “ Bath and Wells until his decease. Chaundler says,
 “ that he experienced the kindness of Beckington for
 “ four years, whilst he was Chancellor of Oxford, but
 “ Anthony Wood denies, with much reason, that he
 “ ever held that appointment; and he is not included
 “ in the catalogue of Chancellors, printed by Le
 “ Neve.†

“ Of the manner in which Bishop Beckington
 “ employed great part of his time, and of the revenues
 “ of his See, we have still splendid evidence; and so
 “ long as one stone of his Cathedral remains, so long
 “ must his memory, his taste, and his liberality, be held
 “ in veneration. It has been happily conjectured, that
 “ he imbibed his love, and perhaps skill in architecture,

* *Rot. Parl.*, vol. vi. p. 227.

† Some writers consider that he is the person whom Le Neve describes as Thomas Gascoigne, who was Chancellor in 1442, and from 1443 to 1445; but that individual was Master of Oriel College, and Vice Chancellor in 1434 and 1439; (*Fasti Ecclesiæ Anglicanæ*, pp. 442, 447,) situations which have never been attributed to Beckington; moreover, for six months, in 1442, he was in Guienne.

“ from his first patron, William of Wykham, from
 “ whom Bishop Waynflete likewise acquired his
 “ knowledge of that science

“ Beckington’s munificence was scarcely inferior to
 “ either of those personages. He gave £200.* towards
 “ building Lincoln College, at Oxford; and expended
 “ one thousand marks in repairing and beautifying the
 “ episcopal houses in his own diocese, on most of
 “ which he caused his rebus, a beacon upon a large
 “ cask or tun, to be affixed. He also erected the
 “ western wall of the cloisters of Wells Cathedral;
 “ he formed a monumental chantry Chapel for himself
 “ on the south side of the choir; and the whole of the
 “ College of the Vicar’s Choral was built by his
 “ executors. Nor was his attention confined to the
 “ Cathedral: among other benefactions to Wells, he
 “ built a row of houses, called the New Work, on the
 “ north side of the market-place, and two large gate-
 “ houses at the east end, and granted permission to the
 “ inhabitants to have a reservoir or conduit near the
 “ cross, in that city, to be supplied by pipes from St.
 “ Andrew’s well, within the precincts of the episcopal
 “ palace.† The return exacted for this favor was

* With this benefaction, the Rector’s lodgings on the south side of the great quadrangle, were raised; and Thomas de Rotherham, Bishop of London, the second founder of Lincoln College, from motives of gratitude to Beckington, instituted and endowed a fellowship there, for persons born in the diocese of Wells; investing it with all Collegiate privileges, except eligibility to the rectorship and sub-rectorship.

† Chaundler thus alludes to Beckington’s benefactions to Wells:—
 This man, by his sole industry and disbursements, raised this City to its present state of spendour; strengthening the Church in the strongest

“ characteristic of the age : the citizens and burgesses
“ bound themselves to visit once in every year the spot
“ in Wells Cathedral, where he might be interred, and
“ there pray for his soul, and the souls of all the faithful
“ deceased ; for which service he granted them an
“ indulgence of forty days.*

“ Bishop Beckington died at Wells, on the 14th.
“ of January, 1444-5, having made his will on the 3rd.
“ of the preceding November ; and fearing lest his
“ adherence to the house of Lancaster might induce
“ the King to disturb his bequests, he obtained a
“ confirmation of it, though not without “ great cost.”

“ This document displays the same feelings of
“ devotion to the Church for which his whole life was
“ remarkable. Not satisfied with having employed the
“ greater part of his revenues in the adornment of the
“ Cathedral, and in improving the city of Wells, he
“ bequeathed all which he had accumulated to pious
“ objects ; and it is remarkable, that not a single
“ bequest occurs to any member of his family, though
“ with pious gratitude he left a legacy to priests to say
“ masses for the souls of his benefactors, the Duke of
“ Gloucester, and William of Wykham.

“ He styled himself a humble, though unworthy,
“ minister ; and bequeathed to the Church of Wells,

manner, with gates, towns, and walls ; and building the Palace in which he lives, with other edifices, in the most sumptuous style ; so that he not only merits to be called the founder, but more deservedly the grace and ornament of the Church.” *Anglia Sacra*, vol. ii. translated in Britton's *Cathedral of Wells*.

* Britton's *Wells*, p. 45.

“ in which he ordered that his body should be buried,
 “ £20. ; four very sumptuous vestments ; £400. to
 “ buy copes ; a vessel for holy water, of silver, weigh-
 “ ing 10 lbs. troy ; a cross of silver, parcel gilt, of the
 “ same weight ; a chair for the Bishop to use in the
 “ church ;* and certain cushions, with other ornaments ;
 “ and to the Cathedral all his books ; to the church of
 “ Bath a cup, a censor, and a pax† of silver, all
 “ weighing 30 ozs. ; besides thirty copes and other
 “ vestments. To New College, Oxford, a silver cross
 “ of 10 lbs. weight ; a bible in four volumes ; a silver
 “ bason of 10 lbs. weight ; certain copes, &c. To
 “ Winchester College a silver cross, double gilt,
 “ weighing 9 lb. 10 ozs. ; two silver candlesticks of the
 “ same weight ; and a number of vestments. To the
 “ hospital of St. Katherine, in London, several vest-
 “ ments, and fifty shillings in money. To the Church
 “ of Sutton-Courtney, he gave many vestments,
 “ besides £5. to be divided among the poor of the
 “ parish ; as also the like sum to the poor of Bedwin ;
 “ and so much more, besides certain vestments to the
 “ poor of Beckington. To the Austin-Friars, [Freres]
 “ of Bristol, and to the Friar- [Freres] Minors, of
 “ Bridgewater, he gave twenty shillings. To ten
 “ priests, who should study at Oxford, and daily say
 “ mass for the souls of himself, his parents, and
 “ benefactors, especially Humphry, Duke of Gloucester,
 “ William of Wykham, Bishop of Winchester,

* This chair still remained when Godwin wrote, 1601.

† Quære pyx ? EDIT.

“ Master John Elmer, and Walter Thurston, £5. a
 “ piece; and to ten poor scholars of the same University,
 “ for five years, ten-pence a week. To his serving
 “ men, of the better sort, he bequeathed £5. each; to
 “ his meaner yeomen, five marks; to every boy of
 “ his household, forty shillings; and to so many of his
 “ servants as were not provided with homes, meat,
 “ drink, and their usual wages, for three months after
 “ his decease. To his successor, he left £100. upon
 “ condition that he would accept it in lieu of all
 “ dilapidations, otherwise he desired his executors to
 “ spend it in law against him; and, lastly, to each of
 “ his executors, he gave £20. requiring them to apply all
 “ the rest of his property to good uses, at their discretion.
 “ His executors were Hugh Sugar,* his Chancellor;
 “ John Pope,† a Canon; and Richard Swan,‡
 “ Provost, of the Church of Wells; and he requested
 “ that John Touker, his Registrar, would assist them.
 “ The Bishop’s will was proved in the Court of the

* Hugh Sugar, L.L.D. Treasurer of Wells. He built the Chappell all of
 free-stone, which was of wood before, adjoyning to the great pulpit, and
 dwelt where I now do in the middle house of the three that joyne upon
 the Cambray.—*Godwin’s Catalogue.*

† John Pope, D.D. Prebendary of St. Decuman’s, and Parson of Shrye.
 These three, (as I have been told by old men,) lye buried in a ranke
 together, over against the great pulpit, under three marble stones of one
 fashion.—*Ibid.*

‡ Richard Swann, Provost of Wells, and Parson of Yewelton, that here-
 tofore had beene executor, after the same sort, unto Richard Prary,
 Bishop of Chechester. This man dwelt in the Canonical-House, that is
 near the market-place.—*Ibid.*

“ Archbishop of Canterbury, on the 23rd. of January,
“ 1464-5.*

“ Of Beckington’s monumental Chapel and tomb,
“ the following description is given in the beautiful
“ work which has been before quoted:—“ On the
“ south side of the choir, contiguous to the steps
“ leading to the altar, is the monumental Chapel
“ erected by Bishop Beckington, who died in 1465;
“ and near which he lies buried. This is designed in
“ the most florid style of decorated architecture; and
“ although partly of wood, excites great interest, from
“ the excellency of its execution, and the elaborate
“ manner in which it is wrought. The western side is
“ intirely open, with the exception of a compartment
“ of rich screen-work near the top; which, among
“ other ornaments, exhibits two demi-angels, displaying
“ shields of the five wounds, and having large expand-
“ ed wings, the feathers of which are so profusely
“ spread as to fill the spandrills below the cornice.
“ All the canopy, or roof, is underwrought with elabo-
“ rate tracery, including pendants, quatrefoils, pan-
“ nelled arches, &c. On the south side, is a small
“ piscina; and over the eastern end, is an enriched
“ canopy. Small graduated buttresses, having rich
“ pinnacles, sustain the sides of the chapel; and the
“ mouldings of the cornice are ornamented with
“ rosettes and fruited vine-leaves.

“ The tomb of Bishop Beckington, which, like the
“ Chapel, is partly of wood, is extremely curious. It

* *Godwyn. 7.*

“ is raised on a basement step, and consists of two
 “ divisions ; first, a table-slab, whereon is a recumbent
 “ figure of the Bishop, in alabaster, habited in the same
 “ way as he had appointed to be buried ; and secondly,
 “ a low pedestal beneath the former, on which is
 “ another effigy of the deceased, in freestone,
 “ represented as an emaciated corpse, extending in a
 “ winding sheet. This kind of contrasted exhibition
 “ of the human figure, intended to denote the awful
 “ change which disease and death occasion, and thus
 “ convey a moral lesson to humane vanity, was not
 “ uncommon in our Cathedrals about the middle of
 “ the fifteenth century. The Bishop’s garments, mitre,
 “ maniple, &c. have been richly gilt and painted ; and
 “ the borderings, and other parts, have been depicted
 “ as inlaid, or set with precious stones : his head is
 “ reposing on two cushions, tasseled. The slab is
 “ supported by six small columns, three on each side,
 “ having low trefoil-headed arches between them,
 “ forming a sort of canopy over the emaciated figure ;
 “ and the spandrils of which are almost wholly filled
 “ by the luxuriant plumage of demi-angels, which rest,
 “ with outspreading wings, on the shafts of the
 “ columns : these shafts were originally adorned with
 “ pannelled arches and pinnacles ; but much of the
 “ old work has been broken away, and its place
 “ supplied by plain wood.”*

“ Only one notice has ever been discovered respecting
 “ Beckington’s family. Godwin says,† he had seen a
 “ lease of some episcopal lands, granted by him, to his

* Britton’s *Cathedral of Wells*, p. 111.

† *De Præsulibus*.

“ relation Beatrice, the wife of Thomas Dabridgecourt, Esquire ; but this affords no clue to the Bishop’s ancestors, for the pedigrees of Dabridgecourt do not state who the said Thomas married His father John Dabridgecourt, Esq. died in 1432, seized of lands in Wiltshire, at which time this Thomas was found to be his son and heir, and then four years of age. He made his will on the 2nd. of November, 1466, in which he speaks of his children ; and appointed his mother, Agues Brocas, his executrix.*

“ At the distance of between three and four centuries, those minute traits of character which impart to biography its greatest charm, are in most cases irrecoverably lost. We can only contemplate men in the most important of their public actions, or trace them through the distinguished offices which they may have held ; but we know nothing of their personal habits, or their private pursuits.

“ Bishop Beckington forms no exception to this remark. Little is known about him beyond the situations which he filled, and the admirable manner in which he expended his property ; on which subjects, enough has been said. That he was a man distinguished among his contemporaries for his learning, is evident, from the offices for which he was selected, and from his manuscripts : and his biographers have represented him as having been profoundly versed in theology, a good preacher, and

* Esch. 10 Hen. VI. Pedigree in “Vincent’s Warwick,” in the College of Arms, f. 39. His mother married, secondly, William Brocas. *Ibid.*

“ so generous a patron of learned and ingenious men
 “ as to be styled the Mæcenas of his age.* Though
 “ hitherto wholly unnoticed by historians, his MSS. are
 “ of the highest historical value; and it is to be hoped that
 “ this volume† may be the cause of their receiving the
 “ attention which they deserve. His eloquence and
 “ other qualifications are represented in glowing
 “ colours by his friend Chaundler; but there is an
 “ unnatural glare about his painting which justifies a
 “ suspicion as to the strict fidelity of the likeness,
 “ though the outline is probably correct.

“ It is at Wells, that the lover of the arts, and the
 “ admirer of the zeal and disinterestedness of the
 “ Prelates of the middle ages, will be most impressed
 “ with respect for Bishop Beckington; but whilst
 “ viewing the effects of his munificence, ☞ will he
 “ be able to refrain from asking himself, *why is it that*
 “ *the successors of those great men have so rarely*
 “ *imitated them?* Will his respect for the established
 “ order of things be sufficient to repress the reflection,
 “ that with nearly the same revenues, *the modern*
 “ *Clergy seldom indeed beautify or repair Cathedrals,*
 “ *endow Hospitals, or found Colleges.*‡ There is an
 “ apathy about ancient ecclesiastical buildings in this
 “ country, which is surprising; in proof of which it
 “ may be observed, that the repairs of parish churches,

* *Biographia Britannica, Leland, Bale, Pitts, &c.*

† Mr. Nicolas's Journal of Bishop Beckington. EDIT.

‡ These very just remarks well deserve the attention of those concerned in them. EDIT.

“ are generally left to the superintendence of uneducated men, who every where leave marks of their barbarous ignorance and want of taste. Whether this neglect, of what are termed the “temples of God,” is indicative of greater zeal in his service, than was felt by the reviled monkish priesthood ; or whether the public, who are so commonly accused from the pulpit of indifference to their religious duties, are likely to become more strict observers of them, whilst the richly endowed hierarchy of England, may be a proper subject for the consideration of the dignitaries of our Church.

“ Besides the MSS. which have been alluded to, a volume of Bishop Beckington’s letters has been preserved in the library of the Archbishop of Canterbury, and is thus described in the catalogue.”*

His arms were *Argent*, on a fess, *Azure* between, in chief, three stag’s heads caboshed, *Gules*, attired *Or*, and in base three pheons, two and one *sable*, a mitre, labelled, of the fourth.†

The following addition to the memoirs of Bishop Beckington, has been handed to me by GEORGE EMBRY, Esq. of the Grange, Banwell, Somerset.

“ Bishop Beckington erected a Palace at Banwell, in Somersetshire, where he chiefly resided, the private Chapel of which still remains, but is now

* The title we have given at length in a preceding page. EDIT.

† Philpot’s *Ordinary*, f. 110, in the College of Arms; Collinson’s *History of Somersetshire*, vol. iii. p. 376; and a contemporary representation on the ceiling of the Divinity Schools, Oxford.

“ converted into a cellar, belonging to the court or
 “ manor-house. It is generally supposed, that the
 “ present Church at Banwell, was built, or re-built, by
 “ this Prelate, from the circumstance (amongst many
 “ others,) of his arms being in the painted glass which
 “ formerly stood in the windows, and were as follows :
 “ Impaled Gules, a cross lozengy, argent, Gules,
 “ three Fusils in fesse, argent, each charged with an
 “ escalop, sable.*

XXXIX. ROBERT STILLINGTON, L.L.D.

SUCCEEDED A.D. 1466.—DIED A.D. 1491.

Between Bishops Beckington and Stillington, came John PHREAS, or FREE; but as he was Bishop scarcely a month, was never consecrated, and was abroad the whole of that time, he hardly deserves a niche in the episcopacy of Bath and Wells. In 1462, the said Phreas was Master of Bahol College, Oxford. Bale says, he was a native of London; and having visited various Continental Universities, and practised physic at Ferrara, Florence, &c. he obtained, at Rome, an introduction, through the literati of that city, to Pope Pius II. his holiness conferred this Bishopric on him; but he died at Rome within a month of his appointment, not without suspicion of poison.

* These arms differ *in toto* from the arms recorded in the Heralds' College. See our pp. 230 and 252.—EDIT.

ROBERT STILLINGTON was next advanced to this See, by Edward IV. with whom he was a great favorite. He had been of All Souls College, and “aulæ profundæ Præses ibidem.” (Wharton.) Admitted Canon of Wells in 1445, 2 August; Chancellor of Wells, 1447, June 6, being then L.L.D.; Archdeacon of Taunton, 1450, 20 April; Prebendary of Fenton, in York Cathedral, March 21, 1450; Prebendary of Wetwang, York, May 28, 1459; and Prebendary of St. Mary’s Chapel and Rippon;* Dean of the Chapel Royal, 1460; and Dean of St. Martin’s, London, 1463; but, as Leland expresses it, (*Itin.* vol. iii. p. 87.) “Dean of the free Chapel Royal, of St. Martin’s, London;”† Keeper of the Privy Seal, in 1461;‡ Bishop of Bath and Wells, being consecrated April, 1465-6, by George, Archbishop of York, at Westminster.§ The temporalities were restored Jan. 29, 1465-6;|| Lord High Chancellor of England, June 8, 1468, which high station he filled till 1473.¶ He died about Midsummer of 1491, in Windsor-Castle, and was buried in a beautiful chapel he had himself built in the cloisters, at Wells, which chapel was afterwards pulled down by Sir John Gates, who destroyed the magnificent hall of the palace at Wells, before noticed. His body was disinterred for the sake of selling the lead in which it was deposited.

* Willis. *Cathedr.* vol. i. pp. 132 and 175.

† MS. Baker. Richardson’s edit. Godw. p. 382.

‡ Lib. nig. Winds. 127 A.

§ See his own Registr.

|| Rymer. *Fœdera*, vol. ii. p. 559.

¶ *Claus.* 7 E. IV. m. 12. dors. and Dugdale *Catal. Cancell.* p. 22.

Godwin thus records him :*—

“ In the month of July, next after the death of
“ Phreas, Robert Stillington, L.L.D. of Oxford,
“ Archdeacon of Taunton, first Keeper of the Privy
“ Seal, and then Chancellor of England, was elected
“ and consecrate in April following. A man greatly in
“ favour with King Edward IV. under whom he always
“ flourished in great authority, being employed by him
“ in sundry ambassages, as, namely, unto the Duke of
“ Britaine [Bretagne], for apprehending the Earle of
“ Richmond, that afterwards was Henry VII. ; in
“ which business he so bestirred himself, as that his
“ double vigilance therein proved afterwards his over-
“ throw. With Richard III. he temporized, and was
“ a man specially employed in his coronation. With
“ King Henry VII. he sorted not so well ; for the
“ year 1487, about the time that Stokefelde was fought,
“ in which Lambert was apprehended, (the counter-
“ feit Earle of Warwicke,) I find that this Bishop was
“ accused of treason, for yielding, (as we may suppose)
“ some assistance unto the said Lambert. If therein
“ he sought to advance Edward, the true Earl of
“ Warwick, and to remove from the possession of the
“ crown the issue of his so bountiful a patron, King
“ Edward, whose eldest daughter King Henry had
“ married ; he was carried, but with the same humour,
“ that possessed Margaret, Duchess of Burgundy,
“ King Edward’s own sister, who set up not only this
“ counterfeite, but after him, also Perkin Warbecke,

* Catalogue, p. 377.

“ using all her possible means to displace King
“ Henry, as esteeming the house of York quite
“ despoiled of the kingdom, except some one of the
“ issue male of that family were seated in the same.
“ But whatsoever the particular fault of this Bishop
“ were, it seemeth that having a guilty conscience, he
“ betooke himself unto the University of Oxford, as
“ hoping that the privileges of the same might bee
“ some shelter and defence unto him. Whereof the
“ King having advertisement, sent unto the Chancellor
“ one of the University, Edward Willoughby, his
“ Chaplain, to require that the Bishop might bee
“ delivered unto his officers, as being one, unto whom,
“ he being at the time no student there, the privileges
“ of the University could not extend, so far, at least,
“ as to protect him in a matter of treason, unto which
“ no privilege ought to yield any patrociny. After
“ two or three refusals, at last, by permission, and
“ connivance of the Chancellor, he was arrested and
“ committed prisoner to the Castle of Windsor; to
“ wit, in the month of October, 1487, where he lay
“ and continued until his decease, which happened
“ about Midsommer, in the year 1491. He built that
“ goodly lady chapel in the cloisters, that was after-
“ ward pulled downe by Sir John Gates, who
“ destroyed also the great hall of the palace, mentioned
“ in Robert Burnell. In that chapel his body rested
“ but a short time. For it is reported, that divers old
“ men, who, in their youth, had not only seen the
“ celebration of his funerals, but also the building of
“ his tomb, chapel, and all; did also see tomb and
“ chapel destroyed, and the bones of the Bishop that

“ built them, turned out of the lead in which they
 “ were there interred.”

From the *Anglia Sacra* :—

“ Successorem Bekintono dedit Paulus Papa Johan-
 “ nem Free, Collegii Baliolensis apud Oxoniam Præ-
 “ fectum. Natus is Londoni, & Oxoniæ educatus*
 “ exteras Academias visendi studio peregrè profectus,
 “ elegantiores literas & utriusque linguæ scientiam
 “ haud vulgarem à Guarino Oratore præstantissimo
 “ accepit. Dein Medicinam apud Ferrariam, Floren-
 “ tiam & Patavium professus, Romam postremò
 “ advenit; ubi summâ eruditionis famâ intercedente
 “ maximorum virorum amicitiam nactus, in ipsius adeò
 “ Papæ Pauli II notitiam devenit; & ei nuncupavit
 “ nonnullas veterum Græcorum Historias Latinè à
 “ se versas. Hoc beneficio devinctus Papa Epis-
 “ copatum Bathoniensem Bekintoni morte vacantem
 “ ipsi jure provisionis contulit. Romæ autem vir
 “ doctissimus post mensem ab accepto munere exactum
 “ non sine veneni suspicione è medio sublatus obiit.
 “ Substituatur ROBERTUS STILLINGTON favore regio.
 “ Iste Collegii Omnium Animarum Oxon. alumnus,
 “ & Aulæ Profundæ ibidem Præses, Canonicus
 “ Wellensis† Ecclesiæ admissus est 1445. 2. Aug.
 “ Cancellarius Episcopi Well. 1447. 6. Junii (tunc
 “ Legum Doctor) Archidiaconus Tauntonensis 1450.
 “ 20 April. Canonicus Eboracensis 1451. Deaconus
 “ Capellæ Regiæ‡ 1460. Privati Sigilli Custos 1461
 “ Decanus S. Martini London 1463. summus Angliæ

* Bale, Cent. 8. cap. 38.

† Reg. Bekynton.

‡ Reg. Bouchier.

“ Cancellarius 1468. 8 Junii, quo munere* usque ad
 “ annum 1473 perfunctus est. Canonicè electum &
 “ mense Aprili 1465. consecratum fuisse Godwinus
 “ perhibet. Contra ipse Stillingtoni Registrum refert
 “ illum ab Archiepiscopo Cant 1466. 11. Jan. fuisse
 “ confirmatum & à Georgio Archiepiscopo Ebor. apud
 “ Westmonasterium in Hospitio Eboracensi consecra-
 “ tum 1466. 16 Martii. Familiæ regię Eboracensis
 “ cliens assiduam ac fidelissimam ipsi operam præstitit
 “ adversus Lancastrensem familiam : quod favorem
 “ Edwardi Regis & dignitates amplissimas ipsi primum
 “ conciliavit, postmodum autem exitio erat. Anno
 “ enim 1475. legationem viro ecclesiastico parum
 “ convenientem ab Edwardo obire jussus in Britanniam
 “ minorem trajecit, ut Henricum Richmondię. Com-
 “ item, unicum familiæ Lancastrensis hæredem illi in
 “ manus dedi postularit. Impium facinus abhorruit
 “ Dux Britannię & innocentem juvenem Rege æmulo
 “ in carnificinam tradere recusavit : importunè
 “ Robertus instabat, majori sanè quàm Episcopum in
 “ re invisâ deceret diligentia usus. Unde Lancas-
 “ trensium si quando rerum summam adepti fuerint,
 “ vindictam veritus, Eboracensium parti tutandæ stre-
 “ nuam impendit operam ; atque adeò ipsius Ricardi
 “ sceleratissimi tyranni, qui Edwardi fratris filiis imma-
 “ ni parricidio sublatis regnum invaserat, partes pro-
 “ pugnare non erubuit. Medio demum anno 1485
 “ sublato tyranno, regnoque ad Henricum Comitem
 “ delato, Robertus ab Aulâ relegatus est ;† numquam

* Dugdal, Orig. Jurid. p. 70.

† Stow, p. 449.

“ tamen pœnas daturus videbatur, nisi reatum priorem
“ alio posthac crimine cumulasset. Anno etenim 1486
“ Lambertus quidem, ex infima plebe juvenis à Mar-
“ geretâ Burgundiæ Ducissâ subornatus, & à Willelmo
“ Simonis Sacrificulo Oxoniensi edoctus, ut personam
“ induerit Edwardi Comitis Warwicensis proximi
“ Eboracensis familiæ hæredis masculini, coronam
“ tanquam, lege patriâ ad se spectantem vindicavit, &
“ conscripto, ope Margaretæ & Anglorum quorundam
“ Procerum, exercitu Angliam invasit. Huic Robertus
“ impensè favit, titulum laudavit, monitis quoscunque
“ potuit ad arma socia concivit, nescio an & præsens
“ suppetias tulerit. Profligatis Lamberti asseclis
“ ineunte anno 1487. Robertus Oxoniam fugiens, ibi
“ tanquam in asylo delituit, se studiorum causâ illuc
“ advenisse præ se ferens. Antiquitus enim Academiæ
“ indultum fuerat ut nullum ibi studentibus negotium
“ regii ministri facerent. Id ubi rescivit Rex, datis
“ ad ipsum literis, propediem coram se comparere
“ jussit. Detrectante Episcopo, alias ad Academicos
“ Rex transmissit: velle se ut illum Edwardo Willough-
“ by Sacellano suo ad Aulam regiam deferendum
“ tradant. Renuunt Academici, affirmantes Episcopum
“ studiorum gratiâ secum comorari, nec sine libertatis
“ Academicæ injuriâ tradi posse. Rescribet Rex se
“ omnia Registra consuluisse, nullibi autem ejusmodi
“ privilegium Academiæ indultum invenisse.* Tandem
“ precibus & mandatis regiis repetitis factum est, ut
“ Academicj Episcopum à nunciis regiis prebendi

* Antiq. Oxon. par. i. p. 234.

“ dissimularent. Prehensus Windlesoram ductus est
 “ 1487. mense Octobri, & usque ad obitum in carcere
 “ adservatus. Obiit* anno 1491. apud Ecclesiam
 “ Wellensem sepultus in Capellâ, quam juxta Claustra
 “ construxerat, pulcherrimâ. Contigit obitus non
 “ quidem (quod vult Godwinus) sub exitum Junii, sed
 “ mense Maio.† In libro enim Rubro Wellensis
 “ Ecclesiæ reperio Thomam Tinensem Episcopum à
 “ Capitulo Wellensi 1491. 15. Maii petisse licentiam
 “ ad exequendum officium circa sepulturam corporis
 “ Roberti Episcopi Bath. & Well. nuper defuncti
 “ Thomam istum Sedis Wellensis Suffraganeum à
 “ Bekintono Episcopo constitutum anno 1459. fuisse
 “ supra memoravimus. Episcoporum iste Wellensium
 “ Suffraganeus permansit integris annis 54. Nomen
 “ illi erat Thomas Cornish. Præpositus Oriensis
 “ Collegii Oxon. factus est anno 1493. Cancellarius
 “ Ecclesiæ Wellensis 1499. 17. April. Obiit 1513.
 “ 3. Julii.”

Arms, as recorded in the Heralds' College :—*Gules* on
 a fess, between three leopards' faces *Argent*, three
 fleurs-de-lis, *Sable*.

* Reg. Morton.

† Reg. King.

XL. RICHARD FOX,

SUCCEEDED A.D. 1492.—DIED BISHOP OF WINCHESTER,
A.D. 1528.

After the See had been vacant nearly seven months, Richard Fox was translated hither from Exeter, by the bulle of Pope Innocent VIII. February 8, 1492.

The indefatigable Oxford antiquary (*Wood*,) has rescued from oblivion the following particulars, which may be found in his *Athenæ Oxonienses*.

“ Fox was born at Ropesley, near Grantham,
“ Lincolnshire; educated in grammar learning at
“ Boston; in academical, for a time, in Magdalen
“ College, Oxford, whence being transplanted to
“ Cambridge, he became at length Master of Pembroke
“ Hall there, Prebendary of Bishopston in the Church
“ of Sarum, [after 1473, resigned 1485.]* and in
“ February 1485, of South Grantham in the same
“ Church, on the resignation of Dr. Christopher Bain-
“ bridge.† Having been a constant adherent to Henry,
“ Earl of Richmond, against King Richard III., he
“ was, by him, when King of England by the name of
“ Henry VII., made in the beginning of his reign one
“ of his privy council, [being then L.L.D.] and nomi-
“ nated Bishop of Exeter in February, 1486. On the
“ 24th. of the same month, he had the custody of the

* *Hist. and Antiq. Sarum and Bath*, p. 315.

† 1485, Feb. 7, ep'us contulit Ric'o Fox, L.L.D. preb. de Grantham australis, vacant. per. resign. Xtopheri Bainbrige, et preb. de Cherdestoke eidem Christophero. *Reg. Langton*, ep'i Sarum.—KENNET.

“ Privy Seal conferred on him, and being elected to the
 “ said See, the King restored* to him the temporalities
 “ April 2, 1487. July 5th following, he had, by the
 “ King’s command, 20s. per diem allowed to him, to
 “ commence from 24th. February before mentioned ;
 “ which was alllowed to him, I suppose, as keeper of
 “ the said seal, and being elected afterwards to the See of
 “ Bath and Wells, had restitution of its temporalities
 “ made† to him by the King, May 4, 1492. In 1494 he
 “ was translated to Durham, and afterwards was elected
 “ Chancellor of the University of Cambridge ; and
 “ being settled at Durham, he forthwith, out of a great
 “ hall in the castle there, took as much away as made a
 “ fair buttery and a pantry, even to the pulpits or
 “ galleries on each side of the hall, wherein the
 “ trumpeters or wind music [ians] used to stand to
 “ play, while the meat was ushered in ; and on the
 “ wall which parted the said buttery from the hall, was
 “ a great pelican set up to shew that it was done by
 “ him, because he gave the pelican to his arms. At
 “ length, upon the death of Dr. Thomas Langton, he
 “ was elected Bishop of Winchester ; the temporalities
 “ of which being restored to him (*Pat. 16 Henry VII.*
 “ p. 2, m. 13) by the King, October 17, 1500, [he]
 “ was soon after installed with great solemnity. After
 “ he was settled there, he performed many acts of
 “ piety and charity, among which, was the founda-
 “ tion and establishment of Corpus Christi College ;
 “ and dying in 1528, he was buried in the Cathedral

* *Pat. 7 Hen. VII. p. 2, m. 5.*

† *Pat. 7 Hen. VII. m. 14.*

“ Church at Winchester, on the south side of the high altar.”—Wood’s *Ath. Ox.* vol. ii. col. 730, edit. Bliss.

The learned editor adds the following notes: [“ Ric. Fox, L.B. admiss. ad Vic. de Stepney 30 Oct. 1485, per mortem Ric’i Luke. *Reg. Kennet*.—Ric. Fox, L.B. secretar. Hen. reg. VII. Coll. ad preb. de Brounswode 26 Oct. 1485, per mort. Joh. Davison, quam resign. ante 11 April, 1487.—Dominus Ricardus Fox presbiter pres. per mag. Joh. Lylly prebendarium de N. Kelsey, ad vicariam de N. Kelsey, per resign. d’ni Joh. Sigrave, 23 Sept. 1504,* *Reg. Smith*, ep’i Linc.—Vide plura de Ric. Fox custode Aulæ Pembrochianæ apud Cantabrig. in Ricardi Parkeri $\Sigma\kappa\epsilon\lambda\epsilon\lambda\tilde{\omega}$ Cantab. MS. Collect. D. 300, p. 6.—Litera Fraternitatis per priorem et capit Cant. concessa Ric’o Fox ep’o, 1503, 29 Aug. *Reg. Cant.* M. S. KENNET.—The best heads of Fox are a folio by Vertue, 1723 ; a mezzotinto, in 4to. by Faber.”]

Anthony Wood† tells us he was born‡ in an obscure village in Lincolnshire, called Ropesley, four miles distant from Grantham, in an ancient house known to some by the name of Pullock’s Manor. He was son of Thomas Fox and Helena his wife, both well esteemed for their honest life and conversation. Others also there were of

[* This Richard Fox could not have been the Bishop, for in 1504, he had been four years Bishop of Winchester, when it is not to be supposed he accepted a living.—EDIT.]

† *Hist. & Antiq. Coll.* by Gutch, p. 382.

‡ Ut in quibusdam notis de Vita Rich. Fox, hujus Coll. Fundatoris, per Thom. Greenway ejusdem Coll. Presidentem, an. 1566.

his name and alliance in and about the same place, who were either his brethren or uncles, afterwards citizens of London, some of whose children were preferred to this College, as in particular Thomas Fox (his nephew as it seems) of whom he took especial care, in letters* written to Mr. John Claymond, the first president, to have him settled among the original scholars, as he did also for John Fox, another Londoner, then Archdeacon of Surry. The said place where the founder was born, being well known to the ancient fellows of this house, according to the tradition they had received of it, they were wont when they went their progress to keep courts at their respective manors, to visit and do their devotions to it, as the very place where their father and great patron had received his first breath. To the said manor-house did anciently belong† land, worth, beyond all reprises, £26. yearly, whether it belonged as an inheritance to the Foxes, could not be learned by them. It came afterward into the hands, as it seems, of Richard Kelham, father of Ralph Kelham, living in the reign of King James. From him it came into the hands of Rich. Hickson, who built a new house upon it, and the old house where the founder was born, he sold to one Thomas Raskall of the same town. In the latter end of [the reign of] Queen Elizabeth, lived in part of the said old house, a widow well stricken in years, who with the most ancient of the town were wont to tell the said fellows, 'that their founder was born at that place,' and one among the rest told them, as he had received it from

* In Thesaur. hujus, Coll.

† Inter Collectanea B. Twyni in Bibl. hujus Coll.

his father, that Richard Fox went away very meanly from his parents into France when he was young, and after some time spent there, returned to his parents in very good sort, and when they would have had him stay with them, he refused, saying, he must over sea again, and if one thing hit out right, all Ropesley should not serve him for his kitchen. His parents perceiving him to be of a towardly wit, intended, according to their abilities, to bestow *that* upon him, which should prove a comfort to them in their old age, and to himself, in the future, a livelihood, wherefore they sent him to be trained up in grammar at Boston, till such time that he might prove capable of the University. Thence they sent him to Magdalen College, in Oxford,* where, for the time he continued, he profited so much in literature, that he went beyond most of his contemporaries. From thence, because of a plague that broke out in Oxford, he went to Cambridge, where, as several authors report, he became master or head of Pembroke Hall, 1507; but long there neither did he abide, for observing that *long† continuance in an University was a sign either of lack of friends or of learning*, and that it was sacrilege for a man to tarry longer there than he had a desire to profit, took a resolution to travel and see the fashions of other nurseries of learning; and this the rather he did, because at that time King Richard III. usurped the government, and that the state thereupon was in an unsettled condition. To Paris therefore‡ he journeys,

* In notis T. Greenway ut supra.

† Will. Harrison in Descript. Angl. lib. ii. cap. 3.

‡ Chron. Edv. Hall. edit. Lond. 1550, in Ric. III.

where, to complete that divinity which he had already obtained, he studied the canon law, without which divinity was esteemed in those days imperfect. From thence he thought to have travelled to other parts; but happily meeting somewhere with John Morton, Bishop of Ely, some time an Oxford man, who had fled the kingdom because of the said usurpation, his intentions were at that time stopped: and whether his learning and policy were so much perceived by this Bishop as to make use of him as an instrument to establish Henry, Earl of Richmond, in the throne, (to whom Bishop Morton faithfully adhered) or whether the Earl himself, who was then at Paris, had acquaintance with him, or before had known him to be a man of wisdom, I am in doubt. Howbeit, an author that* lived a few years after, tells us, that as soon as the Earl had knowledge of him, he received him as a man of great wit and no less learning, into his familiarity, and in brief time advanced him to high dignities, as it shall anon be shewed.

But howsoever the matter was, I shall not now dispute it; sure I am that at what time the Earl of Vannec in Little Bretagne, contriving to furnish himself for his setting forth to obtain the crown of England, determined to crave aid of the French King; and, so coming to Paris to prosecute his design, left the whole† management thereof to the said Richard Fox, then L.L.D., who according to the trust reposed upon him followed the matter with so great diligence, that in a short time, all

* D. Tho. More in Vit. Ric. III.

† Godwin in Comment. de præsul. Angl. in Winton.

things were accomplished to the Earl's pleasure. So that soon after the said Henry obtained the crown upon the victory gotten in Bosworth field, [he] was not unmindful of Dr. Fox, for he not only made him one of his council, and keeper of his privy seal, but also,* employed him with Sir Richard Edgcomb, knight, (1487) as ambassador to King James III. of Scotland. In which employment shewing himself to be a person of great prudence, for that he obtained a truce between the two kingdoms for the space of 7 years,† he made the King have so great respect for him, that the Bishopric of Exeter falling void before his return from Scotland, as I conceive, [the King] immediately conferred it on him, anno 1486-7.

Being now settled in that See, he behaved himself in all respects befitting a true Prelate as well in office as life, and conversation. The effects of whose deeds there, being partly mentioned by another‡ pen, I shall now pass by them and proceed.

In the year 1491-2, when Robert Stillington, Bishop of Bath and Wells, deceased, the King gave that Bishopric to him;§ and he was translated thereto by the authority of the bulle|| of Pope Innocent VIII., dated

* Hall ut sup. in H. VII.

† This was only a prolongation of the truce to Sept. 1, 1489. In 1497 however, the Bishop signed another truce for 7 years. Rymer. Fæd. vol. xii. p. 330-673.

‡ Per John Vowell, alias Hooker, in Cat. suo. Episcop. Exon.

§ Temporalities restored May 4, 1492. *Fædera*. vol. xii. p. 476. EDIT.

|| Reg. Morton, Fol. 23.

6th id. Feb. the same year. In all which time none was in more favour with the King than he, and none whose counsel was more relied on than his: especially in those matters relating to the privilege and interest, that King Henry VII, challenged in the Kingdom of Scotland. And that he might advantage himself in the knowledge of them, he left no history or chronicle of this nation unconsulted; and particularly one of John Rowse, the Warwick antiquary: of which, and the lending it out to Dr. Fox, he maketh mention in his book* *de Regibus Angl.* with an excuse concerning the omission of some particulars therein—"hic multa alia inseruissem (saith he,) si quendam librum meum habuissem plenarie hanc materiam tractantem, quem mutuo pro tempore tradidi Reo' in X^o. Patri et Dom^o. Dom. R. Fox, in decretis D. Ep^o Excestriæ, Custodi privati tunc Sigilli sub metuendissimo Principe Henry VII. rege Angliæ, &c."

But to return.—After he had continued in the See of Bath and Wells for the space of 3 years or thereabouts, he was preferred by the same hand to that of Durham in 1494; and, as he still ascended from a poorer to a richer, or from a worse to a better Bishopric, so he made the places themselves in relation to their edifices: for he† made several alterations in the hall or public refectory of the castle of Durham, that is to say, that whereas there were but two seats of regality, one in the upper and another in the lower part of the said hall, he left the upper only, and in the place of the lower he made a store-house

* MS.in Bib. Cotton. p. 234.

† Hist. Eccl. Dunel. MS. in Bib. Bodl. Cap. 202.

or pantry for provisions: and over the said work made two seats or pews for the musicians in the time of services or refection. He built there also an account or checquer chamber, a large kitchen, and all houses of office over it; as also, all the new work on the west side of the hall and kitchen. Furthermore, he began to build a hall, kitchen, and other edifices in the high tower to the said castle, but before they were perfected, he was translated to Winton, by reason of the controversy that sprang between him and the Earl of Cumberland, concerning the right of Hertlepool. "The said Castelle of Durham stondith (as Leland* saith,) stately on the north-east side of the minster, and Were rennith under it. The kepe stondith aloft, as stately builded or VIII. square fascion, and 4 highes (or stories) of loggings. Bishop Fox did much reparation of this dungeon; and he made beside in the castelle a new kychen with the offices, and many praty chaumbers, &c."

What were his actions while he sat in this See, either in relation to his government or transactions between the clergy and gentry of his Diocese, I know not: for Durham hath been so ungrateful in that respect, that she hath not endeavoured to preserve any monument or writing (except that before mentioned) in her registers, or public records, or acts done by this worthy Prelate.

While he was Bishop of the said place, the Scots, it elsewhere† appears, had like to have broken the truce, and revived the wars between the two nations; for they

* Fol. i. Itin. MS. in Bib. Bodl. fol. 82.

† Hall ut. sup. et in Holinsh. in H. VII

coming to Norham Castle, the Bishop's habitation, intended, if possible, to surprise it; to which end, they came several times in private to view it, but the soldiers therein suspecting some evil meaning, sallied out and made them fly. The Scottish King being advertised of this matter, was highly displeased, and in all haste signified to the English King, how his soldiers who had no intentions for a reprisal, were treated, and therefor he had violated the truce. The King, to excuse the matter, relied upon Bishop Fox, owner of the castle, to perform what seemed good in such a matter. He thereupon, by letters written to him, interwoven with expressions tending to a reconciliation, did at length appease his displeasure, and brought all things to such a pass, that the Scottish King wrote courteously to the Bishop again, signifying, that besides the matter then in hand, he had certain secrets to impart unto him, and desired forthwith that he would come unto him. The Bishop, therefore, with his retinue journeyed into Scotland, where he was kindly received by the King in the Abbey of Mailross; and after much talk concerning the truce that was violated, the King at length told him, that all things would never go right until a firmer bond of peace was made; and for the accomplishment thereof, he thought of no better remedy than that he should match himself to the lady Margaret, the King of England's eldest daughter, which he would the sooner do if he knew of the Bishop's mind therein.* After this communication was ended, the Bishop returned into England, and going forthwith to

* This matter was first put into his head by one Peter Hialas, Spanish ambassador, then in England.

the court, declared to the King all the discourse that had passed between them. The King, therefore, seeming to like well of it, conceded at length to the match. Afterward, to the great joy of both nations, they were married; and upon their issue, King James VI. of Scotland and I. in England, took his lineal descent, and by virtue thereof obtained the English crown after the death of Queen Elizabeth: confirming thereby both kingdoms with an everlasting peace.

Having had a happy success in this match, he was advised in the making up that between Prince Arthur and the lady Catherine, 4th. daughter of Ferdinando and Isabella, King and Queen of Spain, anno 1502. Which being concluded, her entry into London, and the celebrity of the marriage was ordered and contrived by our Bishop; 'who was not only a grave counsellor for war or peace, (as one* saith), but also a good surveyor of works, and a good master of ceremonies, and any thing else that was fit the active part belonging to the service of court or state of a great King.' Further, also, I am to tell you, (which is a matter of observance), that the last act of state that concluded the temporal felicity of our King Henry VII. was the glorious match between his daughter Mary, and Charles, Prince of Castile, afterwards the great Emperor. Which treaty was perfected by Bishop Fox, and other commissioners at Calais, the year before the death of the King. And this with other things I thought fit to let you know, because thence you might understand what great trust the King reposed on the said

Bishop ; what love he had for him ; and how ready the Bishop always was to serve his lord and master to the utmost.

It was now the 16th. year of the reign of King Henry VII. (1500) at which time Thomas Langton, Bishop of Winton, deceased, in whose room the King immediately put Richard Fox ;* where being settled, he spent the remainder of his time in great prosperity and plenty ; bestowing much money in buildings, reparations, and charitable uses : witness, besides his College at Oxford, his new chapel in the Cathedral of Winchester, (wherein he was afterwards buried), appointing† that daily mass should be celebrated for his soul. Then his erection of a free school at Taunton castle, and convenient lodgings near it for the schoolmaster to dwell in. The like, he performed at Grantham : although his intentions were at one time to have‡ built the same at Ropesley, in a little grove joining to the house where he was born, but that place being but a village, and therefore unfrequented, he altered his mind, and built it at Grantham aforesaid : which was then, as now, a place of commerce and trading.

As for this charity in giving exhibitions to several poor scholars, it was while he was Bishop of this See, very

* Bishop Milner thus satisfactorily accounts for the Bishop's translation from Durham to Winchester, which is not a usual move :—" The King, finding that the Bishop's frequent absence at so great a distance as Durham from the Court, whilst he attended the affairs of his Diocese, was prejudicial to his service, and wishing to have his advice on all affairs of consequence, he, in the same year that Langton died, removed him to the See of Winton."—*Hist. Wint.*

† Hist. Ecc. Dunel. ut sup. cap. 202.

‡ COLLECT. B. Twyni MS.

great.* Among them were those under the tuition of Richard Stubbles and Leonard Hutchinson of Baliol College; the first afterwards master of the said College, and the other of that University, and both favoured by the same Bishop. Then, to Anthony Wilkins of New, and several of Magdalen College, besides others in the University; committing the charge of them to Mr. J. Claymond of Magdalen College; who for the great love and amity which the Bishop had for him, saluted him in his letters directed to him, 'Brother,' and 'dear brother.' He extended his charity in a large manner to the Abbot and Monks of Glastonbury; for when John, the Abbot, in a letter to him complained much of the miserable and poor estate that he and his convent were in, (as indeed they were,) he voluntarily† lent, or rather as it should seem, gave them £100.: which was paid to them by Mr. Claymond. Furthermore, also, it must not be forgotten that in the 3rd. Henry VII. when R. Fox sat Bishop of Exeter, he gave very largely towards the re-edification of St. Mary's Church, in Oxford, then ready with age to fall to the ground; for the chancellor and scholars then undertaking that matter, sent divers epistles for that purpose to all those Bishops and great men that were their 'old friends,' (as they then‡ styled them,) and such that had been students of this University; among which, I find an§ epistle to the said reverend Prelate for his benefaction, who, if he had been a stranger to them, and not bred up in that University, would never have had the confidence to be petitioners to him for a boon.

* COLLECT. B. Twyni MS.

† COLLECT. R. Twyni MS.

‡ In lib. Epistol. Univ. Ox. F. Ep. 240. § Ib. Ep. 363.

What further is worthy of observation is, that after he had sat some years in the See of Winton, and before several books were dedicated to him as a worthy patron of learning; among which, is that* entitled, ‘*De casu animæ*,’ written by Aubrey Mantuan, a student of the University of Paris, whose epistle dedicatory being dated at Paris, on the kalends of Jan. 1509; hath several matters therein in commendation of this venerable Prelate: all which for brevity sake, I now pass by. One Richard Collingwood, also, who wrote an arithmetical treatise, did dedicate it to him; the original whereof being in MS. was given to this library on Mr. Twyne’s desire, by Mr. Thos. Allen, of Gloucester Hall.

In one only mischance he was unfortunate, and that was that he lived divers years blind before he died;† so that finding thereby his end to approach, he considered how he might bestow his riches, as well for the public good as continuance of his memory. At length, after all things had been well considered and cast up, he proceeded to perform his bounty at Oxford, to the end that some place there might be erected, wherein for the future might be educated persons in academical learning; and having before had a promise of certain tenements whereon this work might be erected, and particularly from the warden and scholars of Merton College, (to whom he paid several‡ sums of money by the hands of the said

* MS. in Bib. Thom. Ep. Linc.

† He was blind about 10 years before his decease; however, he attended the Parliament, 1523.—(Fulman.) He died in 1528; and was buried in his New Chapel before mentioned.—(Ath. Ox. v. i. 665.)

‡ Ut in Thesaur. hujus Coll. in pyx. A. 4. 2.

Mr. Claymond,) he began to build, employing in that work one William Vertue, *Free-Mason*, and Humphrey Cook, carpenters, masters of his works.

In a short time after, being in considerable forwardness, an indenture* dated the last day of June, 5 Hen. VIII. A.D. 1513, drawn between R. Fox, Bishop of Winton, on the one part, and Thomas Silkstede, Prior, and the Convent of the Cathedral Church of St. Swythun, in Winton, on the other : whereby it was covenanted that in consideration of certain gifts of the said Bishop made to the said Prior and Convent, viz. several parcels and pieces of silk, cloths of gold, parcels of plate, altar cloths, copes, vestments, and books for the choir, crosses, images, chalices, candlesticks for the altar, ornaments, jewels, stuffs, &c. that they permit and grant to the said Bishop, that the said Prior and Convent, or their successors, shall obtain and purchase for them and their successors certain places and parcels of ground in Oxford, of Merton Coll. Nunnery of Godstow, Priory of St. Frideswyde, &c. wherein also, it is further said, that the Bishop had began to build on the said parcels a College for a warden, and a certain number of monks, and secular scholars ; that also, he intended to give and appropriate tenements, rents, and pensions, to the yearly value of £160. to the said Prior and Convent, for the use of the said College ; of which £28. yearly revenues were then purchased by virtue of the King's licence contained in his letters patent ; that the said Prior and Convent were to maintain four monks from the said revenues, to be called the Bishop's scholars ;

* Ut in Thes. &c. A. 4. 2.

every one of them professed within the said Monastery of St. Swythun ; and every of them also, being of convenient age to learn and study in the sciences and faculties ensuing, viz. at eighteen years of age at the least, to study and profit successively in sophistry, logic, philosophy, and divinity. That one of the said four should be warden of the said college ; that four Monks more also be nominated there by the said Prior and Convent, one to be called the Prior's Scholar, and the other three the Convent's Scholars, and all four to come from the said Monastery of St. Swythun. That also they were to give certain maintenance to officers or servants of the said college, as a manciple, two cooks, pantler, lavender or laundress, barber, or servant that should serve the monks at the table in times of refection ; and stipends to the readers of logic, sophistry, and philosophy ; to a bible clerk that should read in the hall at times of refection, and a clerk that should serve in the chapel.

Thus far the contents of the said indenture, by which we are given to understand that Bishop Fox did intend to make this college a nursery for the Monks of the Priory or Cathedral of St. Swythun, in Winchester, as Canterbury and Durham College were for the like use, namely, one for the novices of the Priory of Canterbury, and the other for those of Durham. And so it was, and for that purpose he had, on the 12th. of March, 4 Henry VIII. obtained* licence of the King to give to the Prior and Monks of Winton revenues to the yearly value of £100. beyond all reprises, conditionally, that they maintain the

* Pat. 8 Hen. VIII. part ii.

number of Monks before expressed. But before his college was a quarter finished, his mind was altered, and upon conference had with Hugh Oldham, Bishop of Exeter, concerning his proposals of being a benefactor, conditionally, that he would make the said college a place for secular students, (as other colleges of Oxford were,) caused the said licence of settling £100. per annum on the said Priory of St. Swythun, to be brought into chancery and cancelled. Afterward he proceeded in his buildings which he had began: the which, had the foundation intended at first been equal to his second thoughts, it had been larger, but being begun, it could not well be altered, which, in all probability, was the reason why he enlarged it afterwards by building the cloister-chambers.

This being done, therefore partly upon the proposals of Oldham, but chiefly by his persuasions, who often answered the founder* when they discoursed of making this work a College for Monks, "what, my lord, shall we build houses and provide livelihoods for a company of bussing monks, whose end and fall we ourselves may live to see? No, no, it is more meet a great deal that we should have care to provide for the increase of learning, and for such as by their learning shall do good to the Church and Commonwealth." The design was utterly rejected; though he was much solicited to the contrary. And being now fully convinced, he proceeded to obtain the site of this college, which he before had bargained for, and had paid some of the money for the purchase. The

* Holinshed in Chron. suo. sub. an. 1518. Vide in Descript. Ang. per W. Harrison, lib. ii. cap. 3.

first part which he, as it seems, procured, was a tenement* with a garden, called Corner Hall; and another with a garden called Nevyll's Inn. Also about the same time a garden which belonged to the bachelor fellows of Merton College, called Bachelor's Garden, which before was included within the limits of the said College, containing now the most part of the gardens or walks belonging to the masters and bachelors of this College, granted Feb. 10, 7 Hen. VIII. A.D. 1515; for which ground Merton College was always to receive £4. 6s. 8d. per ann. from Witney Church, Oxfordshire; of which Church the founder, as Bishop of Winton, was patron.

After this was done, the Bishop obtained† licence of King Henry VIII. dated Nov. 26, an. reg. 8 dom. 1516: whereby it was granted to him that he might found a perpetual college for the learning of the sciences of divinity, philosophy, and good arts, for one president and thirty scholars, graduate and not graduate, or more or less according to the faculties of the place, on a certain ground between the house or college of Merton on the east side, a lane near Canterbury college and a garden of the priory of St. Frideswyde on the west, a street, or lane of the house or college of Oriel on the north, and the town-hall on the south, and withal that he might endow the said college with £350. yearly.

The same year, January 15, he purchased‡ another tenement of the nunnery of Godstow, called Nun Hall,

* Thesaur. huj. Coll. in pyx. A. 4. 3.

† Ib. in eadem Thes. in quadam cista ubi sigillum Collegii reponitur.

‡ Ib. in ead. THES. A. 4.

for which the college was to pay to the said nunnery 4s. per ann. as a quit rent; and Feb. 12 following, he made a purchase of *Urban Hall and Bekes Inn of the Priory of St. Frideswyde, for which also the founder covenanted and granted that £1. 6s. 8d. per annum should be paid to the said priory out of the rectory of Wroughton, Wilts.

So that now all the site being clearly obtained, issued forth the foundation† charter of the college, dated at Wolvesey castle, Winton, Cal. Mar. 1516; whereby the pious founder doth to the praise and honour of God Almighty, the most holy body of Christ, and the Blessed Virgin Mary, as also of the Apostles Peter, Paul, and Andrew, and of St. Cuthbert, St. Swythun, and St. Birin, patrons of the churches of Exeter, Bath and Wells, Durham, and Winchester, (of which places he was successively Bishop) found and appoint this college (always to be called CORPUS CHRISTI COLLEGE) for one president and thirty scholars, or more or less according to the ordinations and statutes to be made and composed. In the said charter the founder appoints Mr. John Claymond, B.D. (one that had been intimately acquainted with him for 30 years) the president, Thomas Fox, his kinsman, scholar of arts, of the diocese of London, John Garth, M.A. of the diocese of Durham, Rich. Clarkson, M.A. of Co. York, Robert Tregvilian, B.A. of the diocese of Exeter, Thomas Welshe, sophister of the diocese of Winton, and Robert Hoole, sophister of Co. Lincoln, to be scholars and fellows of the said college, by him elected.

* Ib. in ead. THES. A. 4.

† Ib. et in ead. Cist. ut sup.

As for the rest that were scholars and fellows (among whom Ludovicus Vives,* Nicholas Cratcher, a Bavarian, Edward Wotton,† Richard Pates, afterwards Bishop of Worcester, and Reginald Pole, afterwards Archbishop of Canterbury, were of the number) were taken in by the founder at the entreaty of noble persons, even till July 2, 1524, being in all, besides those mentioned in the foundation charter 46.

The next year following, viz. 1517, the founder gave his scholars statutes, which, on 20th. June the same year, were read, and then approved of by him in the church or chapel of the hospital of St. Cross, near Winton, in the presence of clerical and laical people.

In them he appoints in this his new foundation, that there should always be 1 president, 20 fellows, 2 chaplains, 2 clerks, and 2 choristers. The fellows are, according to the countries of their nativity to be thus distinguished: 4 of the diocese of Winchester, viz. 3 of the county of Southampton, and 1 of the county of Surry;‡ the diocese of Durham 1; Bath and Wells 2; Exeter 2; of the county of Lincoln 2; Gloucester 2; Wilts 1; Kent 2; Lancashire, where Hugh Oldham was born, 1; Bedford 1; and Oxon and Berks 1.

* [Ludovicus Vives lodged in this College; and, by tradition, was afterwards Humanity Reader to the same; but not mentioned in the register, nor did he stay long at Oxford. (Mr. William Fulman's *ANIMADVERSIONS and NOTES on the Hist. and Antiq. of Oxon.* Edit. Lat. 1674, among our Author's MSS. in the Ashm. Mus. D. 9.)]

† Edw. Wotton was first fellow of Magdalen, and put into this College, *sociis compar*, by the founder, with leave to travel into Italy for 3 years, Jan. 2, 1720-1.

‡ The Oxford Univ. Calendar under C. C. C. says 20 Hants and 2 Surry.

As for the scholars they were according to the said dioceses and counties, in like manner, to be distinguished ; only that, whereas, there were to be 2 fellows of Kent, he appointed but 1 scholar of that place, and 2 of Lancashire : but these were somewhat altered before the founder's death.

He instituted also, three lectures to be performed by three of the said fellows, every week in the college hall, according as the statutes required. To which lectures the students of the University, as also, strangers were wont to repair. One was for humanity, which Lud. Vives, before mentioned, read ; the second for greek ; and the third for divinity. As for the two last, by whom, at first, they were performed, I find not, unless by John Clement, or Edward Wotton, or Robert Morwent, the vice-president. Howsoever it was, sure I am, that they were much frequented by the academics, as were the lectures, about the same time, of Cardinal Wolsey.

In such an admirable condition was this College finished, endowed with plentiful revenues, settled with good government, and replenished with able men, that the fame thereof extended far and near. Erasmus, in an epistle of his, as I remember, written to John Claymond, the first president, speaks very honourably of it, thus :—
 “ Egregiam illam prudentiam suam, quâ semper publicæ famæ præconio commendatus fuit Ric. Epus Winton. nullo certiore argumento nobis declaravit quam quod Collegium magnificum suis impendiis exstructum, tribus præcipuis linguis, ac melioribus literis vetustisque authoribus proprie consecravit,” &c.

Bishop Fox's *grammar-school at Grantham*, is copiously treated of by Turnor. He observes :—“ A

spacious handsome stone building, 75 ft. by 30, and a commodious house, and offices for the master were erected on the north side of the church-yard, by Richard Fox, Bishop of Winchester. The foundation was augmented in 1553, by Edward VI. There is a tolerable portrait of the founder in the school-house. Sir Isaac Newton was of this school." For a copious account of this institution, see *Turnor's Collections for the Hist. of the Town and Soke of Grantham*, 4to. 1806, p. 39, illustrated by a plate representing the school.

Godwin thus notices this Prelate under his four Sees respectively. *Edit. Richardson*, p. 414 :—

EXETER. "XXVI. Successit Ricardus Foxus
 "[1487, Henry VII. 2] qui postquam hic loci sex
 "annos sedisset, ad Ecclesiam Bathonensem et Wel-
 "lensem translatus est, ac inde postea Wintoniam."—
 His editor adds in the notes that his temporalities were restored April 2, 1487. *Rymer*. xii. p. 322. The Pope's bulle for his translation to Wells was dated Feb. 8, 1491. *Registr. Morton*. Therefore he could not have sat at Exeter as Godwin says, 6, but 4 years.

BATH AND WELLS, p. 384 :—

"XL. Sufficitur Ricardus Foxus, Epūs Oxon.
 "qui huc translatus est mense Feb. 1491, [Hen. VII.
 "7.] et post triennium Dunelmum.

DURHAM, (p. 753) :—

"XXXI. Ricardus Foxius in Episcopum Exo-
 "niensem, consecratus, 1486, [Here is a year's
 "discrepancy, vide supra] ad sedem Bathonensem
 "translatus 1491, [Bishop Godwin is therefore wrong,
 "by his own shewing, in saying as above, 'sex annos;']
 "inde Dunelmum migravit 1494, ac Wintoniæ tandem

“ consedit 1502. In castro interim Dunelmensi multa
 “ immutavit. Cum in aula ibidem duo antiquitus
 “ throni regales fuissent collocati (sic appellatos
 “ invenio) in superiori, (viz. parte) unus atque ab
 “ inferiori itidem alius: inferiorem sustulit, et ibidem
 “ edificia quædam excitavit. Novam porro aulam
 “ exorsus construere, et coquinam in magna turri
 “ ejusdem castri, Wintoniam translatus est, antequam
 “ opus ad umbilicum potuerit perducere. Vivarium
 “ denique amplissimum prope Dunelmum ad feras
 “ includendas muro satis excelso circumdedit. Sed de
 “ hoc inter Wintonienses habebis plura.” His editor
 adds, in the note, from *Rymer's Fædera*, xii. 566, that
 his temporalities were restored Dec. 8; and also a note
 from Wharton's *Anglia Sacra*, p. 779, respecting the
 border differences, and the Bishop's intervention in the
 procurement of the marriage between the Princess
 Margaret and King James of Scotland. Vide supra.

WINCHESTER. From the English edition of 1615,
 p. 245:—

“ 57 Richard Foxe, (1502, Henry VII. 18.) at
 “ what time Henry, Earl of Richmond, abiding at
 “ Venice, was requested by letters from many of the
 “ English nobility to deliver his country from the
 “ tyranny of that wicked parricide Richard III. and
 “ to take on him the kingdom; he, willing to furnish
 “ himself, as well as he might, for the setting forth of
 “ so great an enterprise, determined to crave aid of
 “ the French King. Coming therefore to Paris, he
 “ only recommended his suit to the King, and having
 “ manifold business elsewhere, he left the farther
 “ prosecuting of this matter unto Richard Fox,

“ (L.L.D. proceeded in Oxford, but incorporated in
“ Cambridge, where he became Master of Pembroke
“ Hall,) that chanced to live a student in Paris at that
“ time. Whether the Earl knew him before, or else
“ discerned at the first sight as it were, his excellent
“ wisdom, certain it is, he deemed him a fit man for
“ managing of this great affair. Neither was he any
“ thing at all deceived in him: for the matter was
“ followed with so great diligence and industry, as in a
“ very short time all things were dispatched according
“ to the Earl’s desire, who soon after obtaining the
“ kingdom, mindful of the good service done him by
“ Dr. Fox, preferred him immediately unto the
“ keeping of the privy seal, made him secretary, and
“ one of his counsel; and laid upon him what spiritual
“ living might possibly be procured him. In the
“ meantime, he employed him continually either in
“ matters of counsel at home, or in ambassages of
“ great importance abroad. The 2nd. year of King
“ Henry’s reign, he was sent into Scoland for the
“ establishing of a peace with the King there; whence
“ he was scarcely returned when the Bishopric of
“ Exeter falling void, it was bestowed upon him. He
“ held it not past 6 years, [not so long]; but he was
“ removed to Bath and Wells, and thence within 3
“ years after to Durham. There he staid 5 years;
“ and the year 1502 was once more translated, viz. to
“ WINTON, where he spent the rest of his life in great
“ prosperity. For such was his favour with the King,
“ that no man could ever do so much with him: no
“ man there was upon whose counsel he so much relied.
“ Amongst other honours done unto him, it was not

“ the least, that he made him godfather* unto his 2nd.
 “ son, afterwards King Henry VIII. In one only
 “ mischance he was unfortunate. He lived many
 “ years blind before he died. Whereby guessing his
 “ end not to be far off, he determined to make unto
 “ himself friends of the unrighteous mammon, bestow-
 “ ing well his goods while he lived. And first, he
 “ purposed to have built a Monastery, until, that
 “ conferring with Hugh Oldham, Bishop of Oxon, a
 “ very wise man, he was advised by him rather to
 “ bestow his money upon the foundation of some
 “ College in one of the Universities, which should be
 “ more profitable unto the commonwealth, and more
 “ available to the preservation of his memory. As for
 “ Monasteries, quoth he, they have more already than
 “ they are like long to keep. So by the counsel of
 “ this wise Prelate, whose purse also was a great help
 “ to the finishing thereof, the College of Corpus
 “ Christi, in Oxford, was built A.D. 1516, and
 “ endowed by the said founder with possessions to
 “ the yearly value of £401. 8s. 11d. Afterward, in
 “ the year 1522, he bestowed the cost of building a
 “ fair free-school by the castle in Taunton, (where
 “ the Bishop of Winton has a goodly lordship,) and
 “ convenient housing near it for the school-master to

* [In the account of this Prelate, *Vetust Monum.* vol. ii. this fact is denied; and it is asserted that Fox was only the baptizing Prelate. The authority however there referred to, cannot be compared with that of the contemporary historian Harpsfield. Besides, Greenwich being out of the Diocese of Winton, it would not have been strictly regular our Prelate's performing the solemn rite which there took place.—EDIT.]

“ dwell in ; the like he performed at Grantham also :
 “ in which place it is probable he might have been
 “ born : lastly it is to be remembered that he covered
 “ the choir of Winton, the presbytery and aisles
 “ adjoining, with a goodly vault, and new glazed all
 “ the windows of that part of the church. It is said
 “ also that he built the partition between the presbytery
 “ and the said aisle, causing the bones of such Princes
 “ and Prelates as had been buried here and there,
 “ dispersed about the church, to be removed and placed
 “ in seemly monuments upon the top of the new
 “ partition. Many other notable things no doubt he
 “ did, which have not come unto my knowledge. He
 “ was brought up in Pembroke Hall, Cambridge,
 “ (unto which house he gave certain hangings) ; and
 “ died a very old man A.D. 1528, [Sept. 14, Richard-
 “ son] when he had worthily governed the Church of
 “ Winton 27 years. He lieth intombed upon the
 “ south side of the high altar, in a monument rather
 “ sumptuous than stately, of the same building with
 “ the partition.”

Richardson in his notes to the Latin edition of 1743,
 [*inter Episcopos Wint.*] p. 235, adds :—“ That the
 Bishop was Master of Pembroke Hall a little before the
 8th. of the ides of Aug. 1507, while Bishop of Winton.
 He resigned the headship in May, 1519. He was
 Chancellor of Cambridge for 2 years, viz. in 1500 and
 1501. He had the Winton temporalities restored Oct.
 17, 1500. Pat. 16 Henry VII. p. 2, m. 13. The
 Bishop, (adds Richardson,) was remarkable for three
 things. I. He recommended to King Henry his
 marrying his brother’s widow. II. He contended with

other Bishops concerning the prerogative of Canterbury, against Archbishop Warham, and to the prejudice of the See. III. When about to take his farewell of the court he recommended Wolsey, his chaplain, afterwards Bishop, Archbishop, and Cardinal; and Wm. Paulet, steward of the estates belonging to the See of Winton, afterwards lord high treasurer, and first Marquess of Winchester," &c. [The present Marquess is 8th. in descent from this William, the first peer, brought into notice by Bishop Fox.—EDIT.]

Wharton (*Ang. Sac.* i. 319,) observes, "De Ricardo Foxo a sede Dunelmensi ad Wintoniensem post Langtoni obitum translato rebusque ab illo Wintoniæ gestis nil habeo quod adjiciam Godvini dictis, nisi quod anno 1528, 14th. Sept. obierit."

He is thus noticed by Fuller, *Worthies*, vol. ii. p. 11, *edit.* 1811 :—

"Richard Fox was born at Grantham, [Ropesley, "near] Lincolnshire, as the fellows of his foundation "in Oxford have informed me. Such who make it "their only argument to prove his birth at Grantham, "because he therein erected a fair free-school, may, "on the same reason, conclude him born at Taunton, "in Somerset, where he also founded a goodly "grammar-school. But what shall I say? 'Ubique "nascitur qui orbi nascitur'; he may be said to be "born every where, who, with Fox, was born for the "public and general good. He was very instrumental "in bringing King Henry VII. to the crown, who "afterwards well rewarded him for the same. That "politic prince, (though he could go alone as well as "any King in Europe, yet) for the more state, in

“ matters of moment, leaned principally on the
 “ shoulders of two prime Prelates, having Archbishop
 “ Morton for his right, and this Fox for his left
 “ supporter, whom at last he made Bishop of Winton.
 “ He was bred first in Cambridge, [incorrect] where
 “ he was president of Pembroke Hall, (and gave
 “ hangings thereunto with a *Fox* woven therein) and
 “ afterwards in Oxford. [Fuller is wrong in this;
 “ it was exactly vice versa. He was first of Oxford,
 “ afterwards of Cambridge,] where [at Oxford] he
 “ founded the fair College of C. C. allowing per
 “ annum to it £401. 8s. 11*d.*) which hath since been
 “ the nursery of so many eminent scholars. He
 “ expended much money in beautifying his Cathedral
 “ in Winton, and methodically disposed the bodies of
 “ the Saxon Kings and Bishops, (dispersedly buried
 “ in this church) in decent tombs erected by him on
 “ the walls on each side the choir; which some
 “ soldiers (to shew their spleen at once against crowns
 “ and mitres) valiantly fighting against the dust of the
 “ dead, have since barbarously demolished. Twenty-
 “ seven years he sat Bishop of this See, till he was
 “ stark blind with age. All thought him to die too
 “ soon: one only excepted, who conceived him to live
 “ too long, viz. Thomas Wolsey, who gaped for his
 “ Bishopric, and endeavoured to render him [obnoxious]
 “ to the displeasure of King Henry VIII. whose
 “ malice this Bishop, though blind, discovered, and in
 “ some measure defeated. He died A.D. 1528;
 “ and lies buried in his own Cathedral.”

Tanner, in his *Notitia*, records, under Oxfordshire
 XXIII. 9 :—“ Corpus Christi College. Richard Fox,

Bishop of Winton, in the year 1513 began a College, which he at first designed for student black monks, as a seminary to the Cathedral Priory of Winton, but was dissuaded from settling it so by Hugh Oldham, Bishop of Exon, who became a great benefactor to the buildings of this house, which was finished in the year 1516, and dedicated to the honour of the most holy body of Christ, of St. Peter and St. Paul, St. Andrew, St. Cuthbert, and St. Swythun, the patron saints of his four Bishoprics, Exeter, Wells, Durham, and Winchester."

Here we may subjoin from Leland's *Winchester Ecc. Cath.*:—"Richardus Foxe, Epūs Wint. fecit testitudines chori, templi et presbyterii, invitavit omnes fenestras ejusdem partis templi, fecit particionem inter presbyterium et insulas abjacentes, in cacumine cujus posuit ossa principum & præsulum ibi sepulcorum in novis sarco-phagis."—*Coll.* i. 116.

Sir Robert Atkyns* observes:—"That the manor was purchased by Dr. Richard Fox, Bishop of Winton, and by him given to Corpus Christi College, Oxon: the president and fellows of which are the present lords of the manor, and keep a court-leet," p. 449. The author takes the opportunity of extolling the character of the Bishop, and gives an outline of his career.

The following observations by the Roman-Catholic Bishop Milner, as they refer to some circumstances not noticed by the foregoing authorities, must not be omitted:—

* *Hist. Gloucestershire*, under Guiting Temple.

“ At length, either mortified at finding himself
“ supplanted by Wolsey, whom he had introduced to
“ the King’s service, or else being desirous of conse-
“ crating the latter end of his life to the concerns of
“ religion, certain it is, that he retired to his Cathedral
“ city, [Harpfield] and applied himself exclusively to
“ this object. He was unbounded in his charities to
“ the poor, whom he assisted with food, clothes, and
“ money : at the same time exercising hospitality and
“ promoting the trade of the city, by a large establish-
“ ment which he kept up at Wolvesey of 220 servants,
“ being all men. He was also indefatigable in preach-
“ ing the word of God to his people, and in exciting
“ his clergy to the performance of the same duty.
“ The public works which he is known to have left
“ behind him, suffice to prove the greatness both of his
“ genius and his beneficence. The most celebrated of
“ these is C. C. C. Oxford, which he built and
“ founded, endowing it, not with ecclesiastical property,
“ as had frequently been done in similar instances,
“ but with estates which he purchased for this express
“ purpose. Having finished this seminary, he industri-
“ ously drew to it some of the most celebrated scholars
“ of the age : such as Ludovicus Vivez, the divine ;
“ Nicholas Crucher, the mathematician ; Clement
“ Edwards and Nicholas Utten, professors of greek ;
“ likewise, Thomas Lupset, Richard Pace, and
“ Reginald Pole, who was afterwards Cardinal :
“ [Harpfield] men of the greatest distinction for
“ learning and talents. He extended his charity and
“ munificence to many other foundations, particularly
“ within his own diocese ; amongst others, the en-

“chanting ruins of Netley Abbey, still attest that he
 “was a benefactor to that monastery. But the monu-
 “ments which tend chiefly to embalm his memory in
 “the city of Winton, are those great and beautiful
 “works, both within its Cathedral and on the outside
 “of it, which have hardly been equalled in their kind,
 “and never surpassed.*

“During the last ten years of his life, it pleased the
 “Almighty to deprive him of sight. Far, however,
 “from sinking under this trial or relaxing in his zealous
 “efforts, the only use he made of this deprivation was
 “to apply himself more assiduously to prayer and
 “meditation, which at length became almost uninter-
 “rupted, both day and night. [Harmsfield.] In 1528,
 “he finished his pious course; and was buried in that
 “exquisite chantry which he had prepared amongst his
 “other works for that purpose, immediately behind the
 “high altar, on the south side.”†

Portraits.—The portraits of the Bishop are thus noticed by Granger:—“Richardus Fox, episcopus Winton. *Henrico septimo et octavo a secretioribus, et privati sigilli custos, Coll. Corp. Christi Oxon. Fundator, A^o. Dⁿⁱ. 1516. Johannes Corvus Flandrus faciebat; Vertue sc. 1723. In Fiddes’s Life of Cardinal Wolsey.”*

* Harmsfield and Godwin mention only Fox’s decorations within the Church; yet, that he was the author of the outside work here ascribed to him, is evidently proved by his image and devices in various parts of it.

† The last quoted author who enlarges with so much unction on the merits of Bishop Fox, testifies that he was present at his funeral, being then a student in Winton College.

“ He is represented blind, which calamity befel him at the latter end of his life. The original picture is at C. C. C. Oxon.

“ RICHARDUS FOX; *Æt.* 70; *G. Glover, sc.* RICHARDUS FOX; *Æt.* 70; *Sturt, sc.* RICHARDUS FOX; *a small oval.*—Another for Dr. Knight’s “ *Life of Erasmus.*” RICHARDUS FOX, &c. *J. Faber, f. large 4to. mezz. one of the set of founders.*

“ This Prelate, who was successively Bishop of Exeter, Bath and Wells, Durham, and Winchester, was employed by Henry VII. in his most important negotiations at home and abroad; and was in his last illness appointed one of his executors. He was also at the head of affairs in the beginning of this reign, Henry VIII.; but about the year 1515, retired from court, disgusted at the insolence of Wolsey, whom he had helped to raise. Ob. 14 Sept. 1528.”—*Biog. Hist. Eng.* vol. i. p. 95.

Synopsis of Dates, Preferments, &c.

Prebendary of Bishopston, in Sarum Cathedral, after 1473; resigned 1485.

Prebendary of South-Grantham, in Sarum Cathedral.

Vicar of Stepney.

Secretary to King Henry VII.

Prebendary of Brounswode.

Privy Counsellor to Henry VII.

Bishop of Exeter 1486-7.

Keeper of the Privy Seal 1486.

Ambassador to King James III. King of Scotland, 1487.

BISHOP OF BATH AND WELLS 1491-2.

Bishop of Durham 1494.

Chancellor of the University of Cambridge 1500-1.

1485.

Bishop of Winton, 1500, (Wood) who is right. (See Patent Rolls.) Godwin says 1502.

Master of Pembroke-Hall, Cambridge, 1507, res. 1519. Died 1528.

The following extract from the *History of Durham*, by Mr. Surtees, though comprising several circumstances already detailed, well deserves a place in this sketch:—

“ Richard Fox was translated to Durham from Bath
 “ and Wells, December 7, 1494, and received the
 “ temporalities next day. He was born at Ropesley,
 “ in the county of Lincoln, and was the son of Thomas
 “ Fox, a person of mean circumstances. He was
 “ educated as a scholar on the foundation of Magdalen
 “ College, Oxford; but the plague breaking out
 “ there, he retired to Cambridge, and became a
 “ member of Pembroke-Hall. He afterwards studied
 “ in divinity and the canon law at Paris, where he
 “ received the degree of L.L.D. It does not appear
 “ whether his leaving England was at first prompted
 “ by any political reason; but in France he became
 “ acquainted with Morton, Bishop of Ely, a deep and
 “ subtle politician, who was one of the main springs
 “ in the revolution that effected the fall of Richard III.,
 “ and raised the Earl of Richmond to the crown.
 “ Morton saw how serviceable Fox’s talents might
 “ prove to any party in which he could be brought to
 “ engage; he introduced him to the secret counsels of
 “ Richmond, and he was soon after entrusted with the
 “ delicate charge of negotiating with Charles VIII. of
 “ France, for a supply of troops and money for the
 “ projected invasion of England. He conducted the

“ business with admirable secrecy and success. Immediately after the battle of Bosworth, Fox’s services were rewarded by his being raised to the rank of a privy counsellor.”

Leland thus notices these transactions :—

“ *Quem rex summo favore complexus est, quia illius solummoda gratia Carolus VIII^{us}. Gallorum rex illum adhuc comitem Richmondiaë idq; exultantem ad regnum contra Richardum tyrannum repetendum auxiliaribus copiis relevabat. Hinc sub eodem rege fuit custos privati sigilli, Secretarius, et a sanctioribus conciliis legatus in Scotiam.*” “ He was soon after collated to the Prebend of Bishopston, in the Cathedral of Sarum ; and, in the following year, to that of South-Grantham, in the same church. In 1487, he was consecrated Bishop of Exeter, and made keeper of the privy seal. In 1491, he was translated to Bath and Wells, and from thence to Durham in 1494. Whilst Bishop of Bath and Wells, he was one of the sponsors for Prince Henry, afterwards Henry VIII. From the See of Rome he had the title of apostolical legate in the realm of Scotland ; and, in 1500, the University of Cambridge elected him their chancellor. He was also secretary of state ; master of the hospital of St. Cross, near Winchester ; and, in 1505, accepted the mastership of Pembroke College, in Cambridge. From the time of Bishop Fox’s promotion to Durham, the whole management of the north and of the Scottish border was committed to his charge. Under all the changes of both governments, peace betwixt the two nations had been preserved by

“ repeated treaties;* and, in 1494, the Bishop of
 “ Durham met the Scotch commissioners at Cold-
 “ stream, to treat of a renewal of the truce and of a
 “ mutual reparation for the damages inflicted by the
 “ borderers, whose incursions no public treaties could
 “ restrain.† The attempt to negotiate proved fruit-
 “ less; and, in 1495, Henry was alarmed by the
 “ favourable reception of Warbeck at the Scotch
 “ court. The northern powers from Trent to Tweed,
 “ were called out under the Earl of Surry, lieutenant
 “ for the infant Duke of York, and the Bishop of
 “ Durham received a commission of array, not only
 “ for his own province, but for Northumberland,
 “ Tyndale, Redesdale, and the east marches. The
 “ names of the Earl of Surry and of some of the
 “ northern nobles were added to grace the com-
 “ mission, but the King’s private confidence was
 “ entirely reposed in the Bishop, who had secret
 “ instructions empowering him to act alone.‡

“ At the same time, Henry, who never took up
 “ arms without an attempt to negotiate, and whose
 “ favourite project was to preclude assistance to War-
 “ beck, and secure the future peace of the north by a
 “ matrimonial alliance with the Scotch monarch, com-
 “ missioned the Bishop of Durham to treat of peace,
 “ and to propose to King James the acceptance of the
 “ Princess Margaret of England in marriage. The
 “ project was at that time unsuccessful: King James
 “ crossed the borders and plundered part of North-

* Rymer. *Fœdera*, xii. 554-5.

† Ib. p. 568.

‡ Ib.

“umberland, but retired on the approach of Surry’s
“army. In the following summer King James laid
“seige to Norham in person, whilst divisions of his troops
“scattered themselves over the adjacent country. The
“Bishop who had foreseen the storm had repaired the
“works, and stationed a brave garrison in the place
“well armed and provided; and as soon as he heard
“of the attack, hastened to the borders, and eluding
“the vigilance of the besiegers entered the fortress at
“the head of a small but determined band of followers.
“His precaution did not end here; his power and
“influence had prevailed on the borderers to place all
“their strong holds in a state of defence; their cattle
“and effects were drawn within the walls, and the
“marauding invaders were disappointed of their spoil.
“Norham Castle, meanwhile, resisted several hot
“assaults, and after a gallant defence of 16 days, the
“shattered fortress, after most of its out-works were
“beaten down, was relieved by the Earl of Surry, who
“pursued the retreating Scots across the Tweed.*
“Bishop Fox’s peculiar attention to the border service
“is evinced by the unerring testimony of records still
“extant. He fulminated a sentence of excommuni-
“cation against the robbers of Tynedale and Redesdale,
“and in particular against the vagrant priests who
“accompanied these lawless hordes from place to
“place, amidst the wilds of Northumberland, partaking
“in their plunder, and mingling reliques of barbarism
“with the rites and sacraments of the christian Church.

* Holinshed.

“ In 1498, appears an absolution dated at Norham
 “ September 25, granted by name to several of these
 “ freebooters who had accepted the Bishop’s mercy.
 “ The latter instrument bears date at Norham Castle,
 “ and the reclaiming of these borderers may be fairly
 “ attributed to the Bishop’s personal presence and
 “ influence.*

“ In 1497, a truce for seven years was concluded
 “ with Scotland, under the mediation of Peter D’Ayala,
 “ the Spanish envoy at the court of England.† The
 “ Bishop of Durham, Walsham, master of the rolls,
 “ and John Cartington, serjeant at law, were the
 “ English commissioners; and the Bishop’s name
 “ stands also at the head of the English list of conser-
 “ vators, who were appointed with full powers to redress
 “ injuries and punish offenders on the marches. The
 “ truce was afterwards prolonged for the joint lives of
 “ the two sovereigns, and ratified in Stirling Castle,
 “ July 20, 1499. But the instrument was scarcely
 “ executed when an accidental quarrel between some
 “ young Scotchmen whom curiosity had drawn to visit
 “ Norham, and the soldiers of the garrison, threatened
 “ a renewal of hostilities.‡ Several lives were lost;
 “ and the Scotch King indignant at the delays which
 “ he experienced from the English wardens, sent his
 “ herald to Henry, to demand instant satisfaction for the

* The whole record printed from Bishop Fox’s register may be seen in the introduction to the *Minstrelsy of the Scotch Border*. Appendix No. 7 of *Surtees’s Durham*.—And see a practical illustration in the *Life of Gilpin*. Part ii, p. 66.

† *Fædera*, xii. 677.

‡ Holinshed.

“insult or to denounce war. The Bishop, with
 “admirable policy, took upon himself the whole charge
 “of tendering reparation of the outrage which had
 “occurred within the walls of his own fortress. His
 “mild and conciliatory offers softened the fiery spirit
 “of James, who requested a personal interview. They
 “met at the Abbey of Melrose, and not only were all
 “existing differences terminated, but the Bishop
 “succeeded in awakening James to a sense of his true
 “interest; he consented to a permanent alliance
 “between the two kingdoms, and requested the
 “Bishop’s favourable intercession in obtaining for him
 “the Princess Margaret of England.* The peace
 “was finally concluded in 1502; and in June, the
 “young bride gallantly attended, commenced her
 “progress to the north. She was received on the
 “borders of the Bishopric by the high sheriff, and
 “was entertained for three days at Durham, where a
 “splendid feast was given in the hall of the Castle, July
 “23, the anniversary of Fox’s installation.†

“The Bishop had already been translated to Winton
 “on the festival of St. Faith, October 6, 1501.

* *Fœdera*, xii. 729.

† The Princess rested at Northallerton in the Bishop’s manor-house, and it seems that there Bishop Fox met her. At Nesham she was received on crossing the Tees, by Sir Ralph Bowes, Sir William Hilton, &c. See “the Fiancells of the Princess Margaret, by Younge, Somerset Herald.” *Leland. Collect.* iii, 258-197.—Bishop Fox was not less distinguished for conducting a pageant than a negociation: for a little before, “Bishop Fox, who was not only a grave counsellor for warre or peace, but also a good surveyor of workes, and a good master of ceremonies,” was employed to superintend the reception of the Princess Catherine of Spain.—*Bacon*. See *Leland Collect.* v.

“ It seems difficult to account for the King’s removal
 “ of so faithful a servant from the important post which
 “ he had occupied with so much fidelity ; but the
 “ peace of the north seemed in consequence of the
 “ late alliance, more secure than at any former period,
 “ and the Bishop might desire in advancing years, a
 “ residence in a country of milder manners, and in a
 “ southern climate. Chambrè adds, that his longer
 “ residence at Durham was rendered irksome by a
 “ violent dispute which had arisen between the See of
 “ Durham and the Earl of Cumberland, for the
 “ possession of Hartlepool.

“ The Bishop was one of executors of Henry VII.
 “ A new race of favorites arose under his son, a
 “ sovereign of a very different character ; yet, in 1510,
 “ the Bishop, with the Earl of Surry, and Bishop
 “ Ruthall, of Durham, concluded a short-lived peace
 “ with Lewis XII. of France ; and in 1513, he
 “ attended the King in his expedition to France, and
 “ was present at the taking of Terouenne. His last
 “ public employment was the negociation of a treaty
 “ with the Emperor Maximilian. The rising fortunes
 “ of Wolsey, whom Fox had himself introduced to the
 “ royal favor, bore no competitor ; and in 1515, the
 “ Bishop resigned the privy seal and retired to his
 “ diocese. His attention was fixed in his latter years
 “ on the foundation of some religious or academic
 “ institution ; and being deeply offended with the
 “ conduct of the members of his own College (Pembroke Hall,) of which he resigned the headship in
 “ 1518, he became the munificent founder of the
 “ College of Corpus Christi in Oxford, where scholar-

“ ships are appropriated to natives of the diocese of Durham. He was also the founder of the Free Grammar Schools of Taunton and Grantham.

“ Bishop Fox was afflicted with blindness for many years before his death ; but under the pressure of age and infirmity, his spirit remained unbroken ; and he replied to Wolsey, who wished him to resign his Bishopric of Winton for a pension, “ that though he could no longer distinguish white from black, yet could he discriminate right from wrong, truth from falsehood, and could well discern the malice of an ungrateful man ; he warned the proud favorite to beware, lest ambition should render him blind to his approaching ruin ; bade him attend closer to the King’s business, and leave Winchester to the care of her Bishop.”

The good Prelate died in 1528, and was interred in his own chapel in Winton Cathedral, where his tomb still exhibits an exquisite specimen of the richest style of gothic sepulchral architecture. Chambrè, p. 779, thus describes it :—“ Capellam apud Winton magnificis sumptibus constructam erexit, et ibidem honoratissimè sepultus jacet ; cujus imago cum artificio in lapide efformata ibidem conspicitur.” The effigy is a *skeleton*.*

Bishop Fox’s public works within the diocese of Durham were not numerous. He made, as has already been observed, some alterations in the great hall of the castle of Durham, to which he added a music gallery, and removing a seat of state from the lower end, converted

* See Gough’s *Sepulchral Monuments* and Milner’s *Winton*.

the space into offices. He built also a kitchen and steward's room to the west of the hall. He had conceived the design of restoring the great tower of Durham Castle, but left the work unfinished on his translation to Winton. He is said to have enclosed the deer park at Auckland. Bishop Fox appears to have been extremely jealous of any diminution of the Palatine rights; and in his 5th. year he issued a writ of *Quo Warranto* directed to the sheriff of Durham, summoning all persons claiming court-leet, court-baron, or other liberty or franchise within the regalities of the Bishop of Durham, to produce and justify their titles. It is probable the writ was never carried into execution, for no return appears on the rolls.

Our memoir of this Prelate would be incomplete without the following extract from Harpsfield, his contemporary :*—

“ Natus est Richardus in Comitatu Lincolnæ apud
 “ Grantoniam. Cum in literis egregiè profecisset,
 “ sacerdotio jam initiatus Lutetiam Parisiorum, ad
 “ majorem doctrinæ accessionem profectus est. Ibi
 “ dum versatur, Henricus Comes Richemundiaë illuc
 “ venit, suppetias petiti a Carolo Rege adversus
 “ Regem Ricardum, qui Ricardum ob ingenium et
 “ probitatem, sibi inter intimos adjunxit, et ab eo
 “ tempore magis ac magis indies coluit et observavit :
 “ deturbatoque deinde Richardo, ad intimum consilium
 “ Richardum ascivit ; et secretarii ut appellant, munus
 “ illi mandavit. Exoniensi primum Episcopatu hones-
 “ tatus est. Legavit eum Henricus alias in Scotiam,

* Sæc. xv. c. 20. p. 643.

“ alias in Galliam, in Scotiam quidem, ut inducias
 “ cum Jacobo Rege pacisceretur, quas et pactus est.
 “ In Galliam vero, ut foedus cum Carolo iniretur, quod
 “ et initum est. Bathoniensi atque Wellensi deinde,
 “ atque postea Dunelmensi Episcopatu auctus est.
 “ Dum Dunelmi versatur, et rixâ quâdam inter Anglos
 “ et Scotos ortâ, quidam ex Scotis cœsi sunt. Et
 “ cum periculum esset, ne induciæ antea initæ, ea
 “ occasione rescinderentur, missus est Ricardus in
 “ Scotiam ad rem omnem pacificandam. Quo tempore
 “ Jacobus cupide se nuptias Margaritæ majoris natu
 “ Henrici filiæ appetere ostendit, nec ita multo post,
 “ desideratis nuptiis potitus est. Sed cum Rex
 “ Ricardi desiderium, et tam longe dissitam absentiam
 “ æquo animo non ferret, curavit, ut mortuo, sicut
 “ dictum est, Thoma Langtono, Wintoniam accesseretur,
 “ ut frequentiore ejus opera et consilio
 “ ejus potissimum fide et prudentia acquiescebat, adeo
 “ ut cum octennio postea in fata concederet, nullius
 “ magis fidei adolescentem filium Henricum atque
 “ successorem, quam Ricardi commendavit cujus erat
 “ patruinus, ut appellamus, et sponsor pro eo cum
 “ sacro baptismate expiaretur; eique etiam permultis
 “ postea annis a consiliis fuit, donec obrepens senectus,
 “ hujus modi cum solitudinibus renunciare et sibi
 “ suæque parochiæ atque diocesi accuratius intendere
 “ admoneret.

“ Wintoniam itaque venit,” &c.

“ Commutavit tandem pius vir iste mortalem hanc
 “ et caducam cum cœlesti et immortalī vita, ad annum
 “ nostræ redemptionis CIO. IO. XXVIII. Quo

“ego tempore, me admodum puerum exequiis et
“funeri ejus interfuisse memini, ad prima literarum
“elementa illic haurienda, a parentibus Wintoniam
“Londino missum.”

The following succinct article is from Chalmers’s
Biographical Dictionary.

“RICHARD FOX, an eminent Prelate, and the
“munificent founder of Corpus Christi College,
“Oxford, was the son of Thomas Fox, and born* at
“Ropesley, near Grantham, in Lincolnshire, about
“the latter end of the reign of Henry VI. His
“parents are said to have been in mean circumstances,
“but they must at least have been able to afford him a
“school education; since the only dispute on this
“subject between his biographers, is, whether he was
“educated in grammar learning at Boston, or at
“Winchester. They all agree, that at a proper age,
“he was sent to Magdalen College, Oxford, where he
“was acquiring distinction for his extraordinary profi-
“ciency; when the plague which happened to break
“out about that time, obliged him to go to Cambridge,

* According to Wood, who availed himself of some MS. accounts of Fox, preserved in this College, written by President Greenway, “the founder was born in an ancient house, known to some by the name of Pullock’s Manor.” “This house,” he adds, “was well known for many years to the Fellows of Corpus, who reverently visited it, when they went to keep Courts at their Manors.” To what was before recorded of Fox, Mr. William Fulman, a scholar of Corpus, and an able Antiquary, made many additions, with a view to publication, which he did not live to complete. His MSS. are partly in this College, and partly in the Ashmolean Museum. Mr. Gough drew up a very accurate sketch of Fox’s Life, for the *Vetusta Monumenta*.

“ and continue his studies at Pembroke Hall. After
“ remaining some time at Cambridge, he repaired to
“ the University at Paris, and studied divinity and the
“ canon law ; and here, probably, he received his
“ Doctor’s degree. This visit gave a new and import-
“ ant turn to his life, and introduced him to that
“ eminence which he preserved for many years as a
“ statesman. In Paris he became acquainted with
“ Dr. Morton, Bishop of Ely, whom Richard III.
“ had compelled to quit his native country, and by this
“ Prelate he was recommended to the Earl of Rich-
“ mond, afterwards Henry VII. who was then provid-
“ ing for a descent upon England. Richmond, to
“ whom he devoted himself, conceived such an opinion
“ of his talents and fidelity, that he entrusted to his
“ care a negotiation with France for supplies of men
“ and money, the issue of which he was not able
“ himself to await ; and Fox succeeded to the utmost
“ of his wishes. After the defeat of the usurper at the
“ battle of Bosworth, in 1485, and the establishment
“ of Henry on the throne, the latter immediately
“ appointed Fox to be one of his privy council ; and
“ about the same time bestowed on him the Prebends
“ of Bishopston and South-Grantham, in the Church
“ of Salisbury. In 1487, he was promoted to the
“ See of Exeter, and appointed keeper of the privy
“ seal, with a pension of twenty shillings a day. He
“ was also made principal secretary of state, and
“ master of St. Cross, near Winchester.

“ His employments in affairs of state, both at home
“ and abroad, were very frequent ; as he shared the
“ King’s confidence with his early friend Dr. Morton,

“ who was now advanced to the Archbishopric of
 “ Canterbury. In 1487, Fox was sent ambassador,
 “ with Sir Richard Edgecumbe, comptroller of the
 “ household, to James III. of Scotland, where he
 “ negotiated a prolongation of the truce between
 “ England and Scotland, which was to expire July 3,
 “ 1488, to September 1, 1489. About the beginning
 “ of 1491, he was employed on an embassy to the
 “ King of France, and returned to England in Novem-
 “ ber following. In 1494, he went again as ambassa-
 “ dor to James IV. of Scotland, to conclude some
 “ differences respecting the fishery of the river Esk, in
 “ which he was not successful. Having been trans-
 “ lated, in 1442, from the See of Exeter to that of
 “ Bath and Wells, he was, in 1494, removed to that of
 “ Durham. In 1497, the castle of Norham being
 “ threatened by the King of Scotland, the Bishop
 “ caused it to be fortified and supplied with troops,
 “ and bravely defended it in person, until it was
 “ relieved by Thomas Howard, Earl of Surrey, who
 “ compelled the Scots to retire. Fox was then, a
 “ third time, appointed to negotiate with Scotland,
 “ and signed a seven years truce between the two
 “ kingdoms, September 30, 1497. He soon after
 “ negotiated a marriage between James IV. and
 “ Margaret, King Henry’s eldest daughter, which
 “ was, after many delays, fully concluded January 24,
 “ 1501-2.*

*  The succession of the House of STUART, as well as that of BRUNSWICK, to the British Throne, *is to be referred to this alliance*, and to the prudence of Bishop Fox in the negociation of it. See Lord Bacon’s *Hist. of Henry VII.*—EDIT.

“ In 1500, the University of Cambridge elected him
“ their Chancellor, which he retained till 1502 ; and
“ in the same year (1500,) he was promoted to the
“ See of Winchester. In 1507, he was chosen
“ Master of Pembroke Hall, Cambridge, which he
“ retained till 1519. In 1507, and 1508, he was
“ employed at Calais, with other commissioners, in
“ negotiating a treaty of marriage between Mary, the
“ King’s third daughter, and Charles, Archduke of
“ Austria, afterwards the celebrated Charles V.
“ In 1509-10, he was sent to France with the Earl of
“ Surrey, and Ruthal, Bishop of Durham, and con-
“ cluded a new treaty of alliance with Lewis XII.
“ In 1512, he was one of the witnesses to the foundation
“ charter of the hospital of the Savoy. In 1513, he
“ attended the King (Henry VIII.) in his expedition
“ to France, and was present at the taking of Teroüane ;
“ and, in October following, jointly, with Thomas
“ Grey, Marquis of Dorset, he concluded a treaty
“ with the Emperor Maximilian against France. In
“ 1514, he was one of the witnesses to the renunciation
“ of the marriage with Prince Charles of Spain by the
“ Princess Mary ; one of the commissioners for the
“ treaty of peace between Henry VIII. and Lewis
“ XII. of France ; and for the marriage between the
“ said King of France and the Princess Mary the
“ same year. He was also one of the witnesses to the
“ marriage treaty, and to the confirmation of both
“ treaties ; to the treaty of friendship with Francis I.
“ and to its confirmation in the following year.

“ This appears to be the last of his public acts.
“ During the reign of Henry VII. he enjoyed the

“ unlimited favor and confidence of his sovereign, and
“ bore a conspicuous share, not only in the political
“ measures, but even in the court amusements and
“ ceremonies of that reign. Henry likewise appointed
“ him one of his executors, and recommended him
“ strongly to his son and successor.* But although
“ he retained his seat in the privy council, and con-
“ tinued to hold the privy seal, his influence in the new
“ reign gradually abated. Howard, Earl of Surrey
“ and Lord Treasurer, had been his rival in Henry
“ the Seventh’s time, and learned now to accommodate
“ himself to the extravagant passions of his new master;
“ with whom he was, for a considerable time, a
“ confidential favourite; and the celebrated Wolsey,
“ who had been introduced to the King by Fox, in
“ order to counteract the influence of Fox, now
“ became more powerful than either. After remaining
“ some time in office, under many mortifications, our
“ Prelate, together with Archbishop Warham, retired
“ from court in 1515. Such was the political life of
“ Bishop Fox, distinguished by high influence and
“ talent, but embittered at length by the common
“ intrigues and vicissitudes to which statesmen are
“ subject.

“ His retirement at Winchester, was devoted to acts
“ of charity and munificence, although he did not now,

* The historian of Winchester remarks, that no higher proof of the consideration in which the King held him can be adduced, than that he was chosen to be sponsor to the young Prince, who was afterwards Henry VIII. Dr. [Bishop] Milner also contests Mr. Gough’s opinion that he was not sponsor, but baptized the young Prince.

“ for the first, appear as a public benefactor. He had
“ bestowed large sums on the repairs of the episcopal
“ palace at Durham, while Bishop of that See, and on
“ every occasion of this kind discovered a considerable
“ taste for architecture. In 1552, he founded a free
“ school at Taunton, and another at Grantham, and
“ extended his beneficence to many foundations within
“ the diocese of Winchester. But the triumphs
“ of his munificence and taste, are principally to be
“ contemplated in the additions which he built both
“ within and without the Cathedral of Winchester.”

Of these, we shall borrow a character from one whose fine enthusiasm cannot be surpassed :—

“ It is impossible to survey the works of this
“ Prelate, either on the outside of the Church, or in
“ the inside, without being struck with their beauty
“ and magnificence. In both of them we see the
“ most exquisite art employed to execute the most
“ noble and elegant designs. We cannot fail, in
“ particular, of admiring the vast but well-proportioned
“ and ornamental arched windows which surround this
“ (the eastern) part, and give light to the sanctuary ;
“ the bold and airy flying buttresses that, stretching
“ over the said aisles, support the upper walls ; the
“ rich open battlement which surrounds these walls ;
“ and the elegant sweep that contracts them to the
“ size of the great eastern window ; the two gorgeous
“ canopies which crown the extreme turrets, and the
“ profusion of elegant carved work that covers the
“ whole east front, tapering up to a point, where we
“ view the breathing statue of the pious founder,
“ resting upon his chosen emblem, the pelican. In a

“ word, neglected and mutilated as this work has been,
“ during the course of nearly three centuries, it still
“ warrants us to assert, that if the whole Cathedral
“ had been finished in the style of this portion of it,
“ the whole Island, and perhaps all Europe, could not
“ have exhibited a gothic structure equal to it.”*

“ His last appearance in Parliament was in 1523,
“ he had then been nearly five years deprived of his
“ sight, which he never recovered. Wolsey endeavoured
“ to persuade him to resign his Bishopric to him, and
“ accept of a pension, but this he rejected; asserting,
“ according to Parker, that “ ‘Tho’, by reason of his
“ blindness, he was not able to distinguish white from
“ black, yet he could discern between true and false,
“ right and wrong; and plainly enough saw, without
“ eyes, the malice of that ungrateful man, which he
“ did not see before. That it behoved the Cardinal to
“ take care not to be so blinded with ambition, as not
“ to foresee his own end. He needed not trouble him-
“ self with the Bishopric of Winchester, but rather
“ should mind the King’s affairs.”

“ His last days were spent in prayer and meditation,
“ which, at length, became almost uninterrupted both

* Milner’s *History of Winchester*, vol. ii. p. 19, 20. On the top of the wall that he built round the presbytery, he placed in leaden chests, three on a side, the bones of several of the West-Saxon Kings and Bishops, and some later Princes, who had been originally buried behind the high altar, or in different parts of the Church, with their names inscribed on the face of the chest, and a crown on each. But the havoc of fanaticism in the late civil war, deranged the bones, which were collected again, as well as circumstances permitted, 1661.—Gough. *Vetusta Monumenta*, vol. ii. plate L.

“ day and night. He died September 14, 1528, and
“ was buried in the fine Chantry which he built for
“ that purpose, in Winchester Cathedral, immediately
“ behind the high altar, on the south side. During his
“ residence here, he was indefatigable in preaching,
“ and exciting the Clergy to their duty. He was also
“ unbounded in his charities to the poor, whom he
“ assisted with food, clothes, and money ; at the same
“ time exercising hospitality, and promoting the trade
“ of the city, by a large establishment, which he kept
“ up at Wolvesey, of two hundred and twenty servants.”

“ His character,” says Mr. Gough, “ may be
“ briefly summed up in these two particulars : great
“ talents and abilities for business, which recommended
“ him to one of the wisest Princes of the age ; and not
“ less charity and munificence, of which he has left
“ lasting monuments.” “ Of his writings, we have only
“ an English translation of the “ Rule of St. Benedict,”
“ for the use of his diocese, printed by Pinson, 1516,
“ and a letter to Cardinal Wolsey, the subject of which
“ is the Cardinal’s intended visitation and reformation
“ of the Clergy. Fox expresses his great satisfaction
“ at any measures which might produce so desirable an
“ effect. The general and respectful style of this letter,
“ either affords a proof of Fox’s mild and conciliatory
“ temper, or suggests a doubt, whether our Historian’s
“ have not too implicitly followed each other in assert-
“ ing that Wolsey’s ingratitude was the principal cause
“ of his retiring from court. That Wolsey was
“ ungrateful may be inferred from the preceding
“ quotation from Archbishop Parker, but Fox’s dis-
“ covery of it, there implied, was long subsequent to

“ his leaving the court ; and it is certain, that, in the
“ letter now mentioned, and in another, written in 1526,
“ he addresses the Cardinal in terms of the utmost
“ respect and affection. Of these circumstances, Fiddes
“ and Grove, the Biographers of Wolsey, have not
“ neglected to avail themselves ; but they have sup-
“ pressed all notice of his offer to Fox respecting the
“ resignation of the Bishopric.

“ The foundation of C. C. C. was preceded by the
“ purchase of certain pieces of land in Oxford, belong-
“ ing to Merton College, the Nunnery of Godstow,
“ and the Priory of St. Frideswyde, which he com-
“ pleted in 1513. But his design, at this time, went
“ no farther than to found a College for a Warden and
“ a certain number of Monks and secular scholars,
“ belonging to the Priory of St. Swithin, in Winchester,
“ in the manner of Canterbury and Durham Colleges,
“ which were similar to nurseries in Oxford for the
“ Priories of Canterbury and Durham. The buildings,
“ for this purpose were advancing under the care of
“ William Vertue, mason, and Humphrey Cook,
“ carpenter and master of the works, when the
“ judicious advice of Hugh Oldham, Bishop of Exeter,
“ induced him to enlarge his plan to one of more use-
“ fulness and durability. This Prelate, an eminent
“ patron of literature, and a man of acute discernment,
“ is said to have addressed him thus : “ What ! my
“ Lord, shall we build houses, and provide livelihoods
“ for a company of Monks, whose end and fall we
“ ourselves may live to see ? No, no, it is more meet
“ a great deal, that we should have care to provide for
“ the increase of learning, and for such as, by their

“ learning, shall do good to the Church and Common-
“ wealth.” These arguments, strengthened probably
“ by others of a similar tendency, induced Fox to
“ imitate those founders who had already contributed
“ so largely to the fame of the University of Oxford.
“ Accordingly, by licence of Henry VIII. dated Nov.
“ 26, 1516, he obtained leave to found a College for
“ the sciences of divinity, philosophy, and arts, for a
“ president and thirty scholars, graduate and not
“ graduate, more or less, according to the revenues of
“ the society, on a certain ground between Merton
“ College on the east, a lane near Canterbury College
“ (afterwards part of Christ-Church), and a garden of
“ the Priory of St. Frideswyde, on the west, a street
“ or lane of Oriel College on the north, and the town
“ wall on the south; and this new College to be
“ endowed with £350. yearly. The charter, dated
“ Cal. March, 1516, recites that the founder, to the
“ praise and honour of God Almighty, the most holy
“ body of Christ, and the blessed Virgin Mary, as also
“ of the Apostles Peter, Paul, and Andrew, and of St.
“ Cuthbert and St. Swithin, and St. Birin, patrons of
“ the Churches of Exeter, Bath and Wells, Durham,
“ and Winchester (the four Sees which he successively
“ filled) doth found and appoint this College always to
“ be called Corpus Christi College. The Statutes
“ are dated February 13, 1527, in the 27th. year of
“ his translation to Winchester; and, according to them,
“ the society was to consist of a president, twenty
“ fellows, twenty scholars, two chaplains, two clerks,
“ and two choristers.

“ But what conferred an almost immediate superiority of reputation on this society, was the appointment of two lectures for greek and latin, which obtained the praise and admiration of Erasmus, and the other learned men, who were now endeavouring to introduce a knowledge of the classics, as an essential branch of academic study. With this enlightened design, the founder invited to his new College, Ludovicus Vives, Nicholas Cucher, the mathematician ; Clement Edwards and Nicholas Utten, professors of greek ; Thomas Lupset, Richard Pace, and other men of established reputation. This,” Mr. Wharton observes, “ was a new and noble departure from the narrow plan of academical education. The course of the latin lecturer was not confined to the College, but open to the students of Oxford in general. He was expressly directed to drive barbarism from the new College, barbariem e nostro alvario pro virili si quando pullulet extirpet et ejiciat. The greek lecturer was ordered to explain the best greek classics, and those which Fox specified on this occasion, are the purest in the opinion of modern times. But such was the temper of the age, that Fox was obliged to introduce his greek lectureship, by pleading that the sacred canons had commanded, that a knowledge of the greek tongue should not be wanting in public seminaries of education. By the sacred canons, he meant a decree of the council of Vienne, in Dauphiny, promulged so early as 1311, which enjoined that professorships of greek, hebrew, and arabic, should be instituted in the Universities of Oxford, Paris,

“ Bononia, Salamanca, and the court of Rome.
 “ This, however, was not entirely satisfactory. The
 “ prejudices against the greek were so inveterate, that
 “ the university was for some time seriously disturbed
 “ by the advocates of the school learning. The
 “ persuasion and example of Erasmus, who resided
 “ about this time in St. Mary’s College, had a
 “ considerable effect in restoring peace; and more
 “ attention was gradually bestowed on the learned
 “ languages, and this study so curiously introduced
 “ under the sanction of Pope Clement’s decree of
 “ Vienne, proved at no great distance of time, a
 “ powerful instrument in effecting the reformation.
 “ Those who would deprive Clement of the liberality
 “ of his edict, state his chief motive to have been a
 “ superstitious regard for the latin, greek, and hebrew,
 “ because the superscription on the cross was written
 “ in these languages.”*

Bishop Fox is thus briefly noticed in Isaacke†:—

“ Richard Fox, Lord Privy Seal, and one of the
 “ King’s Privy Council, born in Lincolnshire, conse-
 “ crated [Bishop of Exeter] January 27, 3 Hen. VII.
 “ 1488; governed six years. Translated to Bath, and
 “ thence to Winchester. Deceased February 2, 1528;
 “ buried in the Cathedral Church of Winchester.”

* Chalmer’s *Hist. of Oxford*. Life in *Biog. Brit.* and especially that by Mr. Gough, in the *Vetusta Monumenta*. Wood’s *Colleges and Halls. Ath. Ox.* vol. i. Jortin’s *Erasmus*.

† *Antiquities of Exeter*, 2nd. Edition, continued to 1723; London, 8vo. 1732. p. 39; among Bishops of Exeter.

The vault of Bishop Fox, in Winchester Cathedral, was opened January 28, 1820.

In the coffin, was found a small leaden box, containing a piece of vellum, on which were the following words, neatly written in gothic characters:—

“Quinto die Octobris anno domini Willmō quingentesimo vicesimo octavo obiit et sepultus est Ricardus Fox hujus Ecclesiæ Ep̄us qui hanc rexit Ecclesiam septem et viginti annis integrè.”*

Arms, as recorded in the Heralds' College:—*Azure*, a pelican vulning herself *Or*, within a bordure of the last a canton *Ermine*.

XLI. OLIVER KING, L.L.D.

(*Builder of the present Bath Abbey.*)

SUCCEEDED A. D. 1496.—DIED A. D. 1503.

This Prelate was brought up at King's College, Cambridge, of which he afterwards became fellow, and took the degree of L.L.D.

Wharton calls him, “Archdeacon of Taunton,” but assigns no date. The following were his preferments with dates annexed.

* The above, which was kindly communicated to me by Dr. Williams, Professor of Chemistry, at Oxford, is curious, as fixing the date of the Bishop's death, and as seeming to imply, that he was buried on the day on which he died.

Installed Canon of Windsor, in 1481, being then L.L.D. The same year he became Registrar of the Order of the Garter.*

Collated to the Archdeaconry of Oxford, April 17, 1482, (while part of Lincoln diocese,) void by the promotion of Lionel Wydville.†

Archdeacon of Berks, September 28, 1487.‡

Installed Dean of Hereford, March 23, 1490, and resigned that deanery, June 27, 1491.§

In 1492, he became Bishop of Exeter, by Papal provision, the bulle was dated October 1, 1492; he was consecrated in February, and had the temporalities restored May 5.||

Isaacke,¶ among the Bishops of Exeter, places him as the 27th. says, "he was consecrated February 20. 9. Hen. VII. 1494. (the 9th Hen. VII. was 1493); governed the diocese 5 years; was translated to Wells, and deceased November 20, 1499: being buried at Windsor." He is wrong in most of these dates. Bishop King was consecrated to Exeter, *not* in 1494, but 1492. He sat at Exeter, *not* 5 years, but 3; and he died, *not* in 1499, but in 1503, as will be seen by our authorities.

In 1495, he was translated to Bath and Wells Nov. 6; ** had the temporalities restored January 6; †† enthroned

* Le Neve. *Fasti*, p. 380.

† *Ib.* p. 166

‡ Collect. Kennet, and *ib.* p. 280.

§ *Ib.* p. 113.

|| Rymer, vol. xii. p. 447, and Regist. Morton, Abp. Cant.

¶ Hist. and Antiq. Exeter, 2nd. Edit.

** Godwin, p. 379.

†† Rymer. *Fœdera*, vol. xii. p. 577. -

March 12. He died, says Godwin, January 24, 1503; the Wells Register, says, Aug. 29; and the Canterbury Register, says, in September; but all concur as to the year.

There has been a variety of opinion as to the place of his burial. Newcourt,* says, it is thought at Windsor. "In his will," says Le Neve, "which was proved Oct. 23, 1503, he directs that his body may be buried in the choir of Wells Cathedral."

He appears to have been eminent as a statesman as well as a divine. "According to an inscription on an oaken screen, near the monumental and chantry chapel, which he erected," says Mr. Britton,† "for his own burial place, in St. George's chapel, at Windsor. He was principal secretary to Prince Edward (son of Henry VI.) the Kings Edward IV. & V. and King Henry VII."

To those who "relish a joke, and rejoice in a *pun*," the following punning effusion of Sir John Harrington, may be interesting. The more sensible reader will probably wish the facts divested of the puns. But I give the extract as I find it :‡—

"Concerning Bath, I have such plenty of matter
 "to entertaine your highnesse with (I meane variety
 "of discourse), as I study rather how to abbreviate it,
 "than how to amplifie it : I should have begunne at

* Repertorium, vol. i. p. 208, and see Le Neve, *Fasti*, p. 33.

† *Hist. of Wells Cathedral*, p. 50.

‡ *Nugæ Antiquæ*, vol. i. p. 111—123.

“ Bishop Barlow, but I respect so much the very name
“ of ‘ KING,’ as I could not let him passe without some
“ *homage*; and because the chiefe *bath* of which the
“ towne hath the name, is called the ‘ King’s Bath,’ I
“ shall add somewhat also, either omitted or but
“ slightly touched in the precedent booke of mine
“ author, but somewhat more largely handled in the
“ Latin Treatise, mentioned by him, page 307, in the
“ life of Stillington, out of which I will cite a passage
“ or two as occasion shall serve.

“ First, therefore, for the city of Bath, to omit all
“ the antiquities cited by Mr. Cambden and other
“ good authors, as also seen by myselfe, I observe this,
“ that amongst all our old traditions and legends
“ thereof, that seemeth as it were purposely left in
“ suspense and not yet fully determined, whether the
“ crowne or the mitre have more claime to the vertue,
“ that all men see and say to be in these waters.
“ Some affirme, that King Bladud, a learned King,
“ brought up at Athens, long before Christ’s time,
“ either by his cunning in magick, did frame it, or
“ rather by his search did finde it, or at least with his
“ cost did first found it: others believe that King
“ Arthur’s Uncle, St. David, a Bishop of Wales, that
“ lived longer with leekes than we doe now with larkes
“ and quailles, by his prayer, procured this vertue to
“ these springs, but this is manifest by most credible
“ histories, that Offa, King of Mercia, built a goodly
“ Abby there, where before had been a temple of
“ Minerva and Hercules, whom they feined to be
“ presidents of hot bathes. This Monastery, built by
“ Offa, 775, was destroyed by the Danes, being then

“ no Christians, about the yeere 900: Then it was
 “ re-edified by Elphegus, a Bishop of Canterbury, in
 “ 1010 ; and continued in great estimation for a place
 “ of holy and strickt life ; but had not yet the title of
 “ a Bishopricke, till John de Villula, a Frenchman
 “ born, and a Physician by profession, being made
 “ Bishop of Wells, which was in Latin *de Fontibus* ;
 “ admiring the vertue of these Bathes, and the cures
 “ they wrought, for which it had been long before by
 “ the Saxons surnamed ‘ *Akmanchester*,’ that is, ‘ sick-
 “ man’s towne.’ This John de Villula, thinking this
 “ place *de Fontibus*, more honourable than the other
 “ called Wells, bought this city of William Rufus, and
 “ translated his seat hither. And finding that both
 “ that towne and abbey had beene late before defaced
 “ with fire, he new built both, about the yeare 1122,
 “ and was the first Bishop buried there.

“ Then was that again burned in the yeere 1132,
 “ and repaired againe by Bishop Robert, and remained
 “ still the Bishop’s seat and inheritance, till that bank-
 “ rout Bishop Savaricus, for covetousnesse of Glasten-
 “ bury, *In mercedem hujus unionis* (to use my author’s
 “ word,) for recompense of this union of Glastenbury
 “ to Wells, gave Bath againe to King Richard I. ; and
 “ yet, notwithstanding these two so huge revenues, he
 “ spent so prodigally and unprovidently in his many
 “ journeys to the Emperour, that it is written, he had a
 “ legion of creditors, and for his wandring humours he
 “ had this written for an epitaph, though not set on
 “ his tombe at Bath :—

“ Hospes erat mundo, per mundum semper eundo
 “ Sic suprema dies fit tibi prima quies.”

" Thus Bath againe, after 100 yeeres, became the
 " King's, and ever may it be so. But the Church
 " was not so sufficiently repaired as it ought, in so
 " much, that in Henry VII's time, it was ready to fall ;
 " that OLIVER KING, about 100 yeeres since, built it
 " againe, with so goodly a fabrick, as the stone works
 " stands yet so firme, notwithstanding the injuries of
 " men, time, and tempests, upon it. Here I may by
 " no meanes omit, yet I can scarce tell how to relate
 " the pretty tales that are told of this Bishop King, by
 " what visions and predictions he was encouraged and
 " discouraged in the building of this church ; whether
 " some cunning woman had foretold him of the spoyle
 " that followed, as Paulus Jovius writes ; how a witch
 " deceived his successor Hadrian, Bishop of Bath ; or
 " whether his own minde, running of it, gave him
 " occasion to dreame sleeping, of *that* he thought
 " waking, but this goes so current and confirmed with
 " pretty probabilities : that lying at Bath, and
 " musing or meditating one night late, after his
 " devotions and prayers for the prosperity of Henry
 " VII. and his children (who were then all or most
 " part living), to which King he was principall
 " secretary, and by him preferred to this Bishoprick.
 " He saw, or supposed he saw,* a vision of the Holy
 " Trinity, with angels ascending and descending by a
 " ladder, neere to the which there was a fair olive tree,

* Sir John seems to have in his eye, Virgil's "*aut videt aut vidisse putet.*"

“ supporting a crowne, and a voice said, “ Let an
“ *Olive* establish the crowne, and let a *King* restore
“ the church.” Of this dreame, or vision, he took
“ exceeding great comfort, and told it to divers of his
“ friends, applying it to the King, his master, in part,
“ and some part to himselfe. To his master, because
“ the olive, being the emblem or hieroglyphick of
“ peace and plenty, seemed to him to allude to King
“ Henry VII., who was worthily counted the wisest
“ and most peaceable King in all Europe of that age.
“ To himselfe, (for the wisest will flatter themselves
“ sometimes) because he was not onely a chiefe
“ counsellor to this King, and had been his ambas-
“ sadour to conclude a most honourable peace with
“ Charles VIII., who paid (as Hollinshed writeth) 745
“ duckets, [ducats] besides a yearly tribute of 25,000
“ crownes, but also he carried both the *Olive* and
“ *King* in his name ; and, therefore, thought he was
“ specially designed for this church-work, to the
“ advancement of which he had an extraordinary
“ inclination. Thus, though, (as St. Thomas, of
“ Aquin, well noteth) all dreames, be they never
“ so sensible, will be found to halt in some part of
“ their coherence ; and so perhaps may this ; yet
“ most certaine it is, for the time he was so trans-
“ ported with this dreame, that he presently set in
“ hand with this Church (the ruines whereof I rue to
“ behold even in writing these lines) ; and at the west
“ end thereof, he caused a representation to be graved
“ of this vision of the Trinity, the angels, and the
“ ladder ; and on the north side, the olive and

" crowne, with certaine French words,* (which I
 " could not read) but in English, is this verse taken
 " out of the booke of Judges, chap. 9.

" Trees going to chuse their King

" Said, be to us the Olive King.

" All which is so curiously cut and carved, as in the
 " west of England is no better work than in the west
 " part of this poore Church; and to make the credit of
 " all this more authenticke, he added this word to it,
 " *De sursum est.*—it is from high. Thus much the
 " stones and walls (though dumb witnesses, yet
 " credible) doe plainly testifie. But in the midst of
 " all this jollity, having made so faire a beginning to
 " his owne great content, and no lesse to the King's,
 " who came into this country at that time, and lay at
 " the Deane of Wells his house nine days; I say in
 " all this joy and comfort that hapned the King's
 " *Primogenitus*, the noble Prince Arthur, having
 " lately before married a great Infanta of Spaine to
 " depart this life. This so daunted the heart and
 " hopes of this good Bishop, that he doubted now his
 " vision would prove but an illusion, that his *Oliva*
 " would be but an *Oleaster*, which melancholy thoughts
 " were increast in him by the predictions, as I touched
 " before, of some wizards (to which kind of men that
 " age was much affected) concerning the new Prince,
 " who was after Henry VIII. of his incestuous mar-

* "The words which Sir John Harington calls French are," says Mr. Britton, "supposed to be the following in Latin, being a translation of the English lines" in the text.

Jerunt ligna et ungerent super se regem
 Dixeruntque Olivæ, impera nobis.

“ riage, of the decay of his offspring, that he should
 “ pull down what the Kings had builded, which no
 “ marvell, if the Bishop being by sirname a *King*,
 “ mistrusted to pertaine also to his buildings. I heard,
 “ by one Flower, of Philip’s-Norton, who said he
 “ saw Henry VII. in this country, that the Bishop
 “ would wish he had paid above the price of it, so it
 “ might have been finished, for if he ended it not, it
 “ would be pulled downe e’ere it were perfected. As
 “ for the latter predictions, or rather postfictions,
 “ (since this Bishop’s death) I willingly omit con-
 “ cerning the successors of this Bishop, as things
 “ worthier to be contemned than condemned, written
 “ by Cole-prophets, upon whited walls, which the
 “ Italian calls the paper of fooles. *Muro bianco*
 “ *charta di matto*, of which sort many have beene made
 “ as well by our owne countrymen as others; but the
 “ best I remember, was this written by an English
 “ gentleman, since the 3 and 40th yeere of Queen
 “ Elizabeth, on the church-wall with a charcole :—

“ O! Church, I waile thy wooful plight,
 “ Whom KING, nor Cardinal, CLARK, nor KNIGHT,
 “ Have yet restored to ancient right.

“ Subscribed *Ignoto*.

“ Whereunto a Captaine of another country, wrot
 “ this for the comfort of this Church, and I wish him
 “ to prove a true prophet (though, perhaps, he dyed
 “ rather a martyr):—

“ Be blythe, fair Kirk, when Hempe is past,
 “ Thine Olive that ill winds did blast,
 “ Shall flourish greene for age to last.

“ Subscribed *Cassadore*.

“ But to proceed in this sad story, and leave this
 “ pleasant poetry, to pursue truths and eschue fictions,
 “ to embrace reason and refuse rime, it is most apparent,
 “ that after the death of this *Oliver King*, his success-
 “ ors, Cardinall Adrian, Cardinall Woolsey, Bishop
 “ Clerke, and Bishop Knight, all succeeded in five
 “ and thirty yeeres, of which the first two were supposed
 “ to poyson* themselves, the third to be poysoned by
 “ others: the last survived to see the death, or, at least,
 “ the deadly wound of this Church; for while the
 “ builders were ready to have finisht it, the destroyers
 “ came to demolish it; yet to give the devill his right
 “ (as the proverb is) it is said that the commissioners
 “ in reverence and compassion of the place, did so far
 “ strain their commission, that they offered to sell the
 “ whole church of the town under 500 marks. But
 “ the townsmen fearing they might be thought to
 “ couzen the King, if they bought it so cheap, or that
 “ it might after, (as many things were) be found
 “ concealed, utterly refused it; whereupon, certain
 “ merchants bought all the glasse, iron, bells, and lead,
 “ of which lead alone was accounted for (as I have
 “ credibly heard) 480 tun, worth at this day £4800.
 “ But what became of these spoiles and spoylers,

“ Desit in hac mihi parte fides,

“ neque credite factum,

“ Aut si creditis facti quoque,

“ credite pœnam.

“ For I may well say, *non possum quin exclamem.*

“ But, in a word, soon after the sellers lost their heads,

* The idea that Wolsey poisoned himself is unjust and absurd.—EDIT.

“ the buyers lost their goods, being laid up in the great
 “ treasury of Antichrist ; I mean drowned in the sea ;
 “ from whence, (as some write) by the devill’s power,
 “ he shall recover all lost treasures for the maintaining
 “ of his unmeasurable guifts. Thus, speedily, it was
 “ pulled down ; but how slow it hath risen again ! I
 “ may blush to write. Collections have been made all
 “ over England, with which the chancel is covered with
 “ blew slate, and an almshouse built *ex abundantia* ;
 “ but the whole body of the Church stands bare *ex*
 “ *humilitate*. The rest of the money never coming to
 “ the townmen’s hands, is laid up, as I suppose, with
 “ that money collected for Paul’s steeple, which I leave
 “ to a *melius inquirendum*. And thus the Church lies
 “ still like the poore traveller, mentioned in the 10th of
 “ Luke ; spoiled and wounded by theeves. The
 “ Priests go by, the Levites go by, but do nothing.
 “ Onely a good Samaritan, honest M. Billet, (worthy
 “ to be *billeted* in the new Jerusalem) hath powr’d
 “ some oyl in the wounds and maintained it in life.
 “ In so much as a wealthy citizen of London hath
 “ adventured to set his tomb there, whom I commend
 “ more worthily than the senate of Rome did thank
 “ Varro at his return from ‘ Cannas’,* *quod de salute*
 “ *reipublicæ non desperasset* ; for it seems this honest
 “ citizen did not despaire of the re-edifying this church,
 “ that gave order to be richly entomb’d therein, and
 “ thus much be said of this last Church of Bath.”

* It is strange to find such a one as Sir John Harrington, calling Cannæ, ‘Canuas’ in English.

" Under the powerful impression of the 'dream'
 " [above recorded by Sir John Harrington] Bishop
 " King issued injunctions, in 1500, to the Prior and
 " Convent of Bath, peremptorily decreeing that the
 " expenditure of their revenues should be reduced in
 " the manner he assigned ; and that the residue should
 " be absolutely expended in erecting a new Church."*
 " At that period, the annual income amounted to
 " £480. 16s. 6d. of which rental the Bishop directed
 " that 8 marks per annum should be allowed to the
 " Prior, and £80. to the 16 monks, for their due
 " support: for repairs on their different manors, he
 " assigned £40. and £10. for the wages of servants,
 " besides some smaller allowances: the remainder, he
 " appropriated to his intended building; which he soon
 " afterwards commenced at a short distance westward,
 " from the old Church, the walls of which were
 " standing in Leland's time.† The Bishop pursued
 " the work with zeal, and declared his disregard to any
 " expense, so that he could but see it finished; but he
 " died before the south and west parts of the building
 " were covered in, or even all the walls were raised to
 " their proper height. He was ably assisted by Prior
 " Birde, who carried on the work after the Bishop's

* Warner's *Hist of Bath*, Appendix No. xlix.

† " Oliver King began of late dayes a right goodly new Chirch at the west part of the old Chirch of St. Peter, and finishid a great peace of it. The residue of it was syns made by the Priors of Bathe; and especially by Gibbes, the last Prior there, that spent a great summe of money on that Fabricke. Oliver King let almost al the old Chirch of St. Peter's in Bath, to go to ruine: the walles yet stande."—*Itinerary*, vol ii. p. 40; edit. 1744.

“ de cease, and built a monumental chapel for himself
 “ within the choir : his rebus, a W, and a bird, is yet
 “ to be seen on various parts of the edifice.”*

From the *Anglia Sacra*, p. 575 :—

“ Foxo in utraque Sede, Exoniensi illâ, Bathoniensi
 “ istâ,† successit Oliverus King, Archidiaconus olim
 “ hujus Diocesis Tauntonensis. Spiritualia Episco-
 “ patûs Bathon ab Archiepiscopo accepit 1496. 8.
 “ Jan. & in Ecclesiâ Wellensi die 12 Martii inthroni-
 “ zatus est. Translatum fuisse primum 1495, 6 Nov.
 “ Godwinus refert. Bullæ provisionis isto die editæ
 “ videntur. Oliverus dirutâ veteri Bathoniensi Eccle-
 “ siâ, aliam magnifici operis inchoavit, & ad fastigium
 “ ferè perduxit. Magnum autem supremam imponere
 “ morte in maturâ abrepto non licuit. Quam si
 “ absolvisset, Ecclesiam paucis Angliæ Cathedralibus
 “ secundam Bathonia habuisset. Multum in eâ
 “ Priores sequentes insudarunt, & penè perfecerant ;
 “ quando sacrilegi quidam, favente temporis iniquitate,
 “ laminas plumbeas abriperunt & pecuniam ad opus
 “ perficiendum collectam interverterunt. Postea qui-
 “ dem virorum piorum devotio damna resarcivit ; ita
 “ tamen ut Ecclesia hodierna ad magnificentiam ab
 “ Olivero Episcopo delineatam nequiquam assurgat.
 “ Obiit iste 1503. 29. Augusti ex fide *Libri Rubri*
 “ *Wellensis* ; cui Registrum Ecclesiæ Cant. parùm
 “ discordat, obitum mense Septembri obiisse referens.
 “ Sedes Cant, tunc vacavit. Quamobrem Spiritualia
 “ Episcopatûs Bathon. in Capituli Cant. potestatem

* Britton's *Hist. Bath*, p. 35.

† Reg. Morton. Liber ruber Well. Camden Britan, p. 171.

“devenerunt, Willelmo Archiepiscopo* in manus,
 “consignata 1504. 24 Jan. Hinc deceptus Godwinus
 “Oliverum isto die obiisse credidit.”

Bishop Godwin thus records him under his respective
 Sees of Exeter and Bath and Wells :†—

“EXETER :—27. Oliver King was consecrate
 “Bishop of this Church, February 1492. He also
 “[i. e. as well as Fox, his predecessor, at Exeter,]
 “was removed to Bath, having sat here three years.
 “See more in Bath.”

“BATH AND WELLS :‡—41. Oliver King, L.L.D.
 “brought up in King’s College, in Cambridge, was
 “principal secretary to the King ; became Bishop of
 “Exeter the year 1492, and succeeded Richard Foxe,
 “in this Church, as well as Exeter ; was translated
 “hither, November 6, 1495. He, pulling down the
 “old Church of the Abbey of Bath, began the foun-
 “dation of a fair and sumptuous building ; but at the
 “time of his death, left it very imperfect. His
 “successor bestowed some cost on it, and William
 “Bird, the last Prior there, endeavouring what he
 “might by himself, and other to see it finished : had
 “even brought it to perfection, when the dissolution
 “of the Abbey had almost overthrown what before was
 “set up. The covering of lead was taken away, and
 “the whole fabrick, like, in few years, to fall to the
 “ground : but that it pleased God, to stir up, at
 “several times, divers good men, and especially the
 “now Bishop, who, out of a pious and charitable

* Reg. Warham.

† Edit. 1615, p. 411.

‡ Ib. p. 379.

“ disposition, employing liberally great sums of money
 “ upon the same, have not only preserved what had
 “ been before finish’d, but perfected what might seem
 “ to be wanting, whereof more hereafter.

“ This man sat Bishop eight years ; died January
 “ 24, 1503, and is thought to lie buried at Windsor,
 “ in a little chapel upon the south side of the choir,
 “ over against which place, upon the enter close of
 “ the choir, I find written (under the pictures of King
 “ Henry VI. and his son, King Edward IV. and
 “ Henry VII.) this that followeth :—

“ [*Epitaph.*] Orate pro Domino Olivero King,
 “ Juris Professore, ac illustris Edwardi primogeniti
 “ Henrici sexti, et serenissimorum Regum Edwardi
 “ quarti, Edw. quinti, et Henrici septimi, principali
 “ Secretario, dignissimi Ordinis Garterii Registrario,
 “ et hujus Sancti Collegii Canonico, A.D. 1489 et
 “ postea per dictum illustrissimum Regem Henrici 7.
 “ anno 1492 ad sedem Exon. commendato.”

Arms.—Isaacke, in his *Hist. and Antiq. of Exeter*, states them as *Argent*, on a *Chevron Sable*, 3 escallop shells of the 1st. Motto, *Modus est pulcherrima virtus*. This is, however, very different from the record of them which I find in the *Heralds’ College*; viz. *Per fesse, Gules and Argent*, three roses counter-changed.

Tomb.—To Mr. Britton, in his *History and Antiquities of Bath Abbey*, we are indebted for the following note, as to the burial-place of Bishop Oliver King, which appears to have been at Windsor :—

“ There is some degree of uncertainty as to the real
 “ burial-place of Bishop King ; who according to the
 “ Red Book, or Register of Wells, died on the 29th.

“ of August, 1503, as mentioned in the text ; and not
“ on the 24th. of January, as stated by Godwin, and
“ others. By his will, which was proved on the 24th.
“ October, in the above year, he directed his body to be
“ interred [*i. e.* he directed that his body might be
“ interred] in the choir of the new Church of Bath,
“ near the first arch on the north side, towards the
“ altar : but his tomb (of grey marble) is reputed to
“ be in the south aisle of St. George’s Chapel, at
“ Windsor, within a sepulchral or chantry chapel,
“ which was founded by himself, and still retains his
“ name. So far, therefore, the evidence preponder-
“ ates in corroboration of his remains having been
“ deposited at Windsor, notwithstanding the contrary
“ directions of his will ; and as there is no tomb at
“ Bath, that has ever been assigned to him, nor any
“ record of his burial there, we may safely conclude,
“ that Windsor was the actual place of his interment.
“ The full length portraitures and armorial bearings of
“ the four Sovereigns to whom he was secretary, are
“ painted on the pannels of an oaken screen, forming
“ part of the inclosure of the choir, opposite to his
“ chantry at Windsor ; and under them is the following
“ incomplete inscription, &c.”* [This we have given
above.]

* See also Carter’s “*Ancient Sculpture and Painting.*”

XLII. ADRIAN DE CASTELLO,

A CARDINAL,

SUCCEEDED A.D. 1504.—DEPRIVED A.D. 1518.

Time of Decease not known, supposed 1526.

This Prelate was descended from a mean and obscure family, called by the name of Castelli, and born at Cornetto,* a small town in Tuscany.† Having distinguished himself by his parts and learning, he obtained several employments at the court of Rome. In 1488, he was sent by Pope Innocent VIII. in quality of his nuncio extraordinary, to appease the troubles in Scotland; but, upon his arrival in England, being informed that his presence was no longer necessary in that kingdom, where the commotions had been ended by a decisive battle, he set himself to execute some other commissions, with which he was charged, particularly that of collecting the Pope's tribute or Peter-pence, his Holiness having appointed him his questor or treasurer for that purpose. He stayed some months in England, and during that time, had the address to insinuate himself into the good graces of Morton, Archbishop of Canterbury, who recommended him so especially to the King, that his Majesty thought fit to employ him as his agent for the English affairs, at the court of Rome; and, as a recom-

* Called by the ancients, *Castrum novum*.

† Aubrey, *Histoire Generale des Cardinaux*, Paris, 1645, 4to. Tom. iii. p. 76.

pense of his faithful services, promoted him to the Bishopric of Hereford, in 1502, and afterwards to that of Bath and Wells.* The Pope's bulle, in virtue of which he was collated to the See of Hereford, is dated August 2, 1504. He received the temporalities of BATH AND WELLS, at Rome, in consequence of the King's letters, dated October 13, the same year (1504) :† on the 20th. he received the spiritualities from the Archbishop, by his proctors : and the same day was enthroned at Wells, by his proxy, who was the celebrated Polydore Virgil, at that time the Pope's sub-collector in England ; and afterwards appointed, by Adrian, Archdeacon of Wells. Our Prelate let out his Bishopric to farmers, and afterwards to Cardinal Wolsey, himself residing at Rome,‡ where he built a magnificent palace, on the frontispiece of which he caused to be inscribed the name of his benefactor, Henry VII. leaving it, after his decease, to that Prince, and to the Kings of England his successors. In the mean time, Alexander VI. who succeeded Innocent VIII. had appointed our Adrian his principal secretary, and vicar-general in spirituals and temporals ; and as a farther mark of esteem and confidence, created him a Cardinal-priest, with the title of St. Chrysogonus, May 31, 1503.§ Two or three months after his

* Polydore Virgil, *Hist. Angl.* edit. Lugd. Bat. 1651, l. xxvi. p. 736. sq. & Aubrey, *ubi supra*, p. 76 sq.

† Rymer. *Fœdera*, vol. xiii. p. 108.

‡ Continuat. *Hist. de Episc. Bathon et Well. Ang. Sac.* vol. i. p. 576.

§ Aubrey. *Hist. Generale des Cardinaux*, p. 77.

creations, he narrowly escaped losing his life by poison,* at a feast to which he was invited with some other Cardinals, by the Pope and his son Cæsar Borgia. The particulars of this horrid transaction are related by Aubrey in his *Histoire Generale des Cardinaux*; a translated abstract will be found in our notes.

Under the pontificate of Julius II. who succeeded Alexander, Cardinal Adrian, having taken some disgust, or because he distrusted that Pope, who was a declared enemy of his predecessor, voluntarily banished himself from Rome, and did not return till the holding of a conclave for the election of a new Pope; into which, though it was already shut, he was admitted, by consent of the sacred College, and probably gave his voice for the election of Leo X.

* Pope Alexander having invited some of the most distinguished members of the sacred College to a sumptuous entertainment; his son, Cæsar Borgia, resolved to take this opportunity to remove out of the way those of the guests, whose grandeur and riches he chiefly envied; and to this purpose, he prepared some poisoned wine: but the cup-bearer providentially mistaking one flaggon for another, administered the poisoned liquor to the wicked contriver of this black design, who drank it off without suspecting the mistake, as Aubrey relates in the History of the Cardinals. For the particulars and consequences of this horrid attempt, which cost the Pope himself his life, the reader is referred to the historians who have written the lives of Alexander VI. and his son Cæsar Borgia. As to what concerns Cardinal Adrian, who was present at this fatal banquet, and one of the destined victims of Borgia's inhuman malice, Aubrey informs us, that having inadvertently tasted the poisoned wine, he was seized with most excruciating pains in his bowels, which brought on frequent convulsions, and afterwards a kind of lethargy; that he was obliged, for some ease and refreshment, to roll himself, quite naked, in cold water, poured on the floor of his chamber; that he escaped indeed with life, but not without *casting his skin*, which, through the violence of the poison, peeled off from all parts of his body.

The voluntary banishment, however, to which the Cardinal is said to have devoted himself, is not agreeable to the opinion of Raphael de Volaterra, who extols* his great skill and address, in constantly supporting the credit and reputation he had acquired at the court of Rome; and in always finding the means, happily, to extricate himself from the most dangerous conjunctures, and such as had proved fatal to others. But the express testimony of Paris de Grassi, master of the ceremonies, and what Guichardin remarks† of the King of France, who ordered Cardinal Adrian's name to be inserted, as having been one of those who had convened the synod of Pisa, prove plainly enough, that he met with no better treatment, under the pontificate of Julius II. than the other favorites of Alexander VI. and that he had some occasions given him of discontent, or, at least, that he did not think himself safe under the power of the new Pope. My author says farther, that his Holiness, not knowing to what he should ascribe the Cardinal's extreme fear and voluntary exile, began to imagine, that it might be owing to remorse of conscience, for having made some attempt on his authority and life.

Soon after, the Cardinal was unfortunately privy to a conspiracy against Pope Leo X. into which he was the more easily led, by too-fondly crediting the prediction of a female fortune-teller, who had assured him, "that Leo would be cut off by an unnatural death, and that he would be succeeded by an elderly man, named Adrian, of obscure birth, but famous for his learning, and whose

* Anthorp. l. xxii. p. 236.

† l. x. p. 538.

virtue and merit alone had raised him to the highest honors of the Church." This prophecy, which De Castello naturally applied to himself, was verified in the election of his namesake Adrian VI. who succeeded Leo X.

Whether the Cardinal of Chrysogonus was actually, and personally, engaged in this conspiracy, we are not able to affirm. I call it a conspiracy, after Monsieur Aubrey, who informs us that Cardinal Petrucci was the chief of the conspirators, and Adrian, one of those to whom he imparted the secret of his wicked designs; and whose indiscreet and malicious silence, rendered them accomplices of his guilt. But, according to Polydore Virgil, this conspiracy was nothing more than the intemperate rage of an angry Cardinal, who was a perfect master of the *Roman freedom of speech* ('Romanâ loquendi licentiâ eruditus'). The affair, as that historian relates it,* was briefly this: the Pope had taken under his protection the inhabitants of Sienna, and deprived Cardinal Alfonso Petrucci, and his family, of the principality they had long enjoyed there, in order, as his Holiness declared, entirely to root out the seeds of faction with which that city was disturbed. This proceeding, highly incensed the Cardinal against the Pope, whom he charged with ingratitude, in thus repaying the assistance he had lent him, in bringing about his election: he complained openly of the injury done him; publicly expressed his detestation of that Pontiff; and imprecated a thousand deaths on him. He happened once to vent his rage in the hearing of the Cardinals, Adrian and Francis

* Hist. Angl. l. xxvii. p. 45. edit. Lugd. Bat. 1651. 8vo.

Volaterran, who reproved him severely, but did not think they had sufficient grounds for an information against him. However Petrucci, in the heat of his passion, went away from Rome, and soon after, upon an assurance of indemnity, returned ; but still continued his resentment, and abusive language, against the Pope ; who was so exasperated thereby, that he gave orders for his apprehension, and had him thrown into prison where, soon after, he died.

The conspiracy* being discovered, Cardinal Adrian was condemned to pay 12,500 ducats, and to give a solemn promise that he would not stir out of Rome. But, whether he was unable to discharge so heavy a fine, or apprehended farther severities, he withdrew privately from that city : whereupon, in a Consistory, held July 6, 1518, he was declared excommunicated, and deprived not only of the Cardinalate and all his benefices, but even of holy orders.† Near four years before this

* Let us hear Monsieur Aubrey. His Holiness, he tells us, having caused the three principal conspirators to be arrested, learned from their depositions, that the Cardinals Soderini and de Castello were their accomplices, [Soderini is the same whom Polydore Virgil calls Franciscus Volateranus ; for Cardinal Soderini was Bishop of Volaterra,] having been present at very secret conferences with them. A consistory was thereupon held, in which these two Cardinals, after much reluctance, especially on the part of our Bishop, were induced to make a public confession of their fault, and Adrian owned he had heard Petrucci say that he would kill the Pope, but that he paid no regard to what he said on account of his youth.

† There is extant in Rymer. *Fœdera*, vol. xiii. p. 607, a letter from the Cardinal de Medicis, acquainting King Henry VIII. with Cardinal Adrian's degradation.

time, he had been removed from his office of the Pope's collector in England, at the request of King Henry VIII. and through the instigation of Wolsey, who, at that time, aiming at the dignity of a Cardinal, employed Adrian as his solicitor at the court of Rome ; but finding that he betrayed him, and did him ill offices, he made use of his interest with the King, to get him turned out of his post. In Rymer,* a letter may be read from Pope Leo, dated 'Rome, Oct. 31, 1514,' in answer to one from King Henry VIII. to his Holiness. The Pope therein tells him, 'that he had condescended to remove the Cardinal from the office of collector, for no other reason, but because the King had desired it : and that he would do even more for him, if it was not plain that he acted only at the instigation of another, and not of his own accord.'

The heads of Adrian's accusation, drawn up at Rome, were, 'that he had absented himself from that city in the time of Julius II. without the Pope's leave ; that he had never resided as he ought to have done, at the Church of St. Chrysogonus, from which he had his Cardinalatic title ; that he had again withdrawn from Rome, and had not appeared to a legal citation ; and that he had engaged in the conspiracy of Cardinal Petrucci, and had signed the league of Francis-Maria, Duke of Urbino, against the Pope.'† He was at Venice when he received the disagreeable news of his condemnation;‡ but what became of him afterwards, or when and where he died,

* *Fœdera*, vol. xiii. p. 467.

† *Idem. ibid.*

‡ Polyd. Virg. ubi supra, l. xxvii. p. 45.

we know not, though it is said he took refuge somewhere in Asia, among the Turks.*

Cardinal Wolsey secured to himself the vacant See of Bath and Wells, which he had farmed of Adrian.†

There is to be seen, we are told,‡ at Riva, a village in the diocese of Trent, a Latin inscription on one Polydorus Casamicus, the Pope's Janitor, written by Cardinal Adrian, at the end of which he deplores his own wretched condition, and exalts the happiness of his friend, whose death had put an end to his miseries. It is as follows:—

POLYDORO. CASAMICO, ROMANO

SUMMI. PONTIFICIS. OSTIARIO.

VIXIT. ANN. XXIV.

HADRIANUS. CARDINALIS. S. CHRYSOGONI.

FAMILIARI. CARIS. POS.

Exulat HADRIANUS:§ tu jam POLYDORE, quiescis,

Æternumque vales; nobis dira omnia restant.

Character:—Polydore Virgil and Monsieur Aubrey give us a very advantageous idea of the manners and learning of this Prelate. The former highly extols him for his various and uncommon acquirements: his judgment in the choice of the properest words; and the truly *classical style of his Latinity*, in which he was the first since the age of Cicero, who revived the purity of the Latin language, and taught men to draw their knowledge from the sources of the best and most learned

* Aubrey, *ib.* p. 81.

† Polyd. Virg. *ibid.*

‡ Aubrey, *ib.*

§ Unless we make a Synæresis of the 'ia,' and read it Hadranus, the line will not scan.

authors. "Erant," says he, "in eo plurimæ literæ, non vulgares, sed reconditæ, ac summum bonorum verborum delectu judicium; qui memoriâ nostrâ primus omnium, post illud disertissimum Ciceronis sæculum, suis scriptis mortales excitavit ad perfectas literas de doctissimorum autorum fontibus hauriendas, docuitque modum purè, nitidè, ac luculenter loquendi, sic ut, eo doctore, in præsentia ubique gentium Latinitas ab integro renascatur." He was of a gay and cheerful disposition; and, as if he would imitate Cicero in this point, as well as in purity of style, he took great pleasure in rallying or bantering, of which we have the following instance. Disputing one day about precedency with Cardinal Caruajal, who maintained that, since he had been restored by the Pope to the Cardinalate, he ought to hold the same rank, as if he had never been degraded from it, Adrian resolved, at last, to give him place, but not without one stroke of raillery upon his antagonist, to whom he said, making a low bow, 'Your most Rev. Lordship, may go before me, if you please, since biscuit (bread twice baked) has always been preferred to common bread; reproaching him thereby with his former rebellion, and the disgrace he was forced to undergo, before he could be promoted a second time to the dignity of a Cardinal.'

Cardinal Adrian de Castello is thus mentioned in the *Anglia Sacra*:—

"Hadrianus de Castello, homo Italus, Corneti
 "natus, ab eximiam literaturam & elegantem linguæ
 "Latinæ dictionem summo opere celebratus ab Inno-

* Bale. Cent. xiii. cap. 44.

† Hall. Chron. p. 5, f. 20.

“centio VIII. Papâ ad componendas Scotiæ turbas
 “anno 1488, legatus, Londinum advenit. Audita
 “ibi Jacobi Scotiæ Regis à suis nefariè interempti
 “nece, consedit, & in Johannis Morton Archiepiscopi
 “Cant. notitiam brevi pervenit. Is singularem
 “hominis prudentiam atque eruditionem admiratus
 “idoneum esse censuit, qui negotia Regis & Ecclesiæ
 “Anglicanæ in Curiâ Romanâ* procuraret. Regi ab
 “Archiepiscopo commendatus, provinciam sibi à
 “Rege commissam suscepit, atque ita administravit,
 “ut neque fides neque sollertia in ipso desiderari
 “possent. Hujus operâ tum apud Innocentiam tum
 “apud Alexandrum Papam Rex diu usus, tandem
 “insigni dignitate remunerandum esse decrevit.
 “Primo itaque Episcopatum Herefordensem contulit,
 “postea Bathoniensem. Ad hunc Rege annuente
 “per Julium II. Papam provisus est 1504, 2 Aug.†
 “Presbyterum Cardinalem titulo S. Chrisogoni Alex-
 “ander VI. Papa ipsum anno superiori renunciaverat;
 “cum priùs Quæstor Pontificis in Angliâ primarius &
 “Prothonotarius Apostolicus, authore Baleo, fuisset.
 “Certe isto innotuit titulo, quando Henrici Dene
 “Archiepiscopi pallium in Angliam anno 1501,
 “attulit.‡ Anno 1504, 13 Octobr. Rex datis ad
 “Oratores suos Romæ agentes literis jubet, ut
 “Hadriano Cardinali Temporalia Episcopatus Bathon.
 “recepto priùs fidei juramento, tradant—Die 20
 “Octobr Hadrianus Spiritualia§ Episcopatus per

 * Reg. Warham.

† Jocelin, p. 302.

‡ Reg. Warham.

§ Lib. ruber Well.

“ Procuratores suos ab Archiepiscopo accepit ;
 “ eodemque die apud Welliam intronizatus est per
 “ Procuratorem alium.* Is erat vir libris conscriptis
 “ clarissimus Polidorus Virgilius aliàs Castrellen Papæ
 “ Subcollector in Anglia. Hic Archidiaconatum
 “ Wellensem Hadriani dono postea adeptus, installatus
 “ est 1508, 6 Febr. & integram dehinc ætatem in
 “ Angliâ exegit. Certè decretis Synodi Anglicanæ
 “ medio anno 1536, de abrenunciando suprematu in
 “ rebus Ecclesiasticis Papali & regio agnoscendo,
 “ aliisque religionis articulis, præsens subscripsit.
 “ Subscriptionem ejus autographam vidi. Ut ad
 “ Hadrianum autem redeamus ; ille elocato Anglis
 “ redemptoribus & postremò Cardinali Wolseio
 “ Episcopatu Bathoniensi, Romæ suaviter sese oblec-
 “ tavit, immensis adquisitis divitiis, adeo ut ‘Opulenti
 “ Cardinalis’ titulum obtineret. His divitiis Alexander
 “ Papa inhians, hominem unà cum aliis quibusdam
 “ Cardinalibus veneno decrevit tollere. Ad cænâ
 “ igitur invitatis vini veneno infecti lagenam præparavit.†
 “ Fatali autem pincernæ errore ipse vinum secleratum
 “ hausit, & interiit, 1503, 18 Augusti. Alexandri
 “ insidias Hadrianus effugit ; suâ tamen ambitione
 “ exitium sibi tandem conscivit. Ingenii enim &
 “ opum suarum viribus fretus Pontificatum ambire
 “ cæpit ejusque adipiscendi spem conceperat ex
 “ fatidicæ mulieris vaticinio, quæ cum pleraque ipsi de

* Cavendish in Vita Wolseii, c. 4.

† Guicciardin Hist. Ital. i. vi. p. 201.

“ rebus futuris interroganti vera prædixisset, affirmavit
 “ fore ut Leone Papâ* morte immaturâ sublato succe-
 “ deret vir senex nomine Hadrianus obscuro loco
 “ natus, literarum studiis insignis, qui sacros honores
 “ solâ enixus virtute sine ullâ majorum commendatione
 “ meruisset. Hæc omnia sibi adamussim congruere
 “ ratus, Hadrianus fortunæ suæ decesse noluit. In
 “ Leonis itaque caput cum Alphonso Petruccio Car-
 “ dinali aliisque conjuravit,† necem ei per venenum
 “ molitus. Conjuratone detectâ Petruccius capitali
 “ pæna affectus est; reliquis data vitæ spes, modo
 “ scelus admissum liberè confiteri vellent. Facta
 “ ejusmodi confessione Hadrianus & reliqui conju-
 “ ratores vitas redemerunt; gravi tamen pecunia
 “ multati sunt, & Cardinalitiâ dignitate exuti 1518,
 “ 2 Julii. Haud constantem tamen forè Leonis fidem
 “ de conservandâ vitâ Hadrianus suspicatus, brevi post
 “ messoris habitu urbe clam aufugit; & locis incertis
 “ delitescens, nusquam postea comparuit. Sagæ
 “ oraculo (ne id taceam) fides nequaquam deerat.
 “ Pontificalem enim thronum post Leonem conscendit
 “ Hadrianus Batavus, vir obscuri generis, literaturâ
 “ autem insignis & annis gravis. Nostri Hadriani in
 “ Episcopatu Bathoniensi post Thomæ Tinensis
 “ obitum Suffraganei erant Thomas Lacedæmonensis,
 “ Thomas Solubriensis & Johannes Majorensis
 “ Episcopi.”‡

The following concise account is from Chalmers: and is printed here entire, although much of the matter therein

* Jovius in Vitâ Leonis, i. iv. p. 77

† Id. p. 77.

‡ Registr. ejus.

contained is already recorded, on account of other portions which could not be detached without spoiling the effect of juxta-position :—

“ Adrian (De Castello), Bishop of Bath and Wells,
“ in the reigns of Henry VII. and VIII. was descend-
“ ed of an obscure family at Cornetto, a small town
“ in Tuscany ; but soon distinguished himself by his
“ learning and abilities, and procured several employ-
“ ments at the court of Rome. In 1448, he was
“ appointed nuncio extraordinary to Scotland, by Pope
“ Innocent VIII. to quiet the troubles in that
“ kingdom ; but, upon his arrival in England, being
“ informed that his presence was not necessary in
“ Scotland, the contests there having been ended by a
“ battle, he applied himself to execute some other
“ commissious with which he was charged, particularly
“ to collect the Pope’s tribute or Peter-pence, his
“ Holiness having appointed him his Treasurer for that
“ purpose. He continued some months in England,
“ during which time he got so far into the good graces
“ of Morton, Archbishop of Canterbury, that he
“ recommended him to the King ; who appointed him
“ his agent for English affairs at Rome ; and, as a
“ recompence for his faithful services, promoted him
“ first to the Bishopric of Hereford, and afterwards to
“ that of Bath and Wells. He was enthroned at
“ Wells, by his proxy, Polydore Virgil, at that time
“ the Pope’s sub-collector in England, and afterwards
“ appointed, by Adrian, Archdeacon of Wells. Adrian
“ let out his Bishopric to farmers, and afterwards to
“ Cardinal Wolsey, himself residing at Rome, where
“ he built a magnificent palace, on the front of which

“ he had the name of his benefactor, Henry VII.
“ inscribed ; he left it after his death to that Prince
“ and his successors. Alexander VI. who succeeded
“ Innocent VIII. appointed Adrian his principal secre-
“ tary and vicar-general in spirituals and temporals ;
“ and the same Pope created him a Cardinal-priest,
“ with the title of St. Chrysogonus, the 31st. of May,
“ 1503. Soon after his creation, he narrowly escaped
“ being poisoned at a feast, to which he was invited
“ with some other Cardinals, by the Pope and his son
“ Cæsar Borgia.

“ In the Pontificate of Julius II. who succeeded
“ Alexander, Adrian retired from Rome, having taken
“ some disgust, or perhaps distrusting this Pope, who
“ was a declared enemy of his predecessor : nor did he
“ return till there was a conclave held for the election
“ of a new Pope, when he probably gave his voice for
“ Leo X. Soon after, he was unfortunately privy to a
“ conspiracy against Leo. His embarking in the plot,
“ is said to have been chiefly owing to his crediting
“ and applying to himself the prediction of a fortune-
“ teller, who had assured him “ that Leo would be cut
“ off by an unnatural death, and be succeeded by an
“ elderly man, named Adrian, of obscure birth, but
“ famous for his learning, and whose virtue and merit
“ alone had raised him to the highest honours of the
“ Church.” The conspiracy being discovered, Adrian
“ was condemned to pay 12,500 ducats, and to give a
“ solemn promise that he would not stir out of Rome.
“ But being either unable to pay this fine, or appre-
“ hending still farther severities, he privately withdrew
“ from Rome ; and in a consistory held the 6th of July,

“ 1518, he was declared excommunicated, and deprived
“ of all his benefices, as well as his ecclesiastical orders.
“ About four years before, he had been removed from
“ his office of the Pope’s collector in England, at the
“ request of King Henry VIII. and through the insti-
“ gation of Cardinal Wolsey. The heads of his
“ accusation drawn up at Rome were, “That he had
“ absented himself from the City in the time of Julius
“ II. without the Pope’s leave; that he had never
“ resided as he ought to have done at the Church of St.
“ Chrysogonus, from which he had his title; that he
“ had again withdrawn himself from Rome, and had
“ not appeared to a legal citation; and that he had
“ engaged in the conspiracy of Cardinal Petrucci, and
“ had signed the league of Francis-Maria, Duke of
“ Urbino, against the Pope.” He was at Venice
“ when he received the news of his condemnation :
“ what became of him afterwards is uncertain. Aubrey
“ says, he took refuge among the Turks in Asia; but
“ the most common opinion is, that he was murdered
“ by one of his servants, for the sake of his wealth.
“ Polydore Virgil tells us, there is to be seen at Riva,
“ a village in the diocese of Trent, a Latin inscription
“ on one Polydorus Casamicus, the Pope’s janitor,
“ written by Cardinal Adrian; in which he laments his
“ own wretched condition, extolling the happiness of
“ his friend, whose death had put an end to his miseries.
“ Polydore Virgil, gives Adrian a high character for
“ his uncommon learning, his exquisite judgment in
“ the choice of the properest words, and the truly
“ classical style of his writings; in which he was the
“ first, says that author, since the age of Cicero, who

“ revived the purity of the Latin language, and taught
 “ men to draw their knowledge from the sources of the
 “ best, and most learned, authors.

“ The only works of his that are published, are, 1.
 “ ‘ De Vera Philosophia ;’ 2. ‘ De Sermone Latino et
 “ de Modis Latine loquendi,’ 1515, Rome, fol.”*

XLIII. THOMAS WOLSEY.

SUCCEEDED A.D. 1518.—RESIGNED A.D. 1523.

DIED 1530, AGED 59.

This very eminent Prelate, who was born in March, 1471, at Ipswich, Suffolk; had the temporalities of this See conferred on him August 28, 1518, which he held for four years, and then resigned it for Durham. I think he never was consecrated to this See, for in his own Register, he is styled “ Episcopatus Bath-Well: perpetuus Commendatarius.”†

* Biog. Brit. Saxii Onomasticon, art Hadrian Biographie Universelle.

† Commendam, *ecclesia commendata*, vel custodia ecclesiæ alicui commissæ, is the holding of a benefice or church-living, which being void, is *commended* to the charge and care of some sufficient Clerk, to be supplied until it may be conveniently provided of a Pastor; and he to whom the Church is *commended*, hath the profits thereof only for a certain time, and the nature of the Church is not changed thereby, but is a thing deposited in *his* hands in trust, who hath nothing but the custody of it, which may be revoked. When a patron is made Bishop, there is a cession or voidance of his benefice, by the promotion; but if

The following comprehensive life, is from the *Biographia Britannica*, vol. vii. p. 4308:—

“He was born in March, 1471, at Ipswich, in
 “Suffolk, of parents whose obscurity hath eluded the
 “most diligent researches of antiquarians.* The story
 “of his father being very mean, and a butcher, which
 “had past current before, was at last contradicted by
 “Dr. Fiddes, who met with the last will of one
 “Robert Wolsey, of Ipswich, wherein are the following
 “paragraphs: *Item, I will, that if Thomas my son be*
 “*a priest within a year next after my decease, then I*
 “*will that he sing for me and my friends by the space*

the King, by special dispensation, gives him power to retain his benefices, notwithstanding his promotion, he shall continue Parson, and is said to hold it in *Commendam*. A *Commendam*, founded on the Statute 25 Henry VIII. c. 21, is a dispensation from the supreme power, to hold or take an ecclesiastical living *contra jus positivum*: and there are several sorts of *Commendams*; as a *Commendam semestris*, which is for the benefit of the Church without any regard to the commendatory, being only a provisional act of the Ordinary, for supplying the vacation of *six months*, in which time the Patron is to present his Clerk, and is but a sequestration of the cure and fruits until such time as the Clerk is presented: a *Commendam retinere* is for a Bishop to retain benefices on his preferment; a *Commendam recipere* is to take a benefice, *de novo* in the Bishop's own gift, or in the gift of some other patron, whose consent must be obtained.—*Dyer*, 228.

* So the writer of the article in the *Biog. Britannica*, oddly expresses himself: meaning, no doubt, “Antiquaries.” Antiquarian is an adjective, shewing, of course, the *qualitas rei vel personæ*; whereas, the Person or Substantive is Antiquary. To be a Fellow of the Antiquarian Society, as some strangely express it, would imply that the *Society* itself was a piece of antiquity. This is something like the absurd confusion of *Prebend* and *Prebendary*. Some respectable writers, at whose gross ignorance in this point, we can not but be startled, have by a strange and unnatural metathesis, called the dignitary a Prebend, and the dignity a Prebendary!

*“ of a year, and he to have for his salary ten marks.
“ And if Thomas my son be not a priest, then I will,
“ that another honest priest sing for me and my friends,
“ for the term aforesaid, and he to have the salary of
“ ten marks.*

*“ Item, I will, that Joan my wife have all my lands
“ and tenements, in the parish of St. Nicolas, in
“ Ipswich, and my free and bond land, in the parish of
“ Stoke. The residue of my goods not bequeathed, I
“ give and bequeath to Joan my wife, Thomas my son,
“ and Thomas Cady, who I make executors of this my
“ testament, and do order Richard Farington, supervisor
“ thereof.*

*“ This will, says Fiddes, is dated Sept. 21, 1486 and
“ the reference in it to the testator’s son Thomas, who
“ is supposed to have been bred a scholar, and designed
“ for a priest, renders it not so much probable as a
“ matter past all doubt, if we may judge from the
“ circumstances of time and place, the agreement of
“ names and personal characters, that this Robert, was
“ in fact, the father of Thomas, afterwards Cardinal
“ Wolsey; who, as he had no ecclesiastical preferment
“ till the time of his being instituted to the rectory of
“ Lymington, in 1500, may very well be presumed to
“ have taken orders shortly after the date of this will,
“ being at the time, when it was executed, in the 25th
“ year of his age. Beside, had there been any other
“ Wolsey, designed for holy orders, of the same name,
“ place, and age, with the Cardinal, it is highly
“ probable some account would have been preserved of
“ him, in history or by tradition, by reason of his having
“ at least some distant relation, in these several respects*

“ to so very eminent a person. In all probability he
 “ had neither brother nor sister then living, there being
 “ no mention of other children, nor the least provision
 “ made for any in the will, the tenor of which speaks
 “ the testator to be possessed of a considerable estate,
 “ for a plebeian at that time. Upon the whole, may
 “ not the whole matter be compromised by supposing
 “ Wolsey’s father to have been both grazier and butcher,
 “ which is very common to this day? It may not be
 “ impertinent to observe, that a bass-relief* of the
 “ Cardinal’s head, in profile, is carved with a butcher’s
 “ knife by the side, on the central board of the arch of
 “ the gateways into the butchery, at Ipswich. There
 “ is a tradition that it was built by the Cardinal, and it
 “ appears now to be very old, and being a timber
 “ building, may undoubtedly have stood from the
 “ Cardinal’s time.

“ But the boy discovering in his infancy, a sprightly
 “ genius, and disposition to learning, was put to a
 “ grammar-school, where he made a very extraordinary
 “ progress, and being sent thence to Magdalen College,
 “ in Oxford, he advanced in the academical studies
 “ with equal quickness, and obtained his first degree of
 “ B.A. in a small time after his admission, which being
 “ conferred upon him at the age of fifteen, procured him
 “ the appellation of the *boy bachelor*.† He was
 “ elected Fellow of his College soon after; and having

* Fiddes’s life of Wolsey, p. 5. 1723. fol.

† Secret history of Cardinal Wolsey, by Cavendish, who says he had this last particular from the Cardinal’s own mouth, ch. 1.

“ commenced M.A. was appointed master of the
“ grammar school, belonging and adjoining to the
“ college ; during which employ he had, among others
“ under his care, three sons of the Marquis of Dorset ;
“ who, afterwards, on his entering into holy orders,
“ became his patron. In 1498, he was made bursar
“ of his college. While he had this office, the tower
“ of the college chapel was finished, called Wolsey’s
“ tower, which is universally admired for its beautiful
“ simplicity and just proportion. It is said, the bursar
“ made use of violent means to supply himself from the
“ college treasury, with the money necessary to carry
“ on the building ; but the charge must have no
“ foundation, since, though so heinous an offence, yet it
“ never was, as we find, objected to him by his enemies.
“ It is likely, says Dr. Fiddes, if he did use any
“ forcible means to come into the treasury, he apprehended
“ himself unjustly opposed, contrary to some
“ previous trust which the society had reposed in him,
“ wherein, yet they might think it convenient, by reason
“ of the growing unexpected expences of the building,
“ that he should be restrained. Upon the whole, the
“ most candid way of judging, is to consider that noble
“ structure, as an early instance of Wolsey’s great and
“ enterprizing mind, and we may add, of his good taste
“ in architecture.

“ About this time he became acquainted with Eras-
“ mus, then at Oxford, with whom he concurred in
“ encouraging what was then called the new learning,
“ or the study of the greek language in that university.
“ This great genius came to England the year before,
“ and going to Oxford, fell there into the acquaintance,

“ among others, of our bursar of Magdalen College.
“ Besides the natural connection between them as men
“ of learning, Erasmus had been tutor, at Paris, to
“ Thomas Grey, eldest son of the Marquis of Dorset.
“ From this beginning there grew a kind of friendship
“ between them, which it soon became the interest of
“ Erasmus to cultivate. Accordingly, we find him
“ very early publishing a latin translation of Plutarch’s
“ tract concerning *the usefulness that may be reaped*
“ *from Enemies*, inscribed to Wolsey, who he observed
“ to a friend was rising so fast in favour and prefer-
“ ments, that he had been forced to change his address
“ three times. It was finished when Wolsey was
“ made Bishop of Lincoln; Erasmus was then at
“ Cambridge, and repaired to London to pay his
“ compliments upon the occasion to the new Bishop,
“ who received him very kindly, and gave him hopes
“ of the first vacant canonry at Tournay. This was
“ performed afterwards, as is proved by an epistle of
“ one Molendinus, a canon there, to Erasmus, quoted
“ by Dr. Knight, who, however, observes, that he was
“ worked up by his friends so as to have no liking for
“ it, which is confirmed by his never going to take pos-
“ session of it. The Cardinal therefore disposed of it
“ to another, promising to give Erasmus something
“ more agreeable to his mind. It appears from a
“ letter of Sir Thomas More, to Erasmus, that this
“ was a preferment which would not have suited him,
“ and that the Cardinal did him no ill office in taking
“ it again. Besides, about the same time, a pension
“ was obtained for him by Wolsey, to the value of two
“ hundred florins, which, apparently, was pretty

“ regularly paid, since Erasmus complains of his having
 “ received only two hundred florins in 1517. Dr.
 “ Knight had better grounds for his remark, that
 “ Erasmus did not much depend upon the Cardinal,
 “ though he continued to pay his court to him. In a
 “ letter, dated from Basil, February 3, 1516, to the
 “ Cardinal, he begins thus : I am very sorry that I had
 “ not an opportunity of a longer and more particular
 “ conference with your highness before I left England :
 “ my last refuge and the sheet-anchor of my felicity, I
 “ had fixed in you ; *extremam & sacram anchoram, ut*
 “ *vocant, meæ felicitatis in Te fixeram.* But I was in
 “ haste to publish St. Jerom.—He proceeds thus :
 “ There is a new greek testament printed as it was
 “ written by the Apostles, with a latin translation
 “ and annotations by me, and some other things.
 “ He concludes in these terms : therefore, when we
 “ have finished these undertakings, we will hasten our
 “ return to England, especially if your eminency’s
 “ goodness and generosity will, in the mean time, be
 “ providing something for me as a refreshment both to
 “ my mind and body, after the fatigues I have under-
 “ gone from these employments. May a good state
 “ of health be enjoyed by your most reverend Lordship,
 “ to whom I wholly devote and dedicate myself.
 “ After all this talk of his design to publish St.
 “ Jerom’s works, the Cardinal might fairly expect to
 “ have seen it addressed to himself ; but instead of this,
 “ it came out that year with a dedication to Archbishop
 “ Warham, the Cardinal’s professed enemy. Indeed,
 “ both this piece and his edition of the New Testa-
 “ ment, gave great offence to the zealots among the

“ clergy, who spared not to tax Erasmus with heresy.
“ Upon these accounts, he might fairly think it proper
“ to drop his attachment to his old friend: who, 'tis
“ acknowledged, did not spare in return, occasionally to
“ bestow some of the choicest flowers of his sarcastical
“ rhetoric upon the Cardinal. So that, upon the
“ whole, Dr. Fiddes's remark upon it, deserved not that
“ severe censure which is thrown upon it by Dr.
“ Knight; but we shall lay it before the reader for his
“ judgment. ‘After all the advantageous things
“ spoken by Erasmus of the Cardinal, did he not at
“ last expose him to the world in a new, perhaps a
“ much truer light, as being no longer under the awe
“ of his power and promises, or as having nothing more
“ either to fear or hope from him?’ This, says the
“ Doctor, is an exception, which may be naturally
“ made, and I am willing to give it all the force I can;
“ but at the same time recommend it to be considered
“ how far a change of fortune in our patrons and
“ friends is apt, though that is an effect which ought
“ not to follow in generous minds, to cause a change
“ both in our sentiments and behaviour towards them;
“ and, especially, if we have thought ourselves much
“ neglected or very ill used by them.

“ We have ventured to assert this upon the authority
“ of Mr. Wood, notwithstanding the following
“ animadversion of Dr. Knight. ‘Though the Oxford
“ historian,’ says he, ‘mentions Erasmus, as teaching
“ Greek, at Oxford, and living there many years, at differ-
“ ent times yet, by all that I can find, it is probable that
“ he never went there after his first coming to England, in
“ 1498, or made no stay there. By his own account, he had

“ not greek enough to set up for a teacher, even some
“ years after his leaving England for the first time.
“ He pursued those studies at Paris, as soon as he left
“ England ; and says, in one of his letters, that his
“ application to greek had almost killed him, and that
“ he had no money to buy books or to retain a master.
“ He speaks of a professor of greek, at Paris, one
“ George Hermonymus, a surly old blockhead, who
“ was neither willing nor able to teach it. He was
“ therefore forced to make his own way, by translating
“ greek writers. In a letter to Colet, [Dean of St.
“ Paul’s] in 1504, he says, that he had closely applied
“ himself to greek for three last years.’ Was Erasmus’s
“ heart so set upon acquiring the greek language,
“ that he pursued that study as soon as he left England,
“ is it not more than probable that he encouraged it
“ before at Oxford ? which is all that is asserted in
“ the text ; to which may be added, however, in respect
“ of his teaching it there, that greek was so very little,
“ if at all, known then, that a very slender acquaint-
“ ance with it would be sufficient to initiate others
“ therein.

“ During the Christmas holidays, in 1499, Wolsey
“ attended his three honourable scholars to their
“ father’s house, when the Marquis was so much
“ pleased with his conversation, that he presented him
“ to the rectory of Lymington, in Somersetshire, which
“ was in his gift, and became vacant in the beginning of
“ the following year, 1500. This was the first prefer-
“ ment he had in the Church, and he left the university
“ in consequence thereof, and resided upon his cure,
“ where he repaired and beautified both the Church

“ and the parsonage-house. But a piece of ill conduct,
“ in 1502, drew upon him the displeasure of Sir
“ Amyas Pawlet, then a justice of the peace in the
“ neighbourhood, who carried his anger so high as to
“ set the Rector in the public stocks of the town.

“ Wolsey, being of a free and sociable temper, went
“ with some of his neighbours to a fair in an adjacent
“ town, where, it is said, his drinking to excess created
“ some disorder, which was punished by the Knight in
“ this ignominious durance. Bishop Godwin says,
“ Sir Amyas treated Wolsey in this scandalous manner
“ for little or no occasion ; and Dr. Fiddes thinks, he
“ could not well justify it. Whatever judgment may
“ be passed thereupon, we find the affront was
“ remembered by Wolsey, who, when he came to be
“ Chancellor, sent for the Knight, and severely reprimanded him for it, and confined him within the
“ bounds of the Temple for five or six years ; which
“ Dr. Fiddes allows was extending his authority too
“ far ; and, indeed, in point of generosity, it might have
“ been forgot, especially after it had been followed by
“ such a prodigious train of the highest preferments ;
“ and in point of prudence, such a neglect of it would
“ have helped to bury it in oblivion. While in the
“ Temple, he sought to mitigate the resentment of this
“ great minister, and to prepare a way for the recovery
“ of his liberty by adorning the gate-house, next the
“ street, with the arms, the hat, and other badges of
“ distinction, proper to him as Cardinal. Fiddes, p.
“ 7. This gate was taken down and re-built by
“ Sir Christopher Wren, in 1684, without the former
“ ornaments.

“ This rude treatment, added to the loss of his
“ patron, the Marquis, who died in September the
“ preceding year, put him upon thinking of a removal
“ from Lymington. However, he did not resign the
“ living till 1509. It is observed, that he had a natural
“ dignity of manner and aspect, which was very
“ serviceable to his preferment. This manner of his
“ is not ill expressed in his statue over the gateway to
“ the grand entrance into the hall at Christ-Church,
“ erected at the expence of Sir Jonathan Trelawny,
“ some time Bishop of Winchester. Accordingly he
“ was received not long after by Dr. Dean, Archbishop
“ of Canterbury, as one of his domestic chaplains. In
“ this situation, he quickly became a great favourite,
“ and by his means obtained from Pope Alexander the
“ grant of a dispensation to hold two benefices, in
“ 1503. Upon the death of the Archbishop, on the
“ 15th. of February that year, he was appointed
“ chaplain to Sir John Naufan, (Sir John, who was a
“ Somersetshire man, might probably know or have
“ heard of him while he resided at Lymington, which
“ is in that County,) who being Treasurer of Calais,
“ then in the possession of the English, took Mr.
“ Wolsey in his retinue to that place, and in a little
“ time, being much advanced in years, committed to
“ him the whole care and management of his office;
“ and upon his return to England, recommended him
“ to his Majesty [King Henry VII.] so effectually,
“ that the King made him one of his chaplains. (Lord
“ Herbert says, he was chaplain to the household.)
“ This was a step he had much wished for, and it was
“ soon improved by him. Before the end of December,

“ 1504, he obtained from Pope Julius II. another
“ dispensation to hold a third preferment; and the
“ following year was presented to the rectory of
“ Redgrave, in the diocese of Norwich. In the mean
“ time, he made his court so successfully to two
“ favourites of his Majesty, that they spoke of him
“ with high commendations of his wit and eloquence,
“ learning and assiduity, to their master, who there-
“ upon sent for him, and proposed several questions
“ to him about his affairs; his answers to which satisfy-
“ ing the King of his abilities, his Majesty resolved to
“ entrust him with a secret negotiation for settling
“ some points previous to his projected marriage with
“ Margaret, Duchess Dowager of Savoy, the Emperor
“ Maximilian’s only daughter, and relict of Philip,
“ King of Castile. Whilst his instructions were being
“ drawn, he had frequent access to the King and
“ council, to whom he gave fresh proofs of his capacity
“ for political affairs. He executed this embassy with
“ surprising dispatch, for which he received particular
“ thanks from Henry, who, on February the 2nd. next
“ year, gave him the Deanery of Lincoln; to which
“ were added in the beginning of 1509, first the
“ prebend of Walton-Brinhold, and then that of Stowe
“ in the same Church, and was prevented from giving
“ him farther marks of his favour by his death, which
“ happened on the 22nd. of April, that year. But
“ this loss was abundantly repaired by his son and
“ successor Henry VIII.

“ He set forward from Richmond, where Henry then
“ was, at four in the afternoon, on a Sunday, and soon
“ came to London, where he found a barge ready to

“ carry him to Gravesend ; arriving there in less than
“ three hours, he immediately took post-horses, and
“ reached Dover the next morning : the passage-boat
“ being just going off for Calais, he was so lucky as to
“ get thither before noon, from whence he got to
“ Bruges, on Tuesday morning. The Emperor
“ receiving notice of his arrival, instantly gave him
“ audience, to whom Wolsey delivering his credentials,
“ pressed his return might be expedited ; upon which
“ Maximilian gave him his answer the same night,
“ wherein every thing he had proposed on the part of
“ his master, was agreed to. Upon this, early on
“ Wednesday morning he took post for Calais, where he
“ came at the opening of the gates, and found the
“ passage-boat ready to put to sea ; he embarked
“ therein, and in a short time landed at Dover ; where
“ post-horses being ready, he arrived safe that night at
“ Richmond, where he reposed himself after so fatiguing
“ a journey. On Thursday morning he attended at
“ court ; as soon as he saw His Majesty, he threw
“ himself at his feet. Henry was displeased to see him,
“ and supposing he had protracted his departure, began
“ to reprove him for the dilatory execution of his orders.
“ On which Wolsey, to the King’s great surprize,
“ addressed himself to His Majesty in the following
“ words : ‘ If it may please your Highness, I have
“ already been with the Emperor, and dispatched your
“ affairs, I trust, to your Grace’s contentation ; and
“ then presented his letters of credence.’ ‘ *But, on*
“ *second thoughts,*’ said the King, ‘ *I found that some-*
“ *what, was omitted in your orders, and have sent a*
“ *messenger after you with fuller instructions.*’ ‘ I met

“ the messenger,’ replied Wolsey, ‘ on the road in my
“ return ; but having reflected on that omission, I
“ ventured of myself to execute what I knew must be
“ absolutely necessary to your Majesty’s service,
“ presuming to supply the defect of my dispatches in
“ that particular, and I humbly ask pardon for having
“ exceeded my commission.’ His Majesty pleased
“ with the expedient, and in general with the success
“ of his negotiation, readily excused him, gave him his
“ royal thanks, and commanded him to attend after
“ dinner ; when he reported his embassy to the King
“ in council, with such a graceful deportment, and so
“ eloquent language, that he received the utmost
“ applause : all declaring him to be a person of such
“ capacity and diligence, that he deserved to be further
“ employed.

“ The Bishop of Winchester, who had recommended
“ him to the father, began now to cast his eye upon
“ him as a person that might be serviceable to himself,
“ in his present situation. This Prelate observing,
“ that the Earl of Surrey had totally eclipsed him in
“ favour, resolved to introduce Wolsey into the young
“ Prince’s familiarity, in hopes that he might rival
“ Surrey in his insinuating arts, and yet be contented to
“ act in the cabinet a part subordinate to Fox himself,
“ who had promoted him. From this juncture we are
“ to consider Wolsey as a statesman. In a very little
“ time he gained such an ascendant in Henry’s good
“ graces, that he supplanted both Surrey in his favour,
“ and Fox in his trust and confidence. Being admitted
“ to the King’s parties of pleasure, he took the lead in
“ every jovial conversation, and promoted all that

“ frolick and entertainment which he found suitable to
“ the age and inclination of the young monarch ;
“ neither his own years, which were little short of forty,
“ nor his character as a clergyman, were any restraint
“ upon him, or engaged him to check by any useless
“ severities, the gaiety in which Henry, who had some
“ small propension to debauchery, passed his careless
“ hours. During the intervals of amusement, he
“ introduced business and state affairs, and insinuated
“ those maxims of conduct, which he was desirous his
“ master should adopt. He observed to him, that
“ while he entrusted his affairs to the hands of his
“ father’s counsellors, he had indeed the advantage of
“ employing men of wisdom and experience, but men
“ who owed not their promotion to his favour, and who
“ scarce thought themselves accountable to him for the
“ exercise of their authority. That by the factious
“ cabals and jealousies which prevailed among them,
“ they more obstructed the advancement of his affairs,
“ than promoted it, by the knowledge which age and
“ practice had conferred upon them ; and while he
“ thought proper to pass his time in those pleasures to
“ which his age and royal fortune invited him, and in
“ those studies which in time would enable him to sway
“ the sceptre with absolute authority, his best system
“ of government would be to intrust his authority in the
“ hands of some one person, who was the creature of
“ his will, and who could entertain no view, but of
“ promoting his service ; and that if this minister had
“ also the same relish for pleasure with him, and the
“ same taste for science, he could the more easily
“ account to him for his whole conduct, and introduce

“ his master into the knowledge of public business ;
“ and thus, without tedious constraint or application,
“ initiate himself into the science of government.
“ Henry entered into all the views of Wolsey, and
“ finding no one so capable of executing this plan of
“ administration, as the person who proposed it, he
“ soon advanced his favourite from being the companion
“ of his careless hours, to be a member of his council,
“ and from being a member of his council, to be his
“ sole and absolute minister. In the mean time, upon
“ this King’s accession to the throne, he was made
“ almoner to his Majesty, who, upon the conviction
“ of Empson, of high treason, gave him that ravenous
“ minister’s house, which was near his own palace of
“ Bridewell, Fleet-Steet, London. In November,
“ 1510, he was taken into the privy council, and
“ appointed reporter of the proceedings in the star-
“ chamber ; and on the 29th. of the same month, the
“ King presented him to the rectory of Turrington, in
“ the diocese of Exeter ; and on February 17, following,
“ he was made Canon of Windsor, and registrar of
“ the most noble order of the Garter. In November,
“ 1512, he was collated to the prebend of Bugthorp,
“ in the Church of York, by the recommendation of
“ Cardinal Bainbridge, Archbishop of the See, and
“ upon the death of the Dean soon after, he succeeded
“ him in the Deanery of that Church. It was about
“ this time that he became the King’s first favourite,
“ and had the chief management of all public affairs.
“ The Duke of Norfolk finding the King’s money
“ almost all exhausted by projects and pleasures, while
“ his inclinations for expence still continued, was glad

“ to resign his office of treasurer, and retire from court.
“ His rival, Fox, Bishop of Winchester, profited
“ nought by his obeisance ; but partly overcome by
“ years and infirmities, partly disgusted at the ascendant
“ acquired by Wolsey, withdrew himself to the care of
“ his diocese. The Duke of Suffolk had also taken
“ offence, that the King, by the Cardinal’s persuasion,
“ had refused to pay a debt which he had contracted
“ during his abode in France, and thenceforth affected
“ to live in privacy. These incidents left Wolsey to
“ enjoy, without a rival, the whole power and favour of
“ the King, and put into his hands every species of
“ authority. In vain did Fox, before his retirement,
“ warn the King not to suffer the servant to be greater
“ than his master ; Henry replied, *‘that he knew well*
“ *how to retain all his subjects in their obedience ;’* but
“ he continued still an absolute deference in every
“ thing to the directions and counsels of the Cardinal.
“ The public tranquillity was so well established, the
“ obedience of the people so entire, the general
“ administration of justice, by the Cardinal’s means, so
“ exact, that no domestic occurrences happened so
“ remarkable as to disturb the repose of the King and
“ his minister. They might even have dispensed with
“ themselves for giving any strict attention to foreign
“ affairs, were it possible for man to enjoy any station
“ in absolute tranquillity, or to abstain from projects
“ and enterprizes, however frivolous and unnecessary.
“ He was also, this year, made Dean of Hereford, and
“ Chancellor of the order of the Garter. In 1513,
“ he obtained the Bishopric of Tournay, in Flanders ;
“ and, before the end of the year, succeeded to that of

“ Lincoln, in the room of Dr. William Smith, one of
“ the two joint founders of Brazen-Nose College,
“ Oxford, deceased, to which he was consecrated
“ March 26, 1514.

“ This followed upon the battle of the Spurs, when
“ Tournay surrendering to the King, the French
“ Bishop refused to swear fealty to him, upon which his
“ Majesty made Wolsey Bishop, who had attended him
“ in this expedition. However, he met with great
“ difficulties in holding it ; the Pope declaring for, or
“ against him, as his affairs proved successful or other-
“ wise in Italy. Wolsey, upon his return to England,
“ appointed Dr. Sampson his Vicar-general ; who,
“ being a friend to Erasmus, recommended him as a
“ Canon to Wolsey, who is said to have preserved to
“ that Church its ancient privileges, for which the
“ Canons sent him a letter of thanks, in 1515. But
“ when Dr. Sampson went in his master’s name to
“ some towns in Flanders, belonging to his diocese, in
“ order to get in the Bishop’s dues, he found but cold
“ treatment from the officers of the town ; the Bishop
“ Elect, as he was then called, claiming the property
“ of what Sampson endeavoured to collect. With this he
“ acquainted his lordship ; and in the conclusion of his
“ letter, says, that if his grace would quietly enjoy the
“ administration, he must get the French King to
“ write to his Bishop, not to oppose ; for if the officers
“ saw their master’s letter in his favour, they would
“ immediately obey. Though Bishop Wolsey had
“ obtained the Pope’s brief to confirm him in this
“ Bishoprick, yet, the officers objected to certain
“ passages in the brief, which would make a law-suit

“ convenient. What further encreased the trouble,
“ Adrian, Bishop of Bath and Wells, the King’s
“ Orator at Rome, suffered a bulle to be obtained in
“ favour of the French Bishop, in order to restore him
“ to the Bishoprick; so that now, in a peremptory
“ manner, he demanded the revenues, threatening to
“ excommunicate all such as refused to comply with
“ his demands, seeing the bulle was directed to all
“ Christian Princes, to assist him with their forces to
“ put him into possession of this Bishoprick, under
“ pain of excommunication. Upon this, Dr. Sampson
“ applied to Wolsey again, representing, that if the
“ bulle was not set aside or suppressed, he could be of
“ no further service there. Wolsey was surprized;
“ and the King sent a letter to the Pope, assuring him,
“ that his troops would, by no means, think themselves
“ obliged to execute so unjust a sentence; declared
“ the Pope’s proceedings to be contrary to the laws of
“ God and man; and charged the Bishop of Bath,
“ not only with negligence, but infidelity; and, in case
“ he did not take care to procure a revocation of the
“ bulle, the Bishop was given to understand, that he
“ should be superseded by one who would have more
“ regard to the trust reposed in him. Then his
“ Majesty directed Wolsey to apply to the Bishop of
“ Worcester, to get the bulle revoked, who shortly after
“ obtained another bulle, which superseded the French
“ Bishop’s. This last bulle had its desired effect; and,
“ at length, Wolsey was made easy in the enjoyment of
“ the Bishoprick. He held it till 1518, when the town
“ being delivered up to the French, that monarch’s
“ ambassadors, in England, gave their master’s letters

“ patent, whereby he bound himself to pay the
“ Cardinal an annual pension of twelve thousand livres
“ Tournoise, to satisfy him for the loss of the Bishop-
“ rick.

“ Cardinal Bainbridge dying that year, our minion
“ was promoted to the See of York, on the 5th, of
“ August, and had a bulle of absolution granted to him
“ by the Pope, in October following. September 7,
“ 1515, he was created a Cardinal of S. R. E. by the
“ title of Cardinal of St. Cecile beyond the Tiber.
“ This was done by the Pope, manifestly, in the view
“ of engaging in his interest, a person who had so
“ great an influence over the King, and sure never
“ churchman, under colour of exacting regard to
“ religion, carried to a more exorbitant height the state
“ and dignity of that character. His train consisted of
“ eight hundred servants, of whom many were knights
“ and gentlemen : some even of the nobility put their
“ children into his family, as a place of education ;
“ and in order to ingratiate them with their patron,
“ allowed them to bear offices as his servants.

“ Among others that were so placed, was the Lord
“ Percy, eldest son of the Earl of Northumberland,
“ who was one of those that usually waited on the
“ Cardinal to court ; by which means, the young Lord
“ had frequent opportunities of conversing with the
“ maids of honour, particularly with the Lady Anne
“ Boleyn, whose favour and affections Percy soon so
“ far gained, that she agreed privately to marry him ;
“ which coming to Henry’s ear, was so highly resented
“ by him, that he charged the Cardinal to send for his
“ pupil’s father to court, formally to break the contract.

“ This affair terminated in the young Lord’s receiving
“ a severe reprimand from the Earl his father, in the
“ presence of several of the Cardinal’s gentlemen, and
“ it was with much difficulty that he regained his
“ father’s favour. However, he shortly after quitted
“ the Cardinal’s family, retired into the country, and
“ lived private for some time. The Lady Anne was
“ also, after this, dismissed the court, and sent to one
“ of her father’s seats in the country, the contract
“ being dissolved by the Cardinal, as having been
“ made without the King’s or the young Lord’s father’s
“ knowledge ; and his Lordship, shortly after, married
“ a daughter of the Earl of Shrewsbury. Anne Boleyn
“ took the breach of this match so heinously, that she
“ vowed, if ever it lay in her power, to do the Cardinal
“ some displeasure ; which she afterwards made good,
“ being, as it is well known, the chief instrument of
“ his ruin.

“ At the same time, whoever was distinguished by
“ any art or science, paid court to the Cardinal, and
“ none paid court in vain : Literature, which was
“ then in its infancy, found in him a generous patron,
“ and both by his institutions and private rewards he
“ gave encouragement to every branch of erudition.
“ But he did not content himself with this munificence
“ which gained him the approbation of the wise ; he
“ strove to dazzle the eyes of the populace by the
“ splendor of his equipage and furniture, the costly
“ embroideries of his liveries, and the lustre of his
“ apparel. He was the first clergyman in England
“ who wore silk and gold, not only on his habit,
“ but also on his saddles and the trappings of his

“ horses. He caused his Cardinal’s hat to be borne
“ aloft by a person of rank ; and when he came to
“ the King’s chapel, permitted it to be laid in no
“ place but on the altar. A priest, the tallest and most
“ comely he could find, carried before him a pillar of
“ silver, on whose top was placed a cross. And not
“ content with this parade, to which he thought himself
“ entitled as Cardinal, he provided another priest of
“ equal stature and beauty, who marched along,
“ bearing the cross of York, even in the diocese of
“ Canterbury, contrary to the ancient rule and agree-
“ ment between the Prelates of those royal Sees. He
“ had also a pension of 3,000 livres granted to him
“ this year, by Charles, King of Spain, having before
“ obtained the conditional grant of a pension of 10,000
“ ducats out of the Duchy of Milan.

“ This was stipulated in a treaty with Franciscus
“ Sforza, to assist him in recovering that duchy from
“ the French King. Henry was to have a yearly
“ tribute, and Wolsey was to have 10,000 ducats
“ yearly for his part, as appears from the original
“ contract preserved in the Cotton library ; whereas it
“ is asserted to be eighteen thousand by Polydore
“ Virgil. But the unfairness of that deputy-collector
“ of the Pope’s annates, to Wolsey, is well known and
“ generally allowed, and therefore needs not our
“ animadversion. The reader who has not already
“ seen it, will be pleased with the following letter wrote
“ by him, when he was in the Tower, to the Cardinal ;
“ the original is said to be in the Exchequer record
“ office, and has been thus translated into English :

“ To the Most Reverend Lord my God the most
“ worthy Cardinal Wolsey.

“ ‘ Most great and most Reverend Pontiff, and
“ most firm Pillar of the Church of God, humble
“ commendations. And I your servant, who still am
“ buried in the shadow of death, have heard of your
“ extraordinary fame, with how much applause of all
“ men your most reverend Lordship has been raised to
“ the high Cardinalate here. So great is your virtue,
“ that you reflect more lustre and dignity on that
“ supreme order, than you receive therefrom. I
“ among the rest do rejoyce and am heartily pleased ;
“ but when it shall be lawful for me in his Majesty’s
“ presence to adore you, then will my soul be in
“ raptures with thee, O God of my comfort. Most
“ reverend Lord God of forgiveness, God of pity, at
“ length extend your mercy on your poor servant.
“ Your benignity lately forgave my crime, vouchsafe
“ out of the bowels of your mercy to forgive the
“ penitent likewise, that your gifts may be as your
“ most reverend Lordship.

“ ‘ Now the time approaches, when our Redeemer
“ Christ descended from the heavens to reconcile
“ sinners to God the Father, vouchsafe most great
“ Prelate, in the same manner to help me from the
“ shades of death in this season of Grace by the right
“ hand of your clemency, and to restore one to holy
“ light, that on the Lord’s birth I, being by your mercy
“ regenerated, may be able to return thanks and praise
“ to the same Lord Jesus, with tranquillity of mind
“ and a cheerful heart for your most reverend Lord-
“ ship, as I shall constantly do, while life remains.

“ ‘Therefore, most good and reverend Lord, have
 “ mercy on me speedily, who am afflicted and in great
 “ distress. See me, O Thou who canst save for ever.
 “ Have mercy, draw near. Amen.

“ Your Most Reverend Lordship’s

“ Humble creature,

“ POLYDORE.’

“ The cause of this collector’s imprisonment, Mr.
 “ Rapin tells us was this : Wolsey having employed
 “ Hadrian to solicit for the purple in his name, and
 “ finding Hadrian, instead of serving him, had done
 “ him ill offices, he was so incensed thereat, that on
 “ some slight pretence he committed Polydore,
 “ Hadrian’s deputy in England, to the Tower ; and
 “ then prevailed upon the King to write with his own
 “ hand to the Pope, desiring him to appoint another
 “ collector in Hadrian’s room. It is proper to
 “ acquaint the reader, that it was not the Cardinal,
 “ but the King, who committed Polydore to the
 “ Tower.

“ In November, the same year, he was made the
 “ Pope’s Legate a latere ; and, December 22, Lord
 “ High Chancellor of England, upon the resignation
 “ of Archbishop Warham.

“ Cardinal Campeggio had been sent Legate into
 “ England, in order to procure a tythe from the clergy,
 “ for enabling the Pope to oppose the progress of the
 “ Turks. The danger was real, and formidable to all
 “ Christendom, but had been so often made use of to
 “ serve the interested purposes of the court of Rome,
 “ that they had lost all influence on the minds of the
 “ people. The clergy refused to comply with Leo’s

“ demand ; Campeggio was recalled ; and the King
“ desired of the Pope, that Wolsey, who had joined in
“ this capacity, might be alone invested with the
“ legatine power, together with a right of visiting all
“ the clergy and monasteries, and even with suspending
“ the whole laws of the church during a twelve-month.
“ Wolsey having received this new dignity, made a new
“ display of that state and parade, to which he was
“ naturally addicted. On solemn feast-days, he was not
“ content without saying mass after the manner of the
“ Pope himself : not only he had Bishops and Abbots
“ to serve him, he even engaged the first nobility to
“ give him water and the towel : he affected a rank
“ superior to what had been claimed by any church-
“ man in England. Warham, the Primate, having
“ wrote him a letter, wherein he subscribed himself
“ *your loving brother*, Wolsey complained of his
“ presumption in thus challenging an equality with
“ him. When Warham was told of the offence he had
“ given, he made light of it ; *Know ye not*, said he,
“ *that this man is drunk with too much prosperity ?*
“ But Wolsey carried the matter much further than
“ pomp and ostentation ; he erected an office which
“ he called the legatine court, and as he was now, by
“ means of the Pope’s commission and the King’s
“ favour, invested with all power, both ecclesiastical
“ and civil, no man knew what bounds were to be set
“ to this new tribunal ; he conferred on it a species of
“ inquisitorial and censorial powers even over the laity,
“ and directed it to enquire into all matters of con-
“ science, into all conduct which had given scandal,
“ into all actions, which, though they escaped trial,

“ might appear contrary to good policy. Offence was
“ justly taken at this tribunal, which was really un-
“ bounded ; and the people were the more disgusted,
“ when they saw a person who indulged himself in the
“ licences of pleasures, so severe in reproving the least
“ appearance of immorality in others. But to render
“ his court more obnoxious, he made one John Allen
“ the judge of it, a person of a scandalous life, whom
“ he himself, as Chancellor, had condemned for
“ perjury. As this man exacted fines from every one
“ whom he was pleased to find guilty, or take bribes
“ to drop prosecution, many concluded, with some
“ appearance of reason, that he shared with the
“ Cardinal those wages of iniquity ; the clergy, and
“ particularly the monks, were exposed to this tyranny ;
“ and, as the libertinism of their lives even gave a just
“ handle against them, they were obliged to buy an
“ indemnity by paying large sums to the legate or his
“ judge. Not contented with this authority, Wolsey
“ assumed the power of all the Bishop’s courts, particu-
“ larly that of judging of wills and testaments, and his
“ decisions in those important points were sometimes
“ not a little arbitrary ; as if he himself were Pope,
“ and as if the Pope could dispose absolutely of every
“ ecclesiastical establishment, he presented to whatever
“ priories or benefices he pleased, without regard to the
“ right of election in the monks, or of patronage in the
“ nobility and gentry. This whole narration has
“ been copied by all historians from Polydore
“ Virgil. Here are many circumstances, however,
“ very suspicious, both because of the obvious partiality
“ of the historian, and because the parliament, when

“ they strictly examined Wolsey’s conduct, could find
“ no material crime he had committed. No one durst
“ carry to the King any complaint against these
“ usurpations of Wolsey, till Archbishop Warham
“ informed him of the discontent of the people. Henry
“ professed his ignorance of the whole matter. A
“ *man, says he, is not so blind any where as in his own*
“ *house. But do you, Father,* added he to the
“ Primate, *go to Wolsey, and tell him, if any thing be*
“ *amiss, that he mend it.* A reproof of this kind was
“ not likely to be effectual. It also served to augment
“ Wolsey’s enmity to Warham. But one *London*
“ having prosecuted Allen, the legate’s judge, in a
“ court of law, and convicted him of malversation and
“ iniquity, the clamour at last reached the King’s ears,
“ and he expressed such displeasure at the Cardinal, as
“ made him ever after more cautious in exerting his
“ authority.

“ Mr. Rapin having set forth the Cardinal’s
“ unexampled magnificence and state, and observed
“ that every body spoke of it with indignation, goes on
“ thus: ‘ The Archbishop was no less offended than
“ the rest ; but what gave him most offence was to see
“ the cross carried before the Cardinal, though he was
“ in the province of Canterbury. This quarrel could
“ not be decided but by the King’s express commands
“ to the Archbishops of York, not to have the cross
“ carried before them in the other province ; but
“ Wolsey, who thought himself much above his
“ predecessors, purposed to revive the contest, in
“ contempt of the prohibition. Warham, who was of
“ a peaceable temper, easily perceived that any attempt

“ of his to hinder it would be to no purpose, since
 “ Wolsey had an absolute sway over the King.
 “ Wherefore, not to have the object before his eyes, he
 “ desired the King’s leave to resign the chancellorship.’
 “ In answer to this, let us hear what is alleged by Dr.
 “ Fiddes. ‘There are,’ says the Doctor, ‘two con-
 “ siderable testimonies from Erasmus’s great friends,
 “ Sir Thomas More and Ammonius, relating to the
 “ Cardinal’s wise and equitable conduct as Chancellor
 “ of England, that may be here most conveniently
 “ cited, and especially as they tend to remove a
 “ prejudice which has been entertained against the
 “ Cardinal, as if he had used some indiscreet methods
 “ towards superseding Archbishop Warham in that
 “ high office. Sir Thomas More’s words are these :
 “ *The Archbishop of Canterbury hath at length*
 “ *resigned the office of Chancellor, which burthen, as*
 “ *you known, he had strenuously endeavoured to lay*
 “ *down for some years ; and the long-wished-for*
 “ *retreat being now obtained, he enjoys a most pleasant*
 “ *recess in his studies, with the agreeable reflection of*
 “ *having acquitted himself so honourably in that high*
 “ *station. The Cardinal of York, proceeds Sir*
 “ *Thomas, succeeds him, who discharges the duties of*
 “ *that post so conspicuously, as to surpass the hopes of*
 “ *all, notwithstanding the great opinion they had of his*
 “ *other eminent qualities, and what is more rare, to*
 “ *give so much pleasure and satisfaction after so*
 “ *excellent a predecessor. Archiepiscopus Cantuariensis*
 “ *officio Cancellarij, cujus onus jam aliquot, ut scis,*
 “ *annos mirum quam laborabat extulere, tandem*
 “ *exsolutus est, & desideratam jam diu secessum nactus,*

“*gratissimo inter literas otio, & negotiorum bene a se*
 “*gestorum recordatione fruitur. Princeps ei Cardina-*
 “*lem suffecit Eboracensem qui ita se gerit, ut spem*
 “*quoque omnium quanquam pro reliquis ejus virtutibus*
 “*maximam longe exuperet. Morus Erasmo. Ammo-*
 “*nius writes to Erasmus to the same effect, in regard to*
 “*the foregoing articles, and says, Your Archbishop,*
 “*with the King’s good leave, has laid down his post,*
 “*which that of York, after much importunity, has*
 “*accepted, and behaves most beautifully. Tuus*
 “*Cantuariensis, cum bona Regis venia, magistratu se*
 “*abdicavit, quem Eboracensis impense rogatus suscepit,*
 “*& pulcherrime gerit. Andreas Ammonius Erasmo.’*
 “Though the words of these two gentlemen may not
 “be judged decisive in the Cardinal’s favour, yet it
 “won’t, I believe, be denied, that they have given the
 “most candid account of the matter ; for which reason
 “we thought proper to give them a place here, ‘ Upon
 “the other dispute, proceeds Dr. Fiddes, about pre-
 “cedency to the Archbishop of Canterbury, assumed
 “by the Cardinal, it has been observed, that even from
 “our own histories it appears, Archbishops formerly
 “took place of Cardinals; and we find that Cardinals,
 “though Legates, yielded the precedence to Bishops,
 “which was observed in the Council of Renne. But
 “this was afterwards altered. When Kemp, Arch-
 “bishop of York, was made Cardinal, he claimed in
 “the House of Lords the precedence of Chichely,
 “Archbishop of Canterbury; the latter refusing to
 “comply with the demand, it was referred to the Pope,
 “who determined it in favour of Kemp. Accordingly,
 “Cavendish informs us, that Wolsey having obtained

“ to be Cardinal, thereby got the better of Warham in
 “ this point : however, Warham being Chancellor, took
 “ place in the House of Peers, of which he is Speaker.
 “ This appears from the Journals of the House, 7th. of
 “ Hen.VIII. and Bishop Burnet, produceth an instance,
 “ wherein Wolsey, after he was made Chancellor, gave
 “ place to Warham. This is in a letter written to the
 “ Pope in 1530, which the Cardinal subscribed before
 “ Warham ; and though, as Harmer observes, he was
 “ not then Chancellor, which the Bishop insinuates,
 “ having resigned the seals October 17, 1529, yet he
 “ was still Cardinal. But the truth is, he was at that
 “ time neither in a condition nor temper to insist upon
 “ punctilios.’

“ In the beginning of the year 1518, he attended
 “ Queen Katherine to Oxford, when he acquainted
 “ that university with his intention of founding several
 “ public lectures, which he soon afterwards carried
 “ into execution.

“ There were seven of them. 1. Theology, whereof
 “ one Thomas Brynknell was the first reader, nominated
 “ by himself, whose successor he had been as Master
 “ of Magdalen-college school, and he afterwards was
 “ recommended to Henry VIII. by the University, to
 “ write against Luther, and accordingly wrote a piece
 “ intitled *Tractatus contra Doctrinam Martini Lutheri*,
 “ which is commended in one of the University public
 “ Registers. The University makes honourable mention
 “ of him, in a letter to the Cardinal, and at the same
 “ time acquaints his Eminency, that they are not able
 “ to express the benefit of his lectures in general, and
 “ more particularly of the theological one. 2. Civil

“ Law. It is not known, who was the first lecturer
 “ upon this. Mr. Wood says, it was read in 1523, as
 “ well as that of rhetoric, by Ludovicus Vives. 3.
 “ Physic. The first reader was Thomas Musgrave,
 “ A.M. 4. Philosophy. The initial letters of the
 “ first reader’s name are L. B. which is all that could
 “ be discovered of him. 5. Mathematics. The first
 “ reader was one Richard Cateler, a native of Holland,
 “ and educated in the colleges of Wyrtenberg and
 “ Cologne, who is said to have been a person of so
 “ great probity and goodness, that he deserved a better
 “ fortune than is commonly shared by mathematicians ;
 “ at the same time he was so great a master of his art,
 “ that he deserved to be called so καλὴ ἐξοχήν. 6. The
 “ Greek language. Calphurnius, a native of Greece,
 “ was first appointed by the Cardinal to this province.
 “ This professor first taught the pronunciation of the
 “ language at Oxford, as it is now read. 7. Rhetoric
 “ and Humanity. The first reader was Clement, who
 “ was succeeded by Lupset. Clement was tutor to
 “ Sir Thomas More’s children, and Lupset has been
 “ already taken notice of in these memoirs ; we shall
 “ only add thereto a remark of Dr. Knight, ‘ that he
 “ never arrived at any great preferment, which probably
 “ his dying young might prevent, or else the frowns of
 “ Cardinal Wolsey ;’ a censure passed without so much
 “ as any grounds pretended for it, might have for his
 “ own sake been better spared. It is certain, the
 “ University wrote a letter of thanks to the Cardinal,
 “ in 1521, for having given them Lupset, in which are
 “ these words: *Immortalis beneficii loco accepimus quod*
 “ *benignissima tua beneficentia in communem rei literariae*

“ *usum dignato sit Lupsetum ad nos remittere, quem et*
 “ *si semper habuimus charissimum, nunc tamen, quia a*
 “ *Tua Majestate amanter commendatum, multo arctius*
 “ *amplectimur.* This last expression was egregious
 “ flattery; but the Cantabrigians also, in one of their
 “ addresses to the Cardinal, call him *præsens Numen*.
 “ This lecture was also read, as well as that of the
 “ Civil Law, in pursuance of the founder’s request, by
 “ Joannes Ludovicus Vives, a Spaniard of Valentia,
 “ of whom we have the following account; that he was
 “ born in March, 1492, and having learned grammar
 “ and classical learning in his own country, he went to
 “ Paris to study logic and philosophy. But these
 “ being taught there upon the method of the schoolmen,
 “ whose sophistical disputes were not agreeable to him,
 “ he went to Louvain, and there, in 1519, published a
 “ book against them, intitled *Contra Pseudo Dialecticos*.
 “ At Louvain he applied himself intirely to the Belles
 “ Lettres, and became very consummate therein; and
 “ his reputation was so great, that in July, 1517,
 “ though then at Louvain, he was appointed Fellow of
 “ Corpus Christi College, in Oxford, by the founder;
 “ his fame being spread over England, as well on
 “ account of his great parts and learning, as for the
 “ peculiar respect and favour with which Queen
 “ Catherine, of Spain, honoured him; in 1521, he was
 “ chosen preceptor to William de Croy, the young
 “ Cardinal of Toledo, who died that year. In 1522,
 “ he dedicated his Commentary upon St. Augustine
 “ *De civitate Dei* to Henry VIII. which was so
 “ acceptable to that Prince, that Cardinal Wolsey, by
 “ his order, invited him over to England: he came in

“ 1523, and going to his fellowship at Oxford, he there
“ read in his college, at the Cardinal’s request, his
“ lectures of humanity and civil law, at which Henry
“ VIII. and Queen Katherine honoured him with
“ their presence as auditors ; and being constituted
“ tutor to the Princess Mary, who resided there, for
“ the Latin tongue, for whose use he wrote *De ratione*
“ *studii puerilis*, which he addressed to his patroness,
“ Queen Katherine, in 1523 ; as he did the same year
“ another *De institutione Faminæ Christianæ*, written
“ by her command. Afterwards he went to Bruges,
“ in Flanders ; and returned the year following to
“ Oxford, where he continued his lectures : but
“ presuming to speak and write against the King’s
“ divorce from Queen Katherine, Henry imprisoned
“ him for six months. As soon as he obtained his
“ liberty he returned to the Netherlands, and resided
“ at Bruges, where he married, and taught polite
“ literature till his death, which is said to have happened,
“ though not certain, in 1544 ; he was buried in the
“ Church of St. Donatus there. His works were
“ printed in two tomes, folio, at Basil, 1555, but without
“ his Commentary on St. Austin, which has been
“ published separately, though never well. However,
“ it is, perhaps, at present, the most useful of his
“ works, and contains a great deal of sacred and
“ profane learning. He was much esteemed by
“ Erasmus and Sir Thomas More. ‘ He is one of
“ those,’ says Erasmus to More, ‘ whose glory will
“ eclipse mine. He is a true philosopher, and a
“ despiser of fortune ; and he is fit to beat the
“ scholastics at their own weapons, which he under-

“ stands perfectly well.’ And indeed he has given an
“ essay of his abilities in this way. He was undoubtedly
“ one of the most learned men of his age; some have
“ affected to make him and Budæus and Erasmus the
“ triumvirate, as it were, in the then republic of letters.
“ They ascribed to each those peculiar qualities in
“ which they supposed each to excel, as wit to Budæus,
“ eloquence to Erasmus, judgment to Vives, and
“ learning to them all. But Du Pin does not approve
“ of this division: ‘ Erasmus,’ he says, ‘ was doubtless
“ a man of a finer wit, more extensive learning, and of
“ a more solid judgment than Vives; Budæus had
“ more skill in the languages and in profane learning
“ than either of them; and Vives excelled in grammar,
“ rhetoric, and logic.’ But however Du Pin may
“ seem to degrade Vives upon the comparison with
“ Erasmus and Budæus, yet he has not been back-
“ ward in doing justice to his real merit. ‘ Vives,’
“ says he, ‘ was not only excellent in polite letters, a
“ judicious critic, and an eminent philosopher; but he
“ applied himself also to divinity, and was successful in
“ it. If the critics admire his books *De causis corrup-*
“ *tarum artium*, and *De tradendis disciplinis*, on
“ account of the profane learning that appears in them,
“ and the solidity of his judgment in those matters, the
“ divines ought no less to esteem his books *De veritate*
“ *fidei Christianæ*, and his commentary upon St.
“ Augustine *De civitate Dei*; in which he shewed
“ that he understood his religion thoroughly.’ The
“ characters of these several lectures are, therefore,
“ drawn more at length, as being so many conspicuous
“ proofs of the founder’s care and concern for the

“ usefulness of his benefaction in particular, as well as
“ instances of that encouragement to learning in
“ general, of which he is universally allowed to have
“ been a promoter. And in that spirit, at the same
“ time that he declared to the university his intention
“ of founding these lectures, he concluded his speech
“ with his desire of having their statutes reduced to a
“ better form ; to which he received a most respectful
“ answer ; and letters were directed to Archbishop
“ Warham, their Chancellor, upon it. The Archbishop
“ was then in the university, and returned an answer,
“ applauding the Cardinal’s overtures for founding new
“ lectures, but dissented from his proposal relating to
“ the reformation of their statutes ; which answer being
“ no way pleasing to the university, they renewed their
“ application to him ; whereupon he complied with
“ their request, and on the 1st. of June, in a full convo-
“ cation, an ample decree was passed, that the statutes
“ of the university should be put into the Cardinal’s
“ hands to be completed, reformed, changed, or
“ expunged, as he, in his discretion, should think
“ proper. However, this design was never carried
“ into execution, though the Cardinal obtained several
“ privileges and immunities for them ; all which
“ they enjoy to this day, except one, of exempting
“ them from a public tax, which was infringed in King
“ William’s time, by comprehending them in the land
“ and malt-tax. After all, it is natural to ask,
“ concerning the Cardinal’s lectures, what is become
“ of these noble and truly valuable foundations ? to
“ which we have the following answer ; ‘ They are
“ now, alas,’ says Dr. Fiddes, ‘ no where to be found,

“ nor so much as the ruins or any scattered remains
“ of them, unless in the hands of those persons to
“ whom the profit was least intended by the Founder.
“ In short,’ continues this writer, ‘ they were swallowed
“ up in the ruins of that great man, and in the devasta-
“ tion which, after his fall, was made of things appro-
“ priated to pious uses. Whence it appears, that
“ whatever salaries he paid these lecturers, yet he never
“ settled any estate upon the lectureships by deed ;
“ which perhaps was observed by Archbishop Laud,
“ who, happily, by such a deed preserved his Arabic
“ lecture from falling a sacrifice.’

“ The same year, on the 6th. of May, he received
“ two grants of an extraordinary power, in respect to
“ letters patent, under the great seal ; and in October
“ following, he was constituted bailiff of the honour of
“ Cheshunt, in Hertfordshire.

“ These were dated May the 6th. In the first he
“ was impowered to grant letters patents of denizon to
“ be made out under the great seal to such person or
“ persons as should at any time sue to him for the same,
“ without any other warrant. In the other he is
“ authorized to make out letters patents under the great
“ seal, of all congé d’elires, royal assents, and resti-
“ tutions of temporalities as well of Archbishopricks,
“ monasteries, abbeys, priories, as of all other religious
“ houses within the King’s realm of England and
“ Wales, and the marches of the same, to such persons
“ as should afterwards in due form sue for the same ;
“ and that by virtue of the same powers, the Cardinal
“ should cause from time to time to be made out
“ commissions, and writs of *dedimus potestatem*, to

“ such as should think convenient, to take the homages
“ and fealty of all manner of persons, as well Arch-
“ bishops and Bishops as other persons, due unto the
“ crown for the said temporalities.

“ On the 3rd. of August preceding, the Pope had
“ granted him the administration of the Bishopric of
“ BATH AND WELLS, the temporalities of which See
“ he received from the King the same month.

“ The Cardinal was very instrumental in procuring the
“ establishment of the college of Physicians this year.
“ This appears from the preamble to their original
“ charter, which in English runs thus: ‘Whereas we
“ judge it the duty of our kingly office to consult the
“ happiness of our people, first, by seasonably putting
“ a stop to the endeavours of the wicked; we have
“ thought it necessary to check the boldness of those
“ unskilful men, who profess physic more out of avarice,
“ than any confidence of a safe conscience, to the great
“ damage of the ignorant and credulous people.

“ ‘Wherefore imitating in part the example of well
“ regulated cities in Italy and several other nations,
“ and partly moved thereto by the earnest request of
“ the following grave and learned men, Thomas Linacre
“ and Ferdinand de Victoria, our physicians; Nicholas
“ Halsewel, John Francis, and Robert Yaxley, phy-
“ sicians; but chiefly by the most reverend Father in
“ Christ, Lord Thomas, Cardinal-Priest of the holy
“ Church of Rome, with the title of St. Cecile beyond
“ the Tiber, Archbishop of York, and of our kingdom
“ of England our most dear chancellor; We will and
“ command that a perpetual college be founded for
“ grave and learned men publicly to practise physic in

“ our said city and the suburbs thereof, and six miles
 “ round it, &c.’ In memorial of this favour, the college
 “ have placed a fine picture of the Cardinal next to
 “ that of his Majesty, done by Hans Holbein; and to
 “ the list of their benefactors, next to the article relating
 “ to the King, is the following, *Cardinalis Wolseius,*
 “ *Archiepiscopus Eboracensis, apud Regem Hen.*
 “ *VIII. diligenter intercessit ad collegium fundendum.*

“ In 1519, he erected a legatine court, at West-
 “ minster, and behaved in such an arbitrary manner
 “ therein, as is condemned both by the Lord Herbert,
 “ and Mr. Collier; and Polydore Virgil complaining
 “ of it to the King, his Majesty gave him a check for
 “ it: however, in reforming the abuses among the
 “ clergy, he is commended. He likewise received the
 “ sons of several noblemen and gentlemen into his
 “ family for education, and made George Cavendish, of
 “ Suffolk, his gentleman usher. The whole regulation
 “ of the interview, between the two kings of England
 “ and France this year, was entrusted to his appoint-
 “ ment by both those sovereign princes. On the 29th.
 “ July, 1520, the Pope granted him a pension of two
 “ thousand ducats upon the Bishopric of Placentia,
 “ and constituted him perpetual administrator of the
 “ See of Badajos, without prejudice to what he had or
 “ should have for the future. This year an account
 “ was also taken by his order of the several parishes in
 “ England.

“ By this account there appeared to be 9407
 “ churches; but Bishop Gibson observes, that there
 “ were, in his time, no more than 9282. ‘I know
 “ not,’ says he, ‘how this difference should arise

“ unless it be, that some were demolished in the last
“ ages, and that chapels parochial were omitted.’

“ In the beginning of the year 1521, he procured
“ Luther’s doctrine to be condemned in an assembly of
“ divines held at his own house for that purpose.

“ He also published Pope Leo’s bulle against Luther,
“ and ordered it to be every where published. He
“ likewise required all persons, under pain of excom-
“ munication, to bring in all Luther’s books that were
“ in their hands. He enumerated forty-two of Luther’s
“ errors. ‘ This,’ says Bishop Burnet, ‘ shews the
“ apprehensions they were under of the spreading of
“ Luther’s books and doctrine. All people were so
“ sensible at this time of the corruptions, that every
“ motion towards a reformation was readily harkened
“ to every where. Corruption was the common
“ subject of complaint, and in the commission given to
“ those whom the King sent to represent himself and
“ his church in the council of Lateran, *the reformation*
“ *of the head and members* is mentioned, as that which
“ was expected from that council. This was so much
“ at that time in all mens mouths, that one of the best
“ men in that age, Colet, Dean of St. Paul’s, being to
“ open the convocation with a sermon, made that the
“ subject of it all.’ The council of Constance begun
“ in 1512 and ended in 1517. The Cardinal was
“ then in the height of his power and favour with the
“ King, and therefore, no doubt, advised this reform-
“ ation of the heads and members. His aversion and
“ contempt of the Monks, on account of their ignorance
“ and corruption, is notorious ; yet we do not find that
“ he ever proceeded to persecution against them. It

“ cannot be denied, that his spirit was not of that
“ kind. One article of his impeachment is, that he
“ was remiss in hunting and punishing heretics, and
“ rather disposed to screen them, by means of which
“ connivance Lutheranism had got ground; this is
“ observed by his apologist, Fiddes, and in reality is
“ one of the most favourable things that can be said
“ for him.

“ On the 7th. of December the same year the
“ temporalties of the rich abbey of St. Albans was
“ vested in him.

“ It is not known when he was first appointed Abbot.
“ Some have thought it was in 1516; it is certain that he
“ had it in 1518, since by the patent for granting him the
“ temporalties of the See of Bath and Wells, dated
“ the 28th. of August that year, he has liberty of
“ holding the same See with the Abbotship of St.
“ Albans and other ecclesiastical livings in commendam
“ with York. Those who have said he was deprived
“ of this abbey by præmunire, seem to be mistaken;
“ since, from a manuscript of St. Albans, in the Arch-
“ deacon’s office of institutions there appears one
“ William Wakefield inducted the 9th. of September,
“ 1530, into the vicarage of St. Peter’s, in the town of
“ St. Albans, by the Cardinal’s licence and authority;
“ and this was not long before his death. However,
“ there can be no doubt but he was, by the præmunire,
“ deprived of the temporalties, though not of the
“ spiritualties.

“ This year he attended the Queen on a visit which
“ her Majesty made to Cambridge, of which university
“ he had been chosen Chancellor, in 1514, upon the

“ resignation of Fisher, Bishop of Rochester, who had
“ been elected into that dignity for life. Wolsey
“ accepted the choice by a letter dated June the 2nd.
“ that year, and held the place till a little before his
“ death, when he was succeeded by Thomas Lord
“ Cromwell. Soon after his return from Cambridge,
“ he went abroad in the character of the King’s
“ Lieutenant.

“ Cavendish, who gives a particular detail of this
“ promotion tells us, among other things, that just
“ before his departure from Calais, he summoned his
“ train, and made a speech to them to be very careful
“ of behaving to him as the King’s Lieutenant, with
“ the exactest reverence in respect to his master’s
“ honour before the Frenchmen ; and instructed them
“ in the nature of the French, ‘ who,’ says he, ‘ at their
“ first meeting, will be as familiar with you as if they
“ had known you by long acquaintance, and will
“ commune with you in the French tongue, as if you
“ knew every word ; therefore use them in a kind
“ manner, and be as familiar with them as they are
“ with you. If they speak to you in their native
“ tongue, speak to them in English ; for if you under-
“ stand not them, no more shall they you.’ Then
“ turning to one of the gentlemen, who was a Welsh-
“ man, ‘ *Rice,*’ quoth he merrily, ‘ *speak thou Welsh to*
“ *them, and doubt not but thy speech will be more*
“ *difficult to them, than their French shall be to thee.*’

“ The same year he received a new bulle, prolonging
“ his legatineship, for two years after another bulle,
“ which had greatly enlarged his power, from Pope
“ Leo X. : upon whose demise, December this year,

“ 1521, he stood candidate for the papal chair in 1522,
“ and sent Dr. Pace, Dean of St. Paul’s, to manage
“ that affair ; but Adrian was chosen before the Dean
“ arrived at Rome.

“ By this bulle he was empowered to make fifty
“ Knights, fifty Counts Palatine, and as many Acolites
“ and Chaplains, forty Notaries apostolic, who should
“ have the same privileges as those had that were made
“ by the Pope, to legitimatize bastards, give degrees by
“ acts of law, physick, and divinity, and grant all sorts
“ of dispensations.

“ However, the same year, the Emperor settled a
“ pension upon him of 9,000 crowns of gold ; and Dr.
“ Ruthal, Bishop of Durham, dying next year, 1523,
“ he was made Bishop of that See ; upon which he
“ *resigned the administration of Bath and Wells.*

“ Bishop Ruthal was born at Cirencester, in
“ Gloucestershire, where he founded a free school,
“ giving a house and seven pounds a year for the
“ maintenance of a master. Though he was bred at
“ Oxford, and took his degree there of D. D. yet
“ being incorporated to that degree at Cambridge, in
“ 1500, he was elected Chancellor of that university in
“ 1503, being then Archdeacon of Gloucester. In
“ the beginning of September, 1505, he was made
“ Dean of Salisbury. He was esteemed a very
“ learned and experienced man in political affairs,
“ and was made secretary to Henry VII. who,
“ a little before his death, nominated him to the See
“ of Durham, upon the translation of Bainbridge to
“ York, and made him a privy counsellor, and he was
“ continued both secretary and privy counsellor to

“ Henry VIII. who confirmed his father’s nomination
“ of him to Durham, to which See being elected, the
“ temporalities were restored to him, 3rd. July, 1
“ Henry VIII. A.D. 1509. He was afterwards made
“ Lord Privy Seal, and was esteemed to be admirably
“ well read in both the laws. He died in February,
“ 1522-3, and was buried in St. John the Baptist’s
“ chapel, in Westminster Abbey. He is said to have
“ been a munificent benefactor to the palace of
“ Aukland, belonging to his See, by Godwin, who
“ relates the following remarkable story of him, which,
“ as it concerns our Cardinal, is the reason of giving
“ this succinct account of him. He was desired, says
“ Godwin, by Henry VIII. to write his opinion of the
“ state of the kingdom in general, and more especially
“ that part of it which more immediately concerned
“ the crown. The Bishop executed the King’s
“ command, wrote his opinion in a fair hand, and
“ bound it up in a volume. As he was thus employed
“ at the King’s instance to state the condition of the
“ kingdom, he bethought himself of looking into the
“ state of his own concerns, and got a second volume
“ bound up in the same manner as the first, wherein he
“ wrote an exact inventory of all his estates, both real
“ and personal, which, it is said, amounted to no less a
“ sum than £100,000. sterling. The King sent to
“ him for his book, which his Majesty was very
“ impatient to see. But, by a fatal mistake, he
“ delivered the book containing the inventory of his
“ own estate, instead of that he had written by the
“ King’s order. Wolsey carried the book to the King,
“ and told his Majesty, that though he would not meet

“ with the account he expected, yet he would find the
“ particulars of Bishop Ruthal’s estate, and where to
“ apply for money in case he wanted. Godwin
“ observes, that the mistake fell so heavy on the
“ Bishop’s spirits, that it hastened his death : and the
“ minister’s behaviour cannot by any means be
“ defended, who evidently offered this sacrifice to his
“ own ends. It is not said whether the King did take
“ advantage of the information : ‘ but this,’ says Dr.
“ Knight, ‘ we are sure of, that not a great while after,
“ in the same net that the Cardinal laid for others,
“ were his own feet taken : for his whole substance,
“ and the vast treasure he had amassed together, were
“ all seized for the King’s use, and he himself died
“ with grief.’ A reflection, if not cruel in itself, yet
“ unaptly on this occasion obtruded, with an injudicious
“ insinuation of its being an instance of the divine
“ *Nemesis*. The Doctor could not find that the King
“ made any use of the information ; the fairest
“ inference from whence is, that it was not given with
“ any malevolent design, especially if we consider the
“ Cardinal’s influence over his Majesty at that time.
“ Better is the remark made upon it by Mr. Jortin,
“ though no friend to the Cardinal’s memory, in these
“ words : ‘ Whilst we detest,’ says he, ‘ the treachery of
“ the Cardinal, we cannot afford much pity to the
“ Bishop with his hundred thousand pounds. If he
“ had made a wise use of them like Archbishop
“ Warham, who had the honour and the glory to live
“ and die poor, they would have been beyond the reach
“ of the King and Cardinal,

“ *Extra fortunam est quicquid donator amicis,*

“ *Quas dederis solas semper habebis opes.*

“ Even a pagan could say this.

“ The same year he issued a mandate to remove the
“ convocation of the province of Canterbury, from St.
“ Paul’s to Westminster.

“ ‘Tis said, that by his legatine power he first removed
“ the convocation, held at St. Paul’s at the Archbishop
“ of Canterbury’s call, and called the Archbishop and
“ clergy to meet at Westminster, a sight never before
“ seen in England. Upon which Skelton the poet
“ made this distich,

“ *Gentle Paul, lay down thy sword,*

“ *For Peter of Westminster hath shaved thy beard.*

“ And Dr. Fiddes observes, that this was thought so
“ singular a step, that it would render all the proceedings
“ of the assembly invalid, wherefore they did not sit
“ many days before they returned to St. Paul’s.
“ Archbishop Parker, represents this fact not only as
“ without a precedent, but also as importing a crime
“ of a most enormous nature; *inauditi exempli flagitium*
“ are his words. This censure, says Dr. Fiddes,
“ might have been expressed in gentler terms; for that
“ the Cardinal had thought himself really invested with
“ the power which he pretended to exercise, or desired
“ to exercise, judging, that in such a character he should
“ be more able at the head of the convocation to do
“ the King greater service in managing for the supply.
“ After which the Doctor concludes this extraordinary
“ remark in the following words. ‘It having,’ says
“ he, ‘been agreed on all hands, that Wolsey as

“ Archbishop had no seat in the convocation summoned
“ by Warham, though it is urged by some, that he
“ might have sat there as Abbot of St. Albans.’ Both
“ the pleas here alleged by the Doctor, are inex-
“ cusable, and the latter detestable, being grounded on
“ a concession of that abandoned spirit which has
“ marked out the Cardinal ever since as a flagrant
“ pattern of a wicked minister, ready to sacrifice every
“ thing to the will of the sovereign. We must own
“ this is more like the orator at the bar pleading for
“ his client, than of the judicious panegyrist. The
“ impotence and futility of his words, renders the
“ Cardinal more conspicuously odious, and himself
“ contemptible. The following letter to a noble lord,
“ gives a good idea of what was talked of this step of
“ Wolsey’s at that time. Having giving his lordship
“ an account of the method of carrying the loan in the
“ house of commons, he proceeds thus: ‘ Also in the
“ convocation among the priests, the day of their
“ appearance, as soon as mass of the Holy Ghost at
“ Paul’s was done, my Lord Cardinal cited them to
“ appear before his convocation at Westminster, which
“ they did, and there was another mass of the Holy
“ Ghost; and within six or seven days the priests
“ proved, that all my Lord Cardinal’s convocation
“ should do, would be void, because their summons
“ was to appear before my Lord of Canterbury;
“ which thing so espied, my Lord Cardinal hath
“ addressed a new citation into every country, com-
“ manding the priests to appear before him eight days
“ after the ascension; and then I think they shall have
“ a third mass of the Holy Ghost. I pray God the

“ Holy Ghost be among them and us both. I do
“ tremble to remember the end of all these high
“ and new enterprizes ; for oftentimes it hath been
“ seen, that to a new enterprize there followeth a new
“ manner and strange sequel. God of his mercy send
“ his grace unto such new fashions, that it may be for
“ the best.’

“ Upon the death of Pope Adrian, in September
“ this year, the Cardinal made fresh applications for
“ the popedom, but met with a second rebuff.

“ On this occasion his agents were Dr. Thomas
“ Hannibal and John Clerk, the King’s orators at
“ Rome, who sent him an account of the reasons
“ alleged against his election: that he would never go
“ to Rome in person : that he was *nimis potens*, too
“ powerful, and that he was not old enough, reasons
“ which demonstrate nothing so much as they do the
“ superiority of his competitor’s interest in the conclave.
“ The Cardinal was greatly mortified by this second
“ disappointment, insomuch that imputing it to the
“ remissness of Dean Pace, who was ambassador at
“ Venice, he never forgave him, as we have already
“ observed.

“ Clement VII. of the house of Medici, was elected
“ by the concurrence of the imperial party. Our
“ Cardinal thereupon perceiving the insincerity of the
“ Emperor towards him, concluded that Prince would
“ never second his pretensions to the papal chair.
“ This was highly resented by him as an injury ; and he
“ began from thence to estrange himself from the
“ imperial court, and to pave the way for an union
“ between his master and the French King. Mean-

“ while he dissembled his resentment ; and after
“ congratulating the new Pope upon his promotion, he
“ applied for a continuation of the legatine power,
“ which the two former Popes had conferred upon him.
“ Clement knowing the importance of gaining his
“ friendship, granted him a commission for life,
“ empowering him to visit and reform religious houses ;
“ so that by these, and other unusual accession of
“ powers, he in a manner transferred to him the whole
“ papal authority in England, and he was actually
“ revered there as Pope. In 1525, he undertook the
“ care of conducting a loan for his Majesty’s service,
“ which gave great offence to the nation.

“ In the execution of it he begun with the Convoca-
“ tion, in hopes their example would influence the
“ parliament to give a large supply. He demanded a
“ moiety of their ecclesiastical revenues, to be paid
“ in five years, viz. two shillings in the pound for five
“ years, and obtained it, though not without some diffi-
“ culty. Afterwards he went, attended by several of the
“ nobility and prelates, to the house of commons, and in
“ a long and elaborate speech laid before them the
“ public necessity, the danger of an invasion from Scot-
“ land, the affronts received from France, the league in
“ which the King was engaged with the Pope and the
“ Emperor, and he demanded a grant of £800,000,
“ divided into four yearly payments, a sum computed
“ from the late survey or valuation to be equivalent
“ to 4s. in the pound of one year’s revenue, or 1s. in
“ the pound yearly according to the division proposed ;
“ so large a grant was unusual from the commons,
“ and though the extraordinary demand was seconded

“ by Sir Thomas More, the Speaker, and several other
“ members attached to the court, the house could not be
“ prevailed with to comply ; they voted only 2s. in the
“ pound on all possessed of £20. per annum and
“ upwards, and 1s. on all possessed of 40s. a year, and
“ on all the rest of the subjects above 16 years of age
“ a groat a head. This last sum was divided into two
“ yearly payments, the former into four yearly pay-
“ ments, and was not therefore, at the utmost, above
“ 6d. in the pound. The grant of the commons was
“ about the moiety of the sum demanded, and the
“ Cardinal therefore, much mortified with the dis-
“ appointment, came again to the house, and desired
“ to reason with such as refused to comply with the
“ King’s request. He was told, that it was the rule of
“ the house never to reason, but among themselves,
“ and his desire was rejected. The commons, however,
“ enlarged a little their former grant, and voted an
“ imposition of 3s. a pound on all possessed of £50.
“ a year and upwards. We are told by Hall, that the
“ Cardinal endeavoured to frighten the citizens of
“ London into this loan, and told them plainly, that it
“ were better that some should suffer indigence, than
“ that the King at this time should lack ; *and there-
“ fore, says he, beware, and resist not, nor trifle not in
“ this case, for it may fortune to cost some people their
“ heads.* And all agree that the King sent for Edward
“ Montague, who had a considerable influence on the
“ house, and said, *Ho! man, will they not suffer my
“ bill to pass?* and laying his hand on Montague’s
“ head, who was then on his knees before him, *Get my
“ bill passed by to-morrow, or else to-morrow this head*

“ *of yours will be off*. In vindication of the Cardinal
“ it has been alleged, that whatever part he might
“ have acted in the council, yet it was an act of council
“ to which the judges too acceded, and therefore
“ cannot be imputed to him solely. Nor, continues
“ this writer, does his taking the management of it,
“ pursuant to the directions of the council, make at all
“ against him, but is rather an instance of his courage
“ and frankness, in that he did not meanly put others
“ upon doing that which himself was ashamed of.
“ But as this is no more than a colouring of the author’s
“ own invention, it may as justly be asserted as a strong
“ presumption, that the council was governed by him
“ in giving their opinions, and were no more than his
“ tools to give a seeming sanction to a manifest act of
“ oppression. ’Tis a well-known maxim in oratory,
“ not to make use of an argument which may be fairly
“ turned against us. Well, but, may the adversaries to
“ his memory say, where was his integrity to his
“ country? Where his mighty wisdom and foresight,
“ if he could not perceive this to be, if not altogether
“ an oppression, a wide step however towards it? As
“ to the first, we say, he is not to be blamed if he acted
“ agreeably to his own and the judgment of others,
“ who ought to have known the constitution. The
“ answer to this is obvious, that such ignorance of the
“ constitution in a first minister is itself a crime. As
“ to the second proceeds our author, granting he was
“ overbiassed by the repeated importunities of his
“ master, which we cannot but think was the case,
“ notwithstanding the King’s disclamation and pleading
“ ignorance afterwards, it is plain he used a great deal

“ of clemency in the exercise of his commission, and
“ no ways urged it to the detriment of the people,
“ which certainly he had power enough to have done,
“ had he had also the will. That the King was privy
“ to the loan, notwithstanding he disclaimed it, is
“ evident, especially from his answer to Anne Boleyn,
“ on her bitter inveighing against the Cardinal on
“ account of the loan. *Well, well, quoth the King,*
“ *for that matter there was no blame in him, for I*
“ *know that matter better than you or any one else.*
“ But as to the Cardinal’s clemency in exercising this
“ commission, the contrary is as evident, both from
“ what Grafton tells us, that all accused the Cardinal
“ and his adherents as the subverters of the laws and
“ liberties of England, and particularly from his
“ behaviour with regard to the people of Reading ;
“ who, though they refused to pay what was demanded,
“ yet, to shew their affection to the King, offered
“ twenty pence in the pound, which being communi-
“ cated to the Cardinal, was rejected by him, and
“ Lord Lyle, the commissioner, ordered to abide by
“ his first commission, as were the other commissioners
“ throughout England. Upon the whole, as there was
“ no room for defending the Cardinal’s administration
“ in these times ; the best method was taken by his
“ more skilful apologist Dr. Fiddes, who silently
“ dropping it, shifts the scene, and presents us with the
“ more amiable representation of his character in
“ another respect, as will be seen presently.

“ The same year the Cardinal sent Dr. Longland,
“ Bishop of Lincoln, to Oxford, to acquaint that
“ university with his resolution to found a college

“ there. In 1527, he went ambassador to France,
“ and obtained a commission empowering the Master
“ of the Rolls to hear causes in Chancery in his
“ absence.

“ As this commission was made the precedent ever
“ after, and still continues the same, only varying the
“ form as occasion requires, it may not be amiss to
“ present the reader with it, as follows:—

“ ‘ The King to his beloved and faithful John
“ Taylor, Clerk, Master and Keeper of the Rolls
“ of our Chancery, &c.

“ ‘ Know ye, that whereas the most reverend Father
“ in Christ, Thomas, by divine permission, Cardinal-
“ Priest, &c. has been employed for the sake of the
“ peace and tranquillity of our kingdom and subjects
“ of England, and for the interest, profit, and utility
“ of the public, in which post he constantly exists :
“ and considering and piously compassionating the
“ insupportable cares, labours, and fatigues, which he
“ on that account undergoes and suffers, and lest
“ such singular fortitude of mind and body should be
“ too much impaired, which God avert, through such
“ fatigues, and he not able to attend in good health as
“ usual to our most necessary affairs with his chiefest
“ care : Being therefore willing, that justice should be
“ administered to all and every of our subjects, and
“ fully confiding in your fidelity and circumspection,
“ we have appointed you the aforesaid John Taylor,
“ &c. by virtue of these presents, granting unto you
“ power and authority to hear all and every the causes,
“ disputes, and complaints whatever of our subjects
“ depending before us in our chancery, or already

“ moved or to be moved therein, and by the said Lord
 “ Chancellor committed to you, or any of you, (but
 “ not to less than four however) and that for the future
 “ shall be committed to you from time to time, to be
 “ heard, examined, and scrutinized with due regard
 “ according to the allegations and proofs, and your
 “ own sound discretion to discuss and finally deter-
 “ mine, and to command a full execution thereof.
 “ Therefore we command, that with regard to the
 “ premises you truly and diligently act and execute
 “ every thing with effect. By the tenor of these
 “ presents, We give it as a firm command to all and
 “ singular our officers, ministers, and subjects, whom
 “ it may concern, that in all and singular the premises
 “ they be intent and obedient in the execution thereof,
 “ as it becometh. In testimony whereof, &c.

“ “ Witness, the King, at Westminster, this Eleventh
 “ day of June.’

“ Some time ago a dispute arose, whether the Master
 “ of the Rolls had a judicial authority to hear causes
 “ and make orders in Chancery, in the absence of the
 “ Lord Chancellor, without a commission. The
 “ matter was introduced to the public in a book,
 “ printed in Trinity term, 1726, under the title of
 “ *The history of the Chancery*, wherein the author
 “ asserts, that his honour could not hear causes in
 “ court without a designation from the Chancellor,
 “ unless by commission. An answer to this was
 “ published, intituled *A discourse of the judicial*
 “ *authority belonging to the office of the Master of the*
 “ *Rolls*, wherein the author affirms, that the Master of
 “ the Rolls could hear causes, and make orders in

“ chancery by virtue of his office, without any special
“ commission ; and sets forth many cases in support
“ of his argument. This produced another piece by
“ way of reply, said to be written by one of the masters
“ of the court, intituled, *The legal judicature in*
“ *Chancery stated*, and therein the author among other
“ things endeavours to prove, that the Master of the
“ Rolls was no judge either in law or equity, but that
“ what judicial power he could lawfully exercise, was
“ by being one of the twelve Masters in Chancery, or
“ by virtue of the King’s commission. The contro-
“ versy being drawn to this length, in order to prevent
“ any inconvenience to the public, an act of parliament
“ was passed 3 George, 9, 11. intituled *An Act to put*
“ *an end to certain disputes touching orders and decrees*
“ *made in the court of chancery* ; in which was recited,
“ ‘ that whereas divers questions and disputes had
“ arisen touching the authority of the Master of the
“ Rolls in the high court of chancery ; for putting an
“ end to all disputes concerning the same, it was
“ enacted, that all orders and decrees made by the
“ then present Master of the Rolls, or any of his
“ predecessors, or any thereafter to be made by the
“ said Master of the Rolls, or any of his successors,
“ except such orders and decrees as should be made
“ only by the Lord Chancellor, &c. should be deemed
“ and taken to be valid orders by the said court, subject
“ nevertheless to be discharged, revoked, or altered by
“ the Lord Chancellor, &c. and that no such order or
“ decree should be enrolled, till the same be first
“ signed by the Lord Chancellor, &c.’

“ After his return home he was constituted the Pope’s
 “ Vicar-General. The same year he founded his
 “ College at Ipswich.

“ This, which is called a College, according to the
 “ custom of those times, was, in reality, no more than
 “ what we now call a grammar school, and in that
 “ sense we find him giving particular directions for
 “ Lilly’s grammar, then lately published, to be made
 “ use of therein ; to which purpose he wrote a Latin
 “ preface, a translation of which, and of the old title,
 “ runs thus :—

“ ‘ *Rudiments of Grammar, and a method of teaching,*
 “ *not so much prescribed for the use of the school of*
 “ *Ipswich, happily founded by the Most Reverend*
 “ *Lord Thomas, Cardinal of York, as for all the*
 “ *schools throughout England.*

“ ‘ Thomas, Cardinal of York, to the Masters of
 “ Ipswich School; greeting.

“ ‘ We imagine nobody can be ignorant of the care,
 “ study, and industry of mind, with which we have
 “ hitherto directed our labours, not for our own private
 “ interest, but that of our country, and all our citizens,
 “ which we have very much at heart, and in which
 “ particular we shall deem ourselves to have been most
 “ amply gratified, if by any divine blessing we shall
 “ improve the minds of the people. Wherefore being
 “ filled with the utmost zeal to promote learning and
 “ piety in our native place, which she claims of us as a
 “ certain right, we have founded a Latin school, no
 “ ways inelegant, as a testimony of our chief regard
 “ for them. But as it would be imperfect to erect a

“ school, however magnificent, unless attended by
 “ learned masters, we have every way studied to give
 “ the government thereof to two chosen and approved
 “ teachers, under whose tuition British youth may, by
 “ degrees, from their earliest years imbibe both morals
 “ and letters, well knowing that the hopes of the
 “ republick arise from their minds being then framed
 “ aright; and that the same may more happily and
 “ speedily be brought to bear, we have taken all
 “ manner of care, that ye should have such books as
 “ are most necessary for the instruction of them. In
 “ this our new school, whereof ye are masters, ye must
 “ teach the boys by turns and diligently exercise them
 “ in the rudiments and method of learning, that they
 “ may afterwards be advanced to the most elegant
 “ literature and the best of morals. To this purpose
 “ if ye labour with equal care to our satisfaction, ye
 “ shall not only deserve our great favours for your
 “ pains, but render it also happy for your successors.
 “ Fare ye well.’

“ ‘From our palace, A.D.

“ 1528. Kal. Sept.’

“ In 1528, he made a present of his palace, at
 “ Hampton-Court, to his Majesty; he began to build
 “ it soon after his promotion to the see of York, in
 “ 1514, and it was now just finished, and completely
 “ furnished. The King gave him in return Richmond
 “ palace to reside in. Upon the death of Bishop Fox,
 “ this year, the Cardinal succeeded him in the bishoprick
 “ of Winchester; whereupon he resigned that of
 “ Durham, the profits and revenues of which were
 “ given to Anne Boleyn for one year, while it continued

“ in abeyance. The Cardinal was joined this year,
“ 1528, with Cardinal Campejus to sit in judgment on
“ the important cause of Queen Katharine’s divorce,
“ which after several hearings was at last evoked to
“ Rome, in 1529. Our Minion had long foreseen this
“ measure as the sure forerunner of his own ruin. He
“ had always desired for Katharine’s successor, in the
“ partnership of the royal bed, a French Princess,
“ rather than Anne Boleyn, yet he had employed
“ himself with the utmost earnestness to bring the
“ divorce to a happy issue. He was not therefore to
“ be blamed for the unprosperous event, which the
“ Pope’s partiality had produced. But he had suffi-
“ cient experience of the extreme ardor and impatience
“ of his master’s temper, which could bear no contra-
“ diction, and who was wont, without examination or
“ distinction, to make his ministers answer for the issue
“ of those transactions with which they were entrusted.
“ Anne Boleyn also, who was prepossessed against
“ him, had imputed to him the failure of her hopes ;
“ and as she was now returned to court, whence she
“ had been removed from a regard to decency during
“ the trial before the Legates, she had naturally
“ acquired an additional influence on the King’s mind
“ and she served much to fortify his prejudice against
“ the Cardinal. Thus the Queen and her partizans,
“ judging of him by the part which he had openly
“ acted, had expressed the highest animosity against
“ him ; and the most opposite factions seemed now to
“ combine in the ruin of the haughty minister.

“ One of many good reasons why Erasmus thought
“ the Cardinal deserved the character he has left him

“ in some of his epistles, we may presume very justly,
“ says Dr. Knight, was his using this lady [Queen
“ Katharine] so very barbarously : And indeed, proceeds
“ this writer, her short though pithy speech to him,
“ when the Cardinal urged her to submission to the
“ King’s pleasure, has more of this truth in it, than all
“ the laboured character that has been lately given him
“ [by Dr. Fiddes] and because it is omitted in his life,
“ give me leave to insert it here. Her stoat and
“ prudent answer was in the following words : *Of these*
“ *my miseries I can accuse none but you my Lord of*
“ *York, because I could not away with your monstrous*
“ *pride, excessive riot, whoredom, and intolerable*
“ *oppression ; therefore do I now suffer ; and because*
“ *my nephew, the Emperor, did not gratify your impla-*
“ *cable ambition to advance you to the Papacy, you*
“ *threatened to be revenged on him and his friends.*
“ *And you have performed your promise. You have*
“ *been the plotter of the wars against him, and raised this*
“ *doubt against me.* To pass over the virulence with
“ which this remark is embittered, it may be observed,
“ that one very good reason may be alleged for
“ Fiddes’s silence upon this speech, that Bishop
“ Burnet, no friend to the Cardinal’s memory, had
“ given his opinion, that the King’s scruples were
“ much ancients, and also acquitted the Cardinal
“ absolutely of this reproach. It is allowed, that he
“ declined giving his judgment of the divorce, when
“ pressed to it by his Majesty, which considering the
“ reason to apprehend Anne Boleyn’s growing power,
“ and the King’s known caressing of her at this time,
“ may well be supposed to be against the divorce, and

“ so it was construed both by the King and also by his
“ mistress, who made an effectual use of it to his ruin.
“ Upon the whole, it will scarcely be denied that his
“ fate was hard: he had the ill luck to incur the
“ displeasure both of the wife and the mistress, without
“ any ill intention to either, and both concurred in
“ his ruin.

“ The high opinion itself, which the King had
“ entertained of his capacity, tended to hasten his
“ downfall; while his Majesty imputed the bad
“ success of his minister’s undertakings not to fortune
“ or mistake, but the malignity or infidelity of his
“ intentions. The blow, however, fell not instantly
“ on his head. The King, who possibly could not
“ justify by any good reason his alienation from his
“ ancient favourite, seems to have remained some time
“ in suspence, and received him, if not with all his
“ former kindness, yet with the appearance of trust
“ and regard. But it is found almost impossible for a
“ high confidence and affection to receive the least
“ diminution without sinking into absolute indifference,
“ and even running into the opposite extreme of hatred
“ and aversion. The King was now determined to
“ bring on the ruin of the Cardinal with almost as
“ much precipitation as he had formerly employed
“ in his elevation. The Dukes of Norfolk and
“ Suffolk were sent to require the great seal from him;
“ and on his scrupling to deliver it without a more
“ express warrant, the King sent him a letter; upon
“ which it was surrendered, and delivered by his
“ Majesty to Sir Thomas More. Wolsey was ordered
“ to depart from York Place; a palace which he had

“ built in London, and which, though it really
“ belonged to the See of York, was seized by his
“ Majesty, and became afterwards the residence of
“ the Kings of England, under the title of Whitehall.
“ All his furniture and plate was converted to the
“ King’s use ; and indeed their riches and splendour
“ befitted rather a royal than a private fortune. The
“ walls of his palace were covered with cloth of gold
“ or cloth of silver ; he had a cupboard of plate of
“ massy gold, and there were found ten thousand
“ pieces of fine holland belonging to him. All the
“ rest of his riches and furniture were in proportion ;
“ and his opulence was, probably, no small inducement
“ to the violent prosecution against him. He was
“ ordered to Esher, a country seat which he possessed
“ near Hampton Court.

“ This was a seat belonging to the See of Winchester. The Cardinal upon his first coming to the
“ Bishopric had ordered it to be repaired, and some
“ parts re-built, proposing to make this his retreat,
“ when the King resided at Hampton-Court, and such
“ expedition was made in finishing it, that it soon
“ made a considerable figure. In short, what remains
“ of this edifice is another monument of the Cardinal’s
“ excellent taste in architecture. It fell afterwards
“ into lay hands ; however, the structure was preserved
“ with great exactness, and was put into such order by
“ the late possessor, the right honourable Henry
“ Pelham, Esq. as to be accounted a building well
“ worth the sight and observance of the curious.

“ The world, who had paid him such abject court
“ during his prosperity, now deserted him in this fatal

“ reverse of all his fortunes : he himself was much
“ dejected with the change, and from the same turn of
“ mind which had prompted him to be so vainly
“ elevated with his grandeur, he felt the blow of
“ adversity with double rigour. The least appearance
“ of his return to favour, threw him into transports of
“ joy, unbecoming a man. The King had softened
“ during some time the blows which at first overwhelm-
“ ed him ; he granted him his protection, and left him
“ in possession of the sees of York and Winchester ;
“ and he even sent him a gracious message, accompanied
“ with a ring, as a testimony of his affection. Wolsey,
“ who was on horseback, when the messenger met him,
“ immediately alighted, and throwing himself on his
“ kness in the dirt, received in that humble posture these
“ marks of his Majesty’s gracious disposition towards
“ him. But his enemies, who dreaded his return to
“ court, never ceased plying the King with accounts of
“ his several offences ; and Anne Boleyn in particular,
“ who bore him no kindness, contributed her endeavours,
“ in conjunction with her uncle the Duke of Norfolk,
“ to exclude him from all hopes of being reinstated in
“ his former authority : he dismissed, therefore, his
“ numerous retinue ; and, as he was a kind and benefi-
“ cent master, the separation passed not without a
“ plentiful effusion of tears on both sides. The King’s
“ heart, notwithstanding some gleams of kindness,
“ seemed totally hardened to his old favourite : he
“ ordered him to be indicted in the Star-chamber,
“ where sentence was passed upon him ; and not
“ contented with this severity, he abandoned him to all
“ the rigour of the parliament, which now after a long

“ interval was again assembled. The House of Lords
“ voted a long charge against him, consisting of forty-
“ four articles, and accompanied it with an application
“ to the King for his banishment, and his removal from
“ all authority.

“ As these are to be seen in the general histories of
“ England, it would be an abuse of the reader’s
“ patience to transcribe them here. Dr. Fiddes has
“ given a comment upon several of them, wherein not
“ only their groundlessness and futility, but even their
“ absurdity, is sufficiently shewn. The truth is, the
“ whole tenor of them demonstrates nothing so much
“ as the absolute despotic sway of the King, and the
“ obsequious servility of his parliament.

“ Little opposition was made to this charge in the
“ Upper House ; no evidence of any part of it was so
“ much as called for, and as it consists chiefly of general
“ accusations, it was scarcely susceptible of any.
“ The articles being sent down to the House of
“ Commons, Thomas Cromwell, formerly a servant to
“ the Cardinal, and who had been raised by him from
“ a very low station, defended his unfortunate patron
“ with so much spirit, generosity, and courage, as
“ acquired him great honour, and laid the foundation
“ of that favour which he afterwards enjoyed with the
“ King. Wolsey’s enemies finding that either his
“ innocence or his caution prevented them from
“ having any just ground of accusing him, had recourse
“ to a very extraordinary expedient. An indictment
“ was lodged against him, that contrary to a statute of
“ Richard II. commonly called the Statute of Provisors,
“ he had procured bulles from Rome ; particularly

“ that of investing him with the legatine power, which
“ he had exercised with very extensive authority. He
“ confessed the indictment, pleaded ignorance of the
“ statute, and threw himself on the King’s mercy. He
“ was perhaps within reach of the law; but besides
“ that the statute was fallen altogether into disuse,
“ nothing could be more rigorous or severe, than to
“ impute unto him as a crime what he had publicly,
“ during a course of so many years, practised with the
“ consent and approbation of the King, and the
“ acquiescence of the parliament and kingdom; not to
“ mention what he always asserted, and what can
“ scarce be doubted of, that he had obtained the royal
“ licence in the most formal manner, which had he not
“ been apprehensive of the dangers attending any
“ opposition to Henry’s lawless will, he might have
“ pleaded in his own defence. The judges sentence,
“ however, was pronounced against him, that he was
“ out of the King’s protection, his lands and goods
“ forfeited, and that his person might be committed to
“ custody. It was in pursuance of this sentence that
“ he was ordered to quit York place, which, as is
“ before observed, was seized by the King, together
“ with all the magnificently rich furniture. But this
“ prosecution, though not disagreeable to the King,
“ was carried no further. The Cardinal resigned it,
“ on the King’s command, December the 18th. this
“ year; and soon afterwards falling dangerously ill, he
“ was attended by Dr. Butts, the King’s physician, by
“ especial order of his Majesty, who even granted him,
“ on the 12th. of February, a remarkably full and
“ complete pardon for all offences, restored part of his

“ plate and furniture, as also the revenues of his
“ Archbishoprick, and still continued from time to
“ time to drop expressions of favour and compassion
“ towards him.

“ Soon after judgment was passed upon the
“ *præmunire*, Judge Shelly was sent to Esher with
“ this demand, at the same time producing a deed of
“ resignation, which he desired the Cardinal to sign.
“ The demand greatly struck the Cardinal, who
“ alleged, that as York House belonged to his See, it
“ was not his to dispose of, and told him, he hoped
“ the judges would not expose their reputation by
“ putting his Majesty upon any illegal methods ; but
“ if the King insisted upon it, let the sin lie at his
“ door, and so signed the deed. York place, as is said
“ above, was the Archbishop of York’s house ; the
“ Cardinal found it greatly out of repair, when it came
“ into his possession with that See, on account of the
“ Archbishop’s residence at Rome. The King had
“ not long got it into his hands, when he built a
“ mansion at St. James’s, and for the service of both
“ the palaces inclosed that spot of ground which is
“ now called the Park, and then built the gate that
“ lately stood near the treasury, but was taken down a
“ few years ago, to which he added a gallery for the
“ royal family to sit in, to behold the justings and
“ other military exercises in the tilt yard, so called
“ from the tiltings therein practised. Soon after,
“ Henry erected, contiguous to the aforesaid gate, a
“ tennis court, cock-pit, and places to bowl in, the
“ form of which only remains, the rest being converted
“ into dwelling houses and offices for the privy council

“ and secretaries of state. The royal banquetting-
 “ house was built by King James I. as a part of his
 “ intended palace. But York place, together with
 “ the long gallery added by Henry VIII. was burnt in
 “ 1694.

“ Lord Coke, speaking of this pardon, expresses
 “ himself thus: The most learned and beneficial
 “ pardons which we have read, were that to William of
 “ Wickham, Bishop of Winchester, (for a good man
 “ will never refuse God and the King’s pardon,
 “ because every one does often offend both of them,)
 “ and the other to Thomas Wolsey, which are learnedly
 “ and curiously penned. See the words. *Articuli*
 “ *pardonationis Reverendissimi Patris Tho. Cardinalis,*
 “ *&c. 21 Hen. 8. Feb. 12. Omnimodæ Proditiones,*
 “ *tum majores quam minores, Proditionum misprisiones,*
 “ *& aliæ misprisiones, Legum subversiones, & earum*
 “ *illicite extensiones. Outlegarum quæcunque Intru-*
 “ *siones & Ingressus in Temporalia Archiepiscopatum,*
 “ *Episcopatum Abbatiarum, Prioratum, sive aliarum*
 “ *Domorum Religiosarum infra regnum Angliæ. Pro-*
 “ *visiones Bullarum circa executionem Officii Legationis*
 “ *de Latere contra formam statuti de Provisoribus.*
 “ *Concesso quod præfatus Thomas Cardinalis omni*
 “ *pardonatione & gratia gaudeat Populo Regni Angliæ*
 “ *in aliquo Parlamento concessa. Donato Archiepis-*
 “ *copatus Eboracensis cum pertinentiis.*

“ But whoever looks into the history of those times,
 “ will find that the King was at this juncture pushed to
 “ extremity both against the Pope and against the
 “ ecclesiastical order. This was naturally very dis-
 “ agreeable to the Cardinal; and as his Majesty foresaw

“ his opposition to both, this has been assigned as the
“ most probable reason for his continuing to persecute
“ his ancient favourite with so much rigour. After he
“ had remained some time at Esher, he was allowed,
“ in 1530, to remove to Richmond, a palace which he
“ had received from the King as a present in return for
“ Hampton-Court; but the courtiers dreading still
“ his near neighbourhood, prayed an order for him to
“ remove to his palace at York. The Cardinal knew
“ it was in vain to resist. He went first to the seat of
“ that Archbishopric at Southwell, from whence, in
“ the latter end of the summer, he passed to Scrooby,
“ and arriving on the 27th. of September at Cawood
“ Castle, he fixed his residence at that mansion, where
“ he rendered himself extremely popular to the neigh-
“ bourhood by his affability and hospitality, but he
“ was not suffered to continue long unmolested in this
“ retreat. The Earl of Northumberland received
“ orders, without regard to his ecclesiastical character,
“ to arrest him for high treason, and to conduct him to
“ London, in order for his trial. The arrest was
“ executed upon him in the latter end of October; in
“ pursuance whereof he was taken into the custody of
“ Sir Peter Welsh, with whom he set out on the first
“ of November for London; but on the road, partly
“ from the fatigue of the journey, partly from the
“ agitation of his anxious mind, he was seized with a
“ disorder which turned to a dysentery, and was not
“ able without some difficulty to reach Leicester
“ Abbey. When the Abbot and Monks advanced to
“ receive him with much respect and ceremony, he
“ told them, that he was come to lay his bones among

“ them ; and he immediately took to his bed, whence he
“ never rose more. A little before he expired, he
“ addressed himself in the following words to Sir
“ William Kingston, Constable of the Tower, who had
“ him in custody : “ I pray you, have me heartily
“ recommended unto his Majesty, and beseech him in
“ my behalf to call to remembrance all matters that
“ have passed between us from the beginning, especially
“ with regard to his business with the Queen, and then
“ he will know in his conscience, whether I have
“ offended him. He is a Prince of a most royal
“ courage, and hath a princely heart, and rather than
“ he will miss or want any part of his will, he will
“ endanger the one half of his kingdom : I do assure
“ you, that I have often kneeled before him, sometimes
“ for three hours together, to persuade him from his
“ will and appetite, but could not prevail. Had I but
“ served God as diligently as I have served the King,
“ HE would not have given me over in my grey hairs ;
“ but this is the just reward that I must receive for my
“ indulgent pains and study, not regarding my service
“ to my God, but only to my Prince. Therefore let
“ me advise you, if you be one of the Privy Council,
“ as by your wisdom you are fit, take care what you
“ put into the King’s head, for you can never put it out
“ again.” Thus died this famous Cardinal, whose
“ character seems to have contained as singular varieties
“ as the fortune to which he was exposed. The obsti-
“ nacy and violence of the King’s temper may alleviate
“ much of the blame which some of his favourite
“ ministers have undergone ; and when we consider,
“ that the subsequent part of his reign was much more

“unfortunate and criminal than that which was directed
 “by Wolsey’s counsels, we shall be inclined to suspect
 “of partiality those historians who endeavoured to load
 “his memory with such violent reproaches. If in his
 “train of politicks he sometimes employed his influence
 “over the King for his private purposes, rather than
 “his master’s interest, which he boasted he had really
 “at heart, we must remember, that he had in view the
 “papal throne, which, had he attained to, it would
 “have enabled him to make his master a suitable return
 “for his greatest favours. The Cardinal d’Amboise,
 “whose memory is precious in France, always made
 “this apology for his own conduct, which was in some
 “respect similar to Wolsey’s. And we have reason
 “to think the King was well acquainted with the
 “motives by which his minister was influenced: He
 “regretted very much his death, when informed of it,
 “and always spoke favourably of his memory; a proof
 “that humour more than reason, or any discovery of
 “treachery, had occasioned his last persecution
 “against him.”

Mr. Chalmers has thus sketched the life of Wolsey:—

“Thomas Wolsey, a celebrated Cardinal and
 “Statesman, but to be remembered with more respect
 “as a benefactor to learning, was so obscure in his
 “origin that scarcely any historian mentions the names
 “of his father and mother. Their names, however,
 “are preserved by Rymer (*Fœd.* vol. xiv. p. 355), in
 “the Pope’s bulle of favours to those who came to
 “Cardinal-College, in Oxford, and prayed for the
 “safety of the said Cardinal, and after his decease for
 “the souls of him, his father Robert, and his mother,

“ Joan. This partly confirms the discovery of his
“ zealous biographer, Dr. Fiddes, that he was the son
“ of one Robert Wolsey, a butcher, of Ipswich, where
“ he was born in March, 1471. Fiddes says, that
“ this Robert had a son, whose early history corres-
“ ponds with that of the Cardinal, and that he was a
“ man of considerable landed property. We may,
“ from other evidence, conclude that his parents were
“ either not poor, or not friendless, since they were
“ able to give him the best education his native town
“ afforded, and afterwards to send him to Magdalen
“ College. But in whatever way he was introduced
“ here, it is certain, that his progress in academical
“ studies was so rapid, that he was admitted to the
“ degree of bachelor of arts at the age of fifteen, and
“ from this extraordinary instance of precocity, was
“ usually named the boy-bachelor.

“ No proofs are indeed wanting of his uncommon
“ reputation as a scholar, for he was elected fellow of
“ his College soon after taking his bachelor's degree,
“ and proceeding to that of Master, he was appointed
“ teacher of Magdalen grammar school. In 1498, he
“ was made bursar of the College, about which time
“ he had the credit of building Magdalen tower. It is
“ yet more proof of his learning having been of the
“ most liberal kind, and accompanied with a corres-
“ ponding liberality of sentiment, that he became
“ acquainted with Erasmus, then at Oxford, and
“ joined that illustrious scholar in promoting classical
“ studies, which were peculiarly obnoxious to the
“ bigotry of the times. The letters which passed
“ between Wolsey and Erasmus, for some years, imply

“ mutual respect and union of sentiment on all matters
“ in which literature was concerned ; and their love of
“ learning and contempt of the monks, although this
“ last was excited by different motives, are points in
“ which we perceive no great disagreement. Yet, as
“ Erasmus continued to live the life of a mere
“ scholar, precarious and dependant, and Wolsey was
“ rapidly advancing to rank and honours, too many and
“ too high for a subject, a distance was placed between
“ them, which Wolsey would not shorten, and Erasmus
“ could not pass. Hence, while a courteous familiarity
“ was preserved in Wolsey’s correspondence, Erasmus
“ could not help betraying the feelings of a client who
“ has received little more than promises from his
“ patron ; and when Wolsey fell from his high state,
“ Erasmus joined in the opinion that he was unworthy
“ of it. For this he is severely censured by Fiddes,
“ and ably defended by Knight and Jortin.

“ Wolsey’s first ecclesiastical preferment was the
“ rectory of Limington, in Somersetshire, near Ilchester,
“ conferred upon him in 1500, by the Marquis of
“ Dorset, to whose three sons he had acted as tutor,
“ when in Magdalen College. On receiving this
“ presentation he left the university, and resided for
“ some time on his cure, when a singular circumstance
“ induced, or, perhaps, rendered it absolutely necessary
“ for him to leave it. At a merry meeting, at
“ Linington, he either passed the bounds of sobriety,
“ or was otherwise accessory in promoting a riot, for
“ which Sir Amyas Paulet, a justice of peace, set him
“ in the stocks. This indignity Wolsey remembered
“ when it would have been honourable, as well as

“ prudent, to have forgot it. After he had arrived at
“ the high rank of Chancellor, he ordered Sir Amyas
“ to be confined within the bounds of the Temple, and
“ kept him in that place for five or six years.

“ On his quitting Limington, though without resign-
“ ing the living, Henry Dean, Archbishop of Canterbury,
“ made him one of his domestic chaplains, and in 1503,
“ the Pope Alexander gave him a dispensation to hold
“ two benefices. On the death of the Archbishop, in
“ the same year, he was appointed chaplain to Sir
“ John Nanfan, of Worcestershire, treasurer of Calais,
“ which was then in the possession of the English, and
“ by him recommended to Henry VII. who made him
“ one of his chaplains. About the end of 1504, he
“ obtained from Pope Julius II. a dispensation to hold
“ a third living, the rectory of Redgrave, in Norfolk.
“ In the mean time he was improving his interest at
“ court, by an affable and plausible address, and by a
“ display of political talent, and quick and judicious
“ dispatch in business, which rendered him very useful
“ and acceptable to his Sovereign. In Feb. 1508,
“ the King gave him the Deanery of Lincoln, and two
“ Prebends in the same Church, and would, probably,
“ have added to these preferments, had he not been
“ prevented by his death in the following year.

“ This event, important as it was to the kingdom,
“ was of no disadvantage to Wolsey, who saw in the
“ young King, Henry VIII. a disposition that might
“ be rendered more favourable to his lofty views; yet
“ what his talents might have afterwards procured, he
“ owed at this time to a court intrigue. Fox, Bishop
“ of Winchester and founder of Corpus Christi College,

“ introduced him to Henry, in order to counteract the
“ influence of the Earl of Surrey, (afterwards Duke of
“ Norfolk,) and had probably no worse intention than
“ to preserve a balance in the council; but Wolsey,
“ who was not destined to play a subordinate part, soon
“ rose higher in influence than either his patron or his
“ opponent. He studied, with perfect knowledge of
“ human heart, to please the young King, by joining in
“ indulgencies which, however suitable to the gaiety of
“ a court, were ill becoming the character of an
“ ecclesiastic. Yet, amidst the luxuries which he
“ promoted in his royal master, he did not neglect to
“ inculcate maxims of state, and, above all, to insinuate,
“ in a manner that appeared equally dutiful and
“ disinterested, the advantages of a system of favour-
“ tism, which he sincerely hoped would one day centre
“ in his own person. Nor was he disappointed; as for
“ some time after this, his history, apart from what
“ share he had in the public councils, is little more
“ than a list of promotions, following each other with
“ a rapidity that alarmed the courtiers, and inclined the
“ people, always jealous of sudden elevations, to look
“ back at his origin.

“ In this rise he was successively made Almoner to
“ the King, a Privy Counsellor, and Reporter of the
“ proceedings of the star-chamber; Rector of Turring-
“ ton, in the diocese of Exeter, Canon of Windsor,
“ Registrar of the order of the Garter, and Prebendary
“ and Dean of York. From these he passed on to
“ become Dean of Hereford, and Precentor of St.
“ Paul’s, both of which he resigned on being preferred
“ to the Bishopric of Lincoln; Chancellor of the

“ order of the Garter, and Bishop of Tournay in
“ Flanders, which he held until 1518, when that city
“ was delivered up to the French, but he derived from
“ it afterwards an annual pension of 12,000 livres.*
“ In 1514, he was consecrated Bishop of Lincoln, in
“ the room of Smyth, founder of Brazen-nose College,
“ and was chosen Chancellor of the University of
“ Cambridge. The same year he was promoted to the
“ Archbishopric of York, and created Cardinal of St.
“ Cecilia.

“ Yet in the plenitude of that political influence
“ which he now maintained to the exclusion of the
“ ancient nobility and courtiers, it appears that for
“ some time he preserved the peace of the country, by
“ a strict administration of justice, and by a punctuality
“ in matters of finance, which admitted no very un-
“ favourable comparisons between him and his prede-
“ cessors. Perhaps the splendor and festivities which
“ he encouraged in the court might, by a diffusion of
“ the royal wealth among the public, contribute to a
“ certain degree of popularity, especially when con-
“ trasted with the more economical habits encouraged
“ by Henry VII. It was not until he established his
“ legatine court, a species of English Popedom, that
“ the people had reason to complain of a vast and rapa-
“ cious power, unknown to the constitution, boundless
“ in its capricious decrees, and against which there
“ was no redress. This court, however, could not

* Dr. Fiddes allows that this piece of preferment partook of usurpation, as the former Bishop of Tournay had been neither legally nor ecclesiastically deprived.

“ have inflicted many public injuries, as it formed no
“ part of the complaints of Parliament against him,
“ when complaints might have been preferred with
“ safety, and would have been welcomed from any
“ quarter. At that time the legality of the power was
“ called in question, but not the exercise of it.

“ In the private conduct of this extraordinary man,
“ while in the height of his prosperity, we find a
“ singular mixture of personal pride and public
“ munificence. While his train of servants rivalled
“ that of the King, and was composed of many persons
“ of rank and distinction, his house was a school where
“ their sons were usefully educated and initiated in
“ public life. And while he was dazzling the eyes, or
“ insulting the feelings of the people, by an ostentation
“ of gorgeous furniture and equipage, such as exceeded
“ the royal establishment itself, he was a general and
“ liberal patron of literature, a man of consummate
“ taste in works of art, elegant in his plans, and bound-
“ less in his expences to execute them; and, in the
“ midst of luxurious pleasures and pompous revellings,
“ he was meditating the advancement of science by a
“ munificent use of those riches which he seemed to
“ accumulate only for selfish purposes.

“ In the mean time, there was no intermission in his
“ preferments. His influence was courted by the
“ Pope, who had made him a Cardinal; and, in 1516,
“ his Legate in England, with powers not inferior to his
“ own; and by the King of Spain, who granted him a
“ pension of 3000 livres, while the duchy of Milan
“ bestowed on him a yearly grant of 10,000 ducats.
“ On the resignation of Archbishop Warham, he was

“ appointed Lord High Chancellor. “ If this new
“ accumulation of dignity,” says Hume, “ increased
“ his enemies, it also served to exalt his personal
“ character, and prove the extent of his capacity. A
“ strict administration of justice took place during his
“ enjoyment of this high office ; and no Chancellor
“ ever discovered greater impartiality in his decisions,
“ deeper penetration of judgment, or more enlarged
“ knowledge of law or equity.

“ In 1518, he attended Queen Catharine to Oxford,
“ and intimated to the University his intention of
“ founding lectures on theology, civil law, physic,
“ philosophy, mathematics, rhetoric, Greek and Latin ;
“ and in the following year, three of these, viz. for
“ Greek, Latin, and rhetoric, were founded and
“ endowed with ample salaries, and read in the hall of
“ Corpus Christi College. He appointed for his
“ Lectures the ablest scholars whom the University
“ afforded, or whom he could invite from the continent.
“ The members of the Convocation, about this time,
“ conferred upon him the highest mark of their esteem,
“ by a solemn decree, that he should have the revisal
“ and correction of the university statutes in the most
“ extensive sense ; and it does not appear that they had
“ any reason to repent of this extraordinary instance
“ of their confidence. The same power was conferred
“ upon him by the University of Cambridge, and in
“ both cases was accompanied by documents which
“ proved the very high opinion entertained by these
“ learned bodies of his fitness to reform what was
“ amiss in the republic of letters.

“ In the same year, the Pope granted him the
“ administration of the BISHOPRIC OF BATH AND WELLS,
“ and the King bestowed on him its temporalities.
“ This See, with those of Worcester and Hereford,
“ which the Cardinal likewise farmed, were filled by
“ foreigners who were allowed non-residence, and
“ compounded for this indulgence by yielding a share
“ of the revenues. The Cardinal’s aid, about this
“ time, in establishing the College of Physicians of
“ London, is to be recorded among the many instances
“ of the very liberal views which he entertained of every
“ improvement connected with literature. In 1521,
“ he evinced his zeal against the reformation, which
“ Luther had begun, by procuring his doctrines to be
“ condemned in an assembly of divines held at his
“ own house, published Pope Leo’s bulle against him,
“ and endeavoured to suppress his writings in this
“ kingdom; but there is no favourable part of his
“ character so fully established as his moderation
“ towards the English Lutherans; for one article of
“ his impeachment was his being remiss in punishing
“ heretics, and shewing a disposition rather to screen
“ them.

“ In the same year, he received the rich Abbey of
“ St. Alban’s, to hold in commendam, and soon after
“ went abroad on an embassy. About this time also,
“ he became a candidate for the papal chair on the
“ demise of Leo X. but was not successful. This
“ disappointment, however, was compensated in
“ some degree by the Emperor, who settled a pension
“ on him of nine thousand crowns of gold, and by the
“ Bishopric of Durham, to which he was appointed in

“ 1523. On this he resigned the administration of
“ Bath and Wells. The same year he issued a man-
“ date to remove the convocation of the province of
“ Canterbury from St. Paul’s to Westminster, one of
“ his most unpopular acts, but which appears to have
“ been speedily reversed. On the death of Pope
“ Adrian, he made a second unsuccessful attempt to
“ be elected Pope; but while he failed in this, he
“ received from his rival, a confirmation of the whole
“ papal authority in England.

“ In 1524, he intimated to the University of Oxford
“ his design of founding a College there, and soon
“ commenced that great work. About two years after
“ he founded his School,* or College, as it has been
“ sometimes called, at Ipswich, as a nursery for his
“ intended College at Oxford, and this for a short
“ time is said to have rivalled the Schools at Winchester
“ and Eton. As he mixed ecclesiastical dignity with
“ all his learned institutions, he appointed here a dean,
“ twelve canons, and a numerous choir. At the same
“ time he sent a circular address to the School-masters
“ of England, recommending them to teach their youth
“ the elements of elegant literature, *literatura elegan-*
“ *tissima*, and prescribed the use of Lilly’s grammar.

“ Of the immense riches which he derived from his
“ various preferments, some were no doubt spent in
“ luxuries, which left only a sorrowful remembrance,

* On the site of the priory of St. Peter’s, which was surrendered to the Cardinal, March 6, 1527. Dr. William Capon was first and last Dean, for this school was discontinued on the Cardinal’s fall. The foundation stone is now preserved in Christ Church.

“ but the greater part was employed in those magnifi-
“ cent edifices which have immortalized his genius and
“ spirit. In 1514, he began to build the Palace at
“ Hampton-court, and having finished it with all its
“ sumptuous furniture, in 1528, he presented it to the
“ King, who, in return, gave him the palace of
“ Richmond for a residence. In the last mentioned year,
“ he acceded to the bishopric of Winchester, by the
“ death of Fox, and resigned that of Durham. To
“ Winchester, however, he never went. That reverse
“ of fortune which has exhibited him as an example of
“ terror to the ambitious, was now approaching, and
“ was accelerated by events, the consequences of which
“ he foresaw, without the power of averting them.
“ Henry was now agitated by a passion not to be
“ controuled by the whispers of friendship, or the
“ counsels of statesmen, and when the Cardinal, whom
“ he had appointed to forward his divorce from Queen
“ Catherine and his marriage with Anne Boleyn,
“ appeared tardily to adhere to forms, or scrupulously
“ to interpose advice, he determined to make him feel
“ the weight of his resentment. It happened, unfortu-
“ nately for the Cardinal, that both the Queen and her
“ rival were his enemies, the Queen from a suspicion
“ that she never had a cordial friend in him, and Anne
“ from a knowledge that he had secretly endeavoured
“ to prevent her match with the King. But a minute
“ detail of these transactions and intrigues belongs to
“ history, in which they occupy a large space. It may
“ suffice here to notice that the Cardinal’s ruin, when
“ once determined, was effected in the most sudden and
“ rigorous manner, and probably without his previous

“ knowledge of the violent measures that were to be
“ taken.

“ On the first day of term, October 9, 1529, while
“ he was opening the court at Westminster, the Attorney-
“ general indicted him in the court of King’s bench
“ on the statute of provisors, 16 Richard II. for
“ procuring a bulle from Rome appointing him Legate,
“ contrary to the statute, by which he had incurred a
“ Præmunire, and forfeited all his goods to the King,
“ and might be imprisoned. Before he could give in
“ any reply to this indictment, the King sent to demand
“ the Great Seal from him, which was given to Sir
“ Thomas More. He was then ordered to leave York-
“ place, a Palace which had for some centuries been
“ the residence of the Archbishops of York, and which
“ he had adorned with furniture of great value and
“ magnificence: it now became a royal residence under
“ the name of Whitehall. Before leaving this place to
“ go to Esher, near Hampton-Court, a seat belonging
“ to the Bishopric of Winchester, he made an inventory
“ of the furniture, plate, &c. of York-place, which is
“ said to have amounted to the incredible sum of five
“ hundred thousand crowns, or pounds of our money.
“ He then went to Putney by water, and set out on the
“ rest of his journey on his mule, but he had not gone
“ far before he was met by a messenger from the King,
“ with a gracious message, assuring him that he stood
“ as high as ever in the royal favour, and this accom-
“ panied by a ring which the King had been accustomed
“ to send, as a token to give credit to the bearer.
“ Wolsey received these testimonials with the humblest
“ expression of gratitude, but proceeded on his way to

“ Esher, which he found quite unfurnished. The
“ King’s design, by this solemn mockery, is not easily
“ conjectured. It is most probable, that it was a trick
“ to inspire the Cardinal with hopes of being restored
“ to favour ; and, consequently, to prevent his defending
“ himself in the prosecution upon the statute of
“ provisors, which Henry knew he could do by
“ producing his letters patent, authorizing him to
“ accept the Pope’s bulles. And this certainly was
“ the consequence, for the Cardinal merely instructed
“ his attorney to protest, in his name, that he was quite
“ ignorant of the above statute ; but that he acknow-
“ ledged other particulars with which he was charged,
“ to be true, and submitted himself to the King’s
“ mercy. The sentence of the court was, that “ he
“ was out of the protection, and his lands, goods, and
“ chattels forfeit, and his person might be seized.”

“ The next step to complete his ruin was taken by
“ the Duke of Norfolk and the privy counsellors, who
“ drew up articles against him, and presented them to
“ the King ; but he still affecting to take no personal
“ concern in the matter, remained silent. Yet these
“ probably formed the basis of the forty-four articles,
“ presented December 1, to the House of Lords, as
“ by some asserted, or, according to other accounts, by
“ the Lords of the council to the House of Commons.
“ Many of them are evidently frivolous or false, and
“ others, although true, were not within the jurisdiction
“ of the House. The Cardinal had, in fact, already
“ suffered, as his goods had been seized by the King,
“ he was now in a *præmunire*, and the House could
“ not go much farther than to recommend what had

“ already taken place. The Cardinal, however, found
“ one friend amidst all his distresses, who was not to be
“ alarmed either at the terrors of the court or of the
“ people. This was Thomas Cromwell, formerly
“ Wolsey’s steward (afterwards Earl of Essex), who
“ now refuted the articles with so much spirit,
“ eloquence, and argument, that although a very
“ opposite effect might have been expected, his speech
“ is supposed to have laid the foundation of that favor
“ which the King afterwards extended to him, but
“ which, at no very distant period, proved as fatal to
“ him as it had been to his master. His eloquence
“ had yet a more powerful effect, for the address,
“ founded on these articles, was rejected by the
“ Commons, and the Lords could not proceed without
“ their concurrence.

“ During the Cardinal’s residence at Esher, the
“ King sent several messages to him, “ some good and
“ some bad,” says Cavendish, “ but more ill than
“ good,” until this tantalizing correspondence, operat-
“ ing on a mind of strong passions, brought on, about
“ the end of the year, a sickness which was represented
“ to the King as being apparently fatal. The King
“ ordered his physician, Dr. Butts, to visit him, who
“ confirmed what had been reported of the dangerous
“ state of his health, but intimated that, as his disease
“ affected his mind, rather than his body, a kind word
“ from his Majesty might prove more effectual than
“ the best skill of the faculty. On this the King sent
“ him a ring, with a gracious message, that he was not
“ offended with him in his heart; and Anne Boleyn
“ sent him a tablet of gold that usually hung at her

“ side, with many kind expressions. The Cardinal
“ received these testimonies of returning favour with
“ joy and gratitude, and in a few days was pronounced
“ out of danger,

“ Nor can we blame Wolsey for his credulity, since
“ Henry, although he had stripped the Cardinal of all
“ his property, and the income arising from all his
“ preferments, actually granted him, February 12,
“ 1530, a free pardon for all crimes and misdemeanors,
“ and a few days after restored to him the revenues, &c.
“ of the Archbishopric of York, except York place
“ before mentioned, and one thousand marks yearly
“ from the Bishopric of Winchester. He also sent
“ him a present of £3000. in money, and a quantity of
“ plate and furniture exceeding that sum, and allowed
“ him to remove from Esher to Richmond, where he
“ resided for some time in the Lodge in the old park,
“ and afterwards in the Priory. His enemies at court,
“ however, who appear to have influenced the King
“ beyond his usual arbitrary disposition, dreaded
“ Wolsey's being so near his Majesty, and prevailed on
“ him to order him to reside in his archbishopric. In
“ obedience to this mandate, which was softened by
“ another gracious message from Henry, he first went
“ to the Archbishop's seat at Southwell; and about
“ the end of September, fixed his residence at Cawood
“ Castle, which he began to repair, and was acquiring
“ popularity by his hospitable manners and bounty,
“ when his capricious master was persuaded to arrest
“ him for high treason, and order him to be conducted
“ to London. Accordingly, on the 1st. of November,
“ he set out, but on the road he was seized with a

“ disorder of the dysenteric kind, brought on by
 “ fatigue and anxiety, which put a period to his life at
 “ Leicester Abbey, on the 28th. of that month, in the
 “ fifty-ninth year of his age.* Some of his last words
 “ implied the awful and just reflection, ‘ that if he
 “ had served his God as diligently as he had served his
 “ King, he would not have given him over to his
 “ enemies.’ Two days after, he was interred in the
 “ Abbey Church of Leicester, but the spot is not now
 “ known. As to the report of his having poisoned
 “ himself, founded on an expression in the printed
 “ work of Cavendish, it has been amply refuted by a
 “ late eminent antiquary, who examined the whole of
 “ the evidence with much acuteness.†

“ Modern historians have formed a more favourable
 “ estimate of Wolsey’s character than their predecessors,
 “ yet it had the mixture of good and evil, which admits
 “ of great variety of opinion, and gives to ingenious
 “ party-colouring, all the appearance of truth. Perhaps
 “ Shakspeare, borrowing from Holinshed and Hall,
 “ has drawn a more just and comprehensive sketch of
 “ his perfections and failings, than is to be found in
 “ any other writer.

—————“ This Cardinal,
 Though from an humble stock, undoubtedly

* The Cardinal had a bastard son, called Thomas Winter. “ Bulla Julii Pont. Rom. dilecto filio Thomæ Wulcy Rectori paroch. Eccl’iæ de Lymyngton Batho. Weil. dioc. Magistrum in Artibus pro Dispensatione ad tertium incompatibile. dat. Romæ. 1508. prid. cal. Augusti Pont. n’ri anno quinto.”—Kennet’s MSS. in *Brit. Mus.* obligingly communicated by Mr. Ellis.

† The learned Dr. Samuel Pegge. See *Gent. Mag.* vol. xxv. p. 25, and two very able articles on the Cardinal’s impeachment, p. 299, 345.

Was fashion'd to much honour. From his cradle,
 He was a scholar, and a ripe and good one;
 Exceeding wise, fair spoken, and persuading;
 Lofty and sour to them that lov'd him not;
 But, to those men that sought him, sweet as summer.
 And though he was unsatisfy'd in getting,
 (Which was a sin) yet, in bestowing. ———
 He was most princely: Ever witness for him
 Those twins of learning that he raised in you,
 Ipswich and Oxford! one of which fell with him,
 Unwilling to outlive the good that did it;
 The other, though unfinish'd, yet so famous,
 So excellent in art, and still so rising,
 That Christendom shall ever speak his virtue.
 His overthrow heap'd happiness upon him;
 For then, and not 'till then, he felt himself,
 And found the blessedness of being little.”*

“ The Cardinal’s biographers, in treating of the
 “ foundation of his College, begin with a very labour’d
 “ defence of his seizing the property and revenues of
 “ many priories and nunneries, which were to serve as
 “ a fund for building and endowments; and the zeal
 “ they display on this subject, if it cannot now enforce
 “ conviction, at least proves the historical fact that the
 “ rights of property even at that time were not to be
 “ violated with impunity, and that the Cardinal’s
 “ conduct was highly unpopular. At first it was
 “ objected to even by the King himself, although he
 “ soon afterwards converted it into a precedent for a
 “ more general dissolution of religious houses. Wolsey,
 “ however, ought not to be deprived of such defence
 “ as has been set up. It has been urged, that he
 “ procured bulles from the Pope empowering him to

* The speech of the “honest chronicler, Griffith,” to Queen Catherine.
Henry VIII. Act, IV. Scene II.

“ seize on these priories; and that the Pope, according
“ to the notions then entertained of his supremacy,
“ could grant a power by which religious houses might
“ be converted into societies for secular priests, and for
“ the advancement of learning. It has been also
“ pleaded, that the Cardinal did not alienate the
“ revenues from religious service, but only made a
“ change in the application of them; that the appropri-
“ ation of the alien priories by Chichele and Waynflete
“ was in some respects a precedent, and that the
“ suppression of the Templers in the fourteenth century,
“ might also be quoted. Bishop Tanner likewise, in
“ one of his letters to Dr. Charlett, quotes as pre-
“ cedents, Bishops Fisher, Alcock, and Beckington.
“ But perhaps the best excuse is that hinted by Lord
“ Cherbury, namely, that Wolsey persuaded the King
“ to abolish unnecessary monasteries, that necessary
“ colleges might be erected, and the progress of the
“ reformation impeded by the learning of the clergy
“ and scholars educated in them. The same writer
“ suggests, that as Wolsey pleaded for the dissolution
“ of only the small and superfluous houses, the King
“ might not dislike this as a fair experiment how far
“ the project of a general dissolution would be relished.
“ On the other hand, by two letters still extant, written
“ by the King, it appears that he was fully aware of
“ the unpopularity of the measure, although we cannot
“ infer from them that he had any remedy to prescribe.

“ Whatever weight these apologies had with one
“ part of the public, we are assured that they had very
“ little with another, and that the progress of the
“ College was accompanied by frequent expressions of

“ popular dislike in the shape of lampoons. The
 “ kitchen having been first finished, one of the satirists
 “ of the day, exclaimed, ‘ Egregium opus ! Cardinalis
 “ iste instituit Collegium et absolvit popinam.’ Other
 “ mock inscriptions were placed on the walls, one of
 “ which, at least, proved prophetic :

“ ‘ Non *stabit illa domus, aliis fundata rapinis

“ ‘ Aut ruet, aut alter raptor habebit eam.’ ”

“ By two bulles, the one dated 1524, the other
 “ 1525, Wolsey obtained of Pope Clement VII. leave
 “ to enrich his College, by suppressing 22 priories
 “ and nunneries, the revenues of which were estimated
 “ at nearly £2000.; but on his disgrace, some of these
 “ were given by the King for other purposes. The
 “ King’s patent enables him to build his College prin-
 “ cipally on the site of the Priory of St. Frideswide ;
 “ and the name, originally intended to be ‘ The College
 “ of Secular Priests,’ was now changed to ‘ CARDINAL
 “ COLLEGE.’ The Secular Clergy in it, were to be
 “ denominated the ‘ Dean and Canons Secular of the
 “ Cardinal of York,’ and to be incorporated into one
 “ body, and subsist by perpetual succession. He was
 “ also authorized to settle upon it £2000. a-year clear
 “ revenue. By other patents and grants to the Dean
 “ and Canons, various church livings were bestowed
 “ upon them, and the College was to be dedicated to
 “ the praise, glory, and honour of the Holy Trinity,
 “ the Virgin Mary, St. Frideswide, and All Saints.

“ With respect to the constitution of this College,
 “ there is a considerable variation between the account

* Unfortunately for the line, the penult of stabit is long.—EDIT.

“ given by the historian of Oxford, and that by Leonard
“ Hutton, Dean of Christ-Church, in 1599, and many
“ years Sub-Dean. His manuscript, now in the
“ possession of the College, and quoted in the
“ Monasticon, states that, according to Wolsey’s
“ design, it was to be a perpetual foundation for the
“ study of the sciences, divinity, canon and civil law;
“ also the arts, physic, and polite literature; and for
“ the continual performance of divine service. The
“ members were to be, a Dean and sixty regular
“ Canons; but no Canons of the second order, as
“ Wood asserts.

“ Of these, Wolsey himself, named the Dean and
“ eighteen of the Canons. The Dean was Dr. John
“ Hygden, president of Magdalen College, and the
“ Canons first nominated, were all taken from the other
“ Colleges in Oxford; and were men of acknowledged
“ reputation in their day. He afterwards added others,
“ deliberately, and according as he was able to supply
“ the vacancies by men of talent, whom he determined
“ to seek wherever they could be found. Among his
“ latter appointments from Cambridge, we find the
“ names of Tyndal and Frith, the translators of the
“ bible, and who had certainly discovered some
“ symptoms of heresy before this time. Cranmer and
“ Parker, afterwards the first and second Protestant
“ Archbishops of Canterbury, were also invited, but
“ declined; and the Cardinal went on to complete his
“ number, reserving all nominations to himself during
“ his life, but intending to bequeath that power to the
“ Dean and Canons at his death. In this, however, he
“ was as much disappointed, as in his hopes to embody

“ a force of learned men sufficient to cope with Luther
“ and the foreign reformers, whose advantage in argu-
“ ment he conceived to proceed from the ignorance
“ which prevailed among the monastic clergy.

“ The society, as he planned it, was to consist of
“ one hundred and sixty persons, according to Wood,
“ or omitting the forty Canons of the second order, in
“ the enumeration of whom Wood was mistaken, one
“ hundred and forty-six ; but no mention could yet be
“ made of the scholars who were to proceed from his
“ school at Ipswich, although, had he lived, these
“ would doubtless have formed a part of the society, as
“ the school was established two years before his fall.
“ This constitution continued from 1525 to 1529-30,
“ when he was deprived of his power and property, and
“ for two years after it appears to have been interrupted,
“ if not dissolved. It is to his honour, that in his last
“ correspondence with Secretary Cromwell and with
“ the King, when all worldly prospects were about to
“ close upon him, he pleaded with great earnestness,
“ and for nothing so earnestly, as that his Majesty
“ would be pleased to suffer his College, at Oxford, to
“ go on. What effect this had, we know not, but the
“ earnest entreaties of the members of the society, and
“ of the university at large, were at length successful ;
“ while, at the same time, the King determined to
“ deprive Wolsey of all merit in the establishment,
“ and transfer the whole to himself. The subsequent
“ history of Christ-Church, it would be unnecessary to
“ detail in this place.

“ An impartial life of Cardinal Wolsey is, perhaps,

“ still a desideratum in English biography.* Cavendish
 “ is minute and interesting in what he relates of the
 “ Cardinal’s domestic history, but defective in dates
 “ and arrangement, and not altogether free from
 “ partiality ; which, however, in one so near to the
 “ Cardinal, may, perhaps be pardoned. Fiddes is
 “ elaborate, argumentive, and, upon the whole, useful,
 “ as an extensive collector of facts and authorities ; but
 “ he wrote for a special purpose, and has attempted
 “ what no man can effect, a portrait of his hero free
 “ from those vices and failings of which it is impossible
 “ to acquit him. Grove, with all the aid of Cavendish,
 “ Fiddes, and even Shakspeare, is a heavy and
 “ injudicious compiler, although he gives so much of
 “ the Cardinal’s contemporaries, that his volumes may
 “ be consulted with advantage as a series of general
 “ annals of the time. But Cavendish, on whom all
 “ who have written on the actions of Wolsey, especially
 “ our modern historians, have relied, has been the
 “ innocent cause of some of their principal errors.
 “ Cavendish’s work remained in MS. of which
 “ several copies are still extant, until the civil wars,
 “ when it was first published under the title of “ *The*
 “ *Negotiations of Thomas Wolsey, &c.*” 1641, 4to.†
 “ and the chief object of the publication was
 “ a parallel between the Cardinal and Laud, in

* A Life of Wolsey has indeed been recently published by Mr. Galt.

† A little Treatise, entitled “ *Who wrote Cavendish’s Life of Wolsey,*” appeared some years ago from the pen of Mr. Hunter, a Unitarian Minister, at Bath.

“ order to reconcile the public to the murder of that
 “ Prelate: That this object might be the better
 “ accomplished, the manuscript was mutilated and
 “ interpolated without shame or scruple, and no pains
 “ having been taken to compare the printed edition
 “ with the original, the former passed for genuine
 “ above a century, nor until very lately has the work
 “ been presented to the public as the author left it,
 “ in Dr. Wordsworth’s *Ecclesiastical Biography*.”*

From CASSAN’s Lives of the Bishops of Winchester:—

Synopsis of Dates connected with Wolsey’s Life, comprehending most, if not all his Preferments, and some of the principal matters with which he was connected, the greater part unnoticed by Cavendish, whose narrative is deficient in dates and records of preferment.

Born March, 1471.

B.A. Magdalen College, Oxford, 1486.

Fellow of the same soon after.

M.A. and Master of Magdalen School.

Bursar of Magdalen College, 1498, about which time he built the tower.

Rector of Lymmington, near Ilchester, Somerset, 1500.

Domestic Chaplain to Henry Dean, Archbishop of Canterbury. This must have been about 1501 or 2.

* Fiddes’s and Grove’s Lives. Chalmer’s Hist. of Oxford.

Bishop Dean was translated from Salisbury to Canterbury in 1501, and died 1502-3.*

Chaplain to Sir John Nanfan, Treasurer of Calais, 1503. Calais then belonged to the English.

Chaplain to King Henry VII. shortly after.

Rector of Redgrave, Suffolk, by dispensation from Pope Julius II. this being his 3rd. living. This dispensation bears date 1508. He had before had a dispensation from Pope Alexander in 1503, to hold two, but the name of the second I find not, unless it were Turrington.†

Dean of Lincoln, February, 1508. The same year the King also gave him two Prebends in the same church.

B.D. 1510. Wood's *Fasti. Oxonienses*, vol. i. 29.

Almoner to King Henry VIII.

BISHOP OF TOURNAY, (Episcopus Tornacensis) in Flanders, about 1513.

Privy Counsellor and Reporter of the Proceedings in the Star Chamber.

Rector of Torrington, "in the diocese of Exeter;" quære which Torrington? Great? Black? or Little? The place is called by Chalmer, Turrington.

Canon of Windsor (Chalmer.) He does not so occur in Le Neve's *Fasti*.

Registrar of the Order of the Garter.

Prebendary of Bugthorp, in the Cathedral of York, Jan. 16, 1512, Willis's *Cathedrals*, vol. i. 127.

* A memoir of Archbishop Dean, as Bishop of Sarum, may be found in Cassan's *Lives of the Bishops of Salisbury*, part i. p. 273.

† This living, wherever it was, is written also Turrington, and is in one place said to be in the diocese of Exeter. See our p. 417.

Dean of York, February 19, 1512. Willis's *Cathedrals*, i. 69, and Drake's *Hist. York*, p. 559. He is there called Wolsie, and styled D.D. His name is frequently written Wulcie.

Dean of Hereford, 1512, resigned the same year Le Neve's *Fasti*, p. 114.

Precentor of St. Paul's, 1513, collated July 8.

BISHOP OF LINCOLN, 1514, and Chancellor of the University of Cambridge.

Chancellor of the Order of the Garter.

ARCHBISHOP OF YORK, 1514. CARDINAL OF ST. CECILIA, 1514 or 1515.

Pope's Legate, 1516.

Lord High Chancellor, on the resignation of Archbishop Warham, 1516.

Bishop of BATH AND WELLS, Worcester, and Hereford, about 1518, (*Cavendish*) i. e. he had the administration of those dioceses and their temporalities, but I find no authority for his having been consecrated to them. They were filled by foreigners, who were allowed non-residence, and received pensions. Cardinal Julius de Medicis was made administrator of Worcester, by the Pope's bulle, July 31, 1521, and so continued a year. Silvester Giges, his predecessor, died at Rome, 1521. It is therefore hard to reconcile Cavendish's date. Rymer, however, a high authority, states that he had the temporalities of Bath and Wells conferred on him, August 28, 1518. *Fœdera*. vol. xiii. p. 623. Wolsey does not occur Bishop of Hereford in Le Neve's *Fasti*.

Candidate for the Papacy on the demise of Leo X.

Bishop of Durham, 1523; resigned Bath and Wells.
 Rymer's *Fdæera*, vol. xiii. p. 789.

Candidate for the Papacy on the demise of Adrian.

Commenced his College at Oxford, 1524-5.

Ditto Ipswich School, 1526-7.

Finished his Palace at Hampton-Court, 1528, which he had begun in 1514.

BISHOP OF WINCHESTER, 1528-9, when he resigned Durham.

Having incurred a *præmunire*, by procuring, contrary to statute, 16 Richard II. a bulle, from Rome, appointing him Legate, he was indicted by the Attorney-General in the Court of King's Bench, October 9, 1529.

Received a free pardon February 12, 1530; restored to the Archbishopric of York, and allowed 1000 marks per annum out of Winchester.

Died 1530, aged 59. Buried at Leicester.

Portraits.—The portraits, &c. of Wolsey, are thus noticed by Granger.—“1. Thomas Wolsæus, Card. et Archiep. Eborac. &c. *Holbein p. Faber s. one of the founders*, 4to. mezz.—2. Thomas Wolsey. &c. *a label proceeding from his mouth, inscribed, “Ego, meus et rex;”* 4to.—3. Thomas Wolsey, &c. *Elstracke sc.* 4to. There are two copies of the same, one of them with arms. The original print is, as I am informed, before his life, by Mr. Cavendish, the founder of the Devonshire family, who was his gentleman-usher. Perhaps this has been copied from a later edition of that book. I find in a large MS. catalogue of English Heads, by Vertue, in my possession, that there is a head of him by Loggan.—4. In Holland's “*Heroologia*,” 8vo.—5. W. M. (Marshall) sc. small;

in Fuller's "*Holy State*,"—6. *Fourdrinier sc. h. len h. sh. in his Life by Fiddes*, fol.—7. *Houbraken. sc. Illust. Head. In the possession of Mr. Kingsley*.—8. *Desrochers. sc. 4to.*—9. *Inscribed C. W. Vertue, sc. a small oval.*—There is no head of Wolsey which is not in profile. That which is carved in wood, in the central board of the gateway which leads to the Butchery of Ipswich, has such an appearance of antiquity, that it is supposed to have been done when he was living; by the side of it is a butcher's knife. It is said that his portraits were done in profile, because he had but one eye.—*Biog. Hist. Engl. i. p. 91.*

There is also a portrait of him at Knole, (the Duke of Dorset's.) See *Biographical Sketches of Persons whose portraits are at Knole, &c.*—ED.

Arms, as recorded in the *Heralds' College*: *Sable* on a cross engrailed *Argent*, a lion passant *Gules*, between four leopard's faces *Azure*. On a chief, Or, a rose of the third between two Cornish choughs proper.

A reprint of *Cavendish's Life of Cardinal Wolsey*, will be found in *my Lives of the Bishops of Winchester*.

His *character* as Lord High Chancellor, has been thus drawn by Hume:—

"If this new accumulation of dignity increased his
 "enemies, it also served to exalt his personal character,
 "and prove the extent of his capacity. A strict
 "administration of justice took place during his enjoy-
 "ment of this high office: and no chancellor ever
 "discovered greater impartiality in his decisions,
 "deeper penetration of judgment, or more enlarged
 "knowledge of law or equity."

Defence and Character of Wolsey.

☞ The following brief defence of this much-injured Cardinal, should ever be kept in view by those who join in the popular cry of detraction :—

The enemies of the Cardinal have alleged that his foundation of Christ-Church College, Oxford, was effected by spoliation and rapine. It is easier to bring charges than to substantiate them. The truth is, that the immense riches which he derived from the various preferments bestowed on him by the partiality of his sovereign, were the means of his founding that College, which has so deservedly immortalized his genius and spirit; and in the midst of pomp and luxury, he was meditating the advancement of science by a munificent use of those riches, which he *seemed* to accumulate only for selfish purposes: while, with respect to his seizing the property and revenues of many priories and nunneries, which are alleged to have served as a fund for building and endowment, we are to remember that the Cardinal did not alienate the revenues from *religious service*, but from the *abuses* of religious service—he only made a change in the application of them; and merely abolished useless monasteries, that useful Colleges might be erected. Nor did he do this without precedent, as the reader, versed in ecclesiastical history, will instantly perceive, when he refers to the cases in point, of Archbishop Chichele and Bishop Waynflete, and the suppression of the Templars. And to this list of precedents, we may safely add, on the authority of Bishop Tanner, Bishops Fisher, Alcock, and Beckington. Wolsey, therefore, is deserving rather of praise herein than

censure ; and so far from being branded as a plunderer, he deserves to be extolled as one who directed into a right channel, wealth that had before flowed in a wrong one. He had too strong a mind and too much good sense to be overawed in the performance of what he deemed right, by the unpopularity of the measure : a weaker man might have been deterred from his purpose by the lampoons which, in all directions, assailed his laudable undertaking.

The Cardinal's virtues, like those of many others, have been written on water ; his faults, (for who is without them ?) on brass. But not only have his real errors been recorded and magnified, but others, that never had existence, except in the minds of those who envied him, have been, unblushingly, ascribed to this injured Prelate. It was his dignity that increased his enemies—it was his exaltation that caused the invectives with which he was branded—it was the rapacity of his *Master* that led to the fall of this his faithful servant and adviser—who, compliant as he was, in some minor instances, was too stubborn and honest in one particular point. He was a munificent patron—a lover and promoter of learning—an honest and impartial Lord Chancellor—deeper penetration and acumen—a more intimate acquaintance with the *compositum jus*, as well as the *fas animi* was never evinced. And shall the general tenor of his compliance with the will of his royal master be ascribed to him as a *fault* ? This was his virtue, and shall he be branded for what was his merit ? Is it alleged that he had a fondness for pomp and splendor too great for an Ecclesiastic ? This was not so much a personal fault, as the fault of his Church ; nor has any thing been alleged as to mal-administration of his prelatical

duties. His occupation of the temporalities of several Sees, at once, is to be charged as a fault, only on those who permitted non-resident Prelates to possess them : and he had the merit certainly—*a merit not always found*,—of understanding the constitution and nature of the church of which he was a Prelate, and of zealous and *unwavering* attachment to it, such as it was. In his failure of obtaining the Papacy, he was ill-used and cajoled ; by his King he was neglected ; by faction and party traduced ; but by posterity, his talents, his acquirements, his vast mind, his unshaken loyalty, his attachment to his Church, will ever deserve veneration ; and if they do not obtain it, the fault will not be his, but must lie elsewhere. The names of Wolsey and of Laud, allied as they are by loyalty, by toryism, by high-church principle ; by transcendent ability, by misfortune, by the ill-usage of faction, and by an undeserved fall from greatness, will, in very many points, afford objects of admiration and imitation, as well as of compassion for undeserved reverse of fortune, as long as the few vestiges of right feeling, now remaining, shall continue unobliterated.

XLIV. JOHN CLERK, S.T.P.

SUCCEEDED A.D. 1523.—DIED A.D. 1540.

From Bliss's Wood's *Ath. Oron.* vol. ii. col. 752 :—

“ The next person immediately going before, [*i. e.*
 “ before William Knight] who was Bishop of Bath
 “ and Wells, was one JOHN CLERK, of the University
 “ of Cambridge, Chaplain to Cardinal Wolsey, L.L.D.

“ of Bononia, afterwards Master of the Rolls, and
 “ Dean of Windsor, who, after he had undergone
 “ several messages and embassies for and from
 “ Cardinal Wolsey and the King, was, at length,
 “ sent ambassador to the Duke of Cleve, to give a
 “ reason why King Henry VIII. did divorce from
 “ him his sister Anne. Which being done, he fell ex-
 “ tremely sick at Dunkirk, in Flanders, in his return
 “ thence, in the month of September, 1540, occasioned,
 “ as some say, by poyson given to him. Whereupon,
 “ making his last will* at that place, on the 23rd. of
 “ the same month, and in the same year, (within a few
 “ days after which he died,) he bequeathed his body to
 “ be buried in the principal or chief church of the town
 “ of Calais, and withal that there be a stone laid over his
 “ grave with this inscription to be put thereon: ‘ Hic jacet
 “ Johannes episcopus Bathoniensis & Wellens. Anglus,
 “ qui cum obiisset plures insignes legationes, tandem
 “ obiit diem suum in legatione Clevensi, anno Dom.
 “ millesimo quingentesimo quadragésimo.’ Which
 “ will was proved 17th. January the same year. So
 “ that how it comes to pass that there should be almost
 “ the same inscription on a grave-stone, sometimes in
 “ S. Botolph’s Church, near Aldgate, London, wherein
 “ most authors† hitherto have reported that he was
 “ buried, I know not. In the palace treasury, at
 “ Westminster, I have seen a bundle of books, written,

* In Offic. Prerog. Cant. in Reg. Alenger. Qu. 20.

† John Stow, in his *Survey of London*. Printed 1633, p. 119. Weever. *Ancient Funeral Monuments*, p. 426.

“ as is supposed, by Dr. Cranmer, Archbishop of
 “ Canterbury, and this Dr. Clerk, Bishop of Bath and
 “ Wells. Which books contain a defence of the
 “ King’s title of supreme head, and of the divorce from
 “ his first wife, Queen Catharine, and several matters
 “ against Cardinal Pole. He, the said Clerk, is
 “ numbered by Leland* among the learned and famous
 “ men of his time, having written and published several
 “ things ; among which is his *Oratio pro Henr. 8.*
 “ *Angliæ Reg. & Defens. apud Leonem x. in Exhibi-*
 “ *tione operis regii.*”

This work is against Luther, but where, or when printed, it appears not, only that it was published in quarto. I have seen many of his letters which he wrote while he continued in Rome, 1524, &c. to Cardinal Wolsey, giving him an account of the affairs of that place, he being then one of that Cardinal’s agents to obtain the Papacy for him. See two or three of his letters in the Appendix to Bishop Burnet’s *History of the Reformation*.

[M. Joh. Clerk, Deane of Windsore sent ambassador to Rome, with the King’s book against Luther, entit. *De Septem Sacramentis*, and to be presented to the Pope, and therefore he stiled him ‘Defensor Fidei.’ Wood, MS. note in *Ashmole*, from Lord Cherbury’s *Life of K. Hen. 8*, 1672, p. 94, [Lord Herbert’s]

1508, 21 Apr. Joh’es Clerke cap. A.M. ad eccl. de Nothfeld per mort. Henrici Hawle, ex pres. Tho. Lovell nil.—*Reg. Warham Cant.*

* In *Principum ac illustrium aliquot erudit. in Angl. virorum Encomiis*, Printed 1589, p. 41.

1509. Compositio facta per Will. ar'epum Cant. inter religiosum virum Joh'em Clerke mag'rum domus Dei Dovor et ejusdem confratres ex una parte, et D. Rogerum Derley rectorem eccl. S. Jacobi Dovor ex altera, de et super jure percipiendi et habendi decimas tam personales ac Christi fidelium oblationes, quam prediales tam in campis quam in hortis crescent. et tam infra septa et muros prefatæ domus quam extra.—Dat in manerio de Lamehith XVI die mensis Martii, 1509, et nostræ translat, septimo.—*Reg. Warham.*

1511, 20 Sept. Injunctiones factæ per rev. dom. Cant. ar'ep'um in visitatione sua in Domo Dei Dovor, injunctæ domino Joh'i Clerke mag'ro dictæ domus ex confratribus suis.—*Ibid.*

1514, ult. Martii, mag'r Johe's Clerke decr. doctor ad eccl. de Ivechirche Cant. dioc. per mort. ult. incumb. ex Coll. ar'epi.—*Ib.*

1514, 2 Jul. mag'r Johe's Clerke decr. doctor ad eccl. de Terryng in decanatu de Terryng, per mort. ult. incumb ex coll. ar'epi.—*Ibid.*

1514, 12 Aug. D. Joh. Clerke mag'r hospitalis Domus Dei Dovor ad eccl. de Charleton per mort. D. Thomæ Chosell, ex Coll. ar'e'pi jure devolutionis.—*Ib.* Kennet.

Quidam Joh'es Clark, quæstionista Cant. an. 1499. A.M. an 1502. Quidam Clerk bac. theol eodem anno. Baker.]

“ John Clerk, S.T.P. had the temporalities restored
 “ May 2, 1523, (Rymer, vol. xiii. p. 792.) He died
 “ January 3, 1540, and was buried in the Church of
 “ the Minories, London. Godwin, p. 382. Reg.
 “ Cranmer. Le Neve's *Fasti*, p. 33.

“ John Clerk, or Clark, was collated Oct. 22, 1519,
 “ to the Archdeaconry of Colchester. In 1523, he
 “ was made Bishop of Bath and Wells.”

There seems an uncertainty as to the real place of Bishop Clerk's burial. There is no monument extant to his memory in the Church of St. Botolph, Aldgate : nor do the registers of that parish go farther back than 1560. There is one other Church in the Minories, the Holy Trinity ; and, upon examination, I find no monumental inscription in it relative to our Prelate.

The following is the notice of this Bishop in the *Anglia Sacra* :—

“ Johannes Clerk.

“ Wolseio substitutus est ipsius in Curia Romanâ
 “ Procurator ac Regis Orator Johannes Clerk, Legum
 “ Doctor,* Decanus Windesoriensis ; qui Rotulorum
 “ custodiam 1522. 20 Octobr. sibi à Rege commissam
 “ acceperat, & secretioribus† consiliis ante annum
 “ 1520. admotus fuerat. Huic Leo Papa Bullas
 “ provisionis contulit 1523. 26. Martii.‡ Ipse plures
 “ post acceptum Episcopatum annos legationibus pro
 “ Rege obeundis exegit.§ Ab anno ferè 1523, ad
 “ 1527. in Galli Regis Aulâ Legatus resedit. Anno
 “ 1527. Angliam reversus, rebus maximis gerendis
 “ adhiberi non desiit. Suffraganeos interim|| sibi
 “ constituit Willelmum Abbatem de Bruton Marjo-
 “ rensem Episcopum, & Thomam Abbatem de

* Polydor. Virgil, lib. 27.

† Act. Concil. H. 8.

‡ Reg. Warham.

§ Hall, par. 6. f. 158.

|| Registr. ejus.

"Monteacuto Solubriensem Episcopum.* Anno
 "1533. in Synodo totius Cleri præsens, suffragium
 "pro matrimonio cum uxore fratris defuncti licitè
 "ineundo solus ex Episcopis tulit. Anno 1540 ad
 "Clivensem Ducem legatus ut Annæ sororis ab
 "Henrico Rege repudiatæ rationem redderet, veneno
 "(ut perhibent) in Germaniâ infectus, non sine gravi
 "difficultate sub exitum anni repatriavit, & Londoni
 "obiit. 3 Januarii, in Monialium Cænobio ibidem
 "sepultus.† Suffrageneus illi datus fuerat Willemus
 "Finche, Prior de Bremar, titulo Episcopi Taunton-
 "ensis consecratus 1538. 7. April."‡

XLV. WILLIAM KNIGHT,

SUCCEEDED A. D. 1541.—DIED A. D. 1547.

This Prelate, who was a native of London,§ having received his early education at Winchester, was transplanted to New College, Oxford, in 1491, and became a Fellow of it in 1493. In 1495, he appears to have left the University, and subsequently to have obtained a footing at court, but through what media we find not. A considerable space of time remains unaccounted for by the writers of the scanty notitia we have of Bishop Knight, between his leaving College and coming into notice. His earliest preferment that I find on record,

* Hist. Reform, i. p. 129.

† Weaver. Monum. p. 427.

‡ Reg. Craumer.

§ New Coll. Register, Oxford.

was the *Deanery of the Collegiate Church of New Work, Leicester, 1515; his next, was the Archdeaconry of Chester, in 1522, then in Lichfield diocese; the Archdeaconry of Huntingdon followed, September 17, 1523.† He became Secretary to King Henry VIII. though we are not able accurately to fix the period; this, however, was certainly anterior to 1527. In that capacity he was employed in the matter of that monarch's divorce, and seems to have given his royal master reason to think well of his services. In 1529, I find him Prebendary of the 5th. Prebend in St. Stephen's Chapel, Westminster. In the same year, he occurs Archdeacon of Richmond,‡ then in York diocese. He also held the Prebend of Farendon,§ in Lincoln Cathedral, and was incorporated L.L.D. from a foreign University, in 1531, at Oxford.|| Le Neve calls him, but erroneously, L.L.D. so early as 1523.¶ He resigned all his minor preferments, on becoming, in 1541, BISHOP OF BATH AND WELLS.

The Archdeaconries of Richmond and Chester, on his resignation, were severed, the former from York, and the latter from Lichfield and Coventry, and incorporated into Henry VIII's. newly erected See of Chester.

* Regist. of Atwater, Bishop of Lincoln.

† Le Neve. *Fasti*, p. 159.

‡ Ib. p. 326.

§ Willis. *Cathedr.* vol. ii. p. 185, and vol. i. pp. 98, 341, and 414.

|| Wood. *Athenæ Ox.* edit. Bliss. vol. ii. col. 752.

¶ *Fasti*, p. 159.

His consecration took place May 29, 1541,* and the temporalities were restored the day following.† Having presided at Wells 6 years, he died September 29, 1547, and was buried in his Cathedral. Though, as Richardson quotes the MS. Trin. p. 90, it would appear that he died at Wivelescomb, and was *there* buried: if so, the monument in Wells Cathedral can be only a cenotaph.

By an act, 27 Henry VIII. for the assurance of the temporalities of the Bishopric of Norwich, to the King, it is enacted, That the said person which shall be named Bishop of Norwich, shall hold and enjoy to him and his successors, Bishops of Norwich, from and immediately after the death of William Knyght, Clerk, Archdeacon of Richmond, all that mansion and dwelling-house that the said William Knight now hath let, and being in Cannon-Row, Westminster, as parcel of his Prebend in the Chapel of St. Stephen, Westminster.

From *Wood's Athenæ Oxonienses*, (Bliss's edition,) vol. ii. col. 752 :—

“ William Knight, was a Londoner born, educated
 “ in Wykeham's school, near Winchester, became
 “ perpetual fellow of New College, after he had served
 “ two years of probation, in 1493, but leaving that
 “ place two years after, he went to the royal court,
 “ where his parts and industry being soon known, he
 “ was made secretary to the Kings, Henry VII. and
 “ VIII. The last of which, sending him on an embassy to

* Rymer. *Fœdera*, and Regist. of Abp. Cranmer, fol. 261—269.

† Strype. *Memorials*, &c.

“ Maximilian, the Emperor, found so much favour
“ from him, that besides the great gifts received from
“ his treasury, he had, by letters patent, dated July 14,
“ 1514, a coat of arms granted to him, as a farther
“ token of reward for his many services done for the
“ English King, in exposing his life to danger, wearing
“ it out in continual labours for him, and ready for the
“ future to do the like, if occasion should require, &c.
“ The arms granted to him, by the name and title of
“ William Knight, prothonotary of the apostolical seat,
“ and ambassador from King Henry VIII. to Max-
“ imilian, the Emperor, are these: parted per fess or
“ and gules, an eagle with two heads displayed sable,
“ having on his breast a demi-rose and a demi-sun
“ conjoined into one, counterchanged of the field.
“ Which arms are at this day remaining in one of the
“ south windows of the common refectory of New
“ College. In the beginning of the year 1523, he
“ became Archdeacon of Huntingdon, on the resigna-
“ tion of Richard Rawlings, promoted to the See of
“ St. David. A.D. 1527, he, being then King’s
“ secretary, was sent to the people to put the matter
“ home concerning the divorce. And in the beginning
“ of December 1529, he being then, or about that
“ time, prebendary of the fifth prebend of the King’s
“ chapel of St. Stephen, within the palace of West-
“ minster, and newly returned from Rome) was made
“ Archdeacon of Richmond, on the resignation of
“ Thomas Winter. In 1531, he was incorporated
“ doctor of the laws, as he had stood in an University
“ beyond the seas, and was afterwards made Arch-

“ deacon of Chester. In 1541, May 29,* he was
 “ consecrated† BISHOP OF BATH AND WELLS, and
 “ had restitution of the temporalities of that See made‡
 “ to him the day following. He gave way to fate on
 “ the 29th of September in 1547, and was buried in
 “ the nave of the Cathedral Church at Wells. By his
 “ last will and testament, dated August 12, and proved
 “ November 11, 1547,§ he bequeathed £100. for the
 “ conveying of his body from London to Wells, for the
 “ interring it in the Cathedral Church there, and for
 “ a tomb to be laid, or set over it. To New College,
 “ he gave £40., and to Wykeham’s College, near
 “ Winchester, £20.”

In Bliss’s edition of Wood, article, ‘Bishop William Knight,’ some additions by Humphreys and Bishop Kennett are recorded, purporting to relate to this Prelate’s preferments; but they are mostly anachronisms, and relate to other persons of both our Bishop’s names. The latter was not the William Knight, who was Prebendary of Llanfair, in 1579, because our William Knight died in 1547. The Bishop could not have been the Preben-

* [May 29, Sunday, 1541. William Knight was consecrated Bishop of Bath and Wells by Nicolas, Bishop of Rochester (by virtue of the Archbishop’s letters to him) assisted by Richard, suffragan of Dover, and John, suffragan of Bedford in the chapel of the said Bishop of Bath’s house, situate in the Minories, without Aldgate.—*Memorials of Archbishop Cranmer*. Lib. i. cap. xiii, p. 93.—Wood. *M.S. Note in Ashmole*.]

† Fr. Godw. in *Com. de Præsul Angl.* ins. Bath and Wells, p. 442.

‡ Pat. 33 Henry VIII. p. 1.

§ In Offic. Prærog. Cant. in Reg. Moryson.

dary and Vicar of Preston, in 1492, for he was then a lad, not having entered at New College till the year after. Nor could he have been Rector of Sandhurst, Kent, in 1507, because he is recorded by Kennett, as being then L.L.D., whereas he did not become L.L.D. till 1531; He was not the William Knyght de Laughton, A.M. who, being Fellow of Merton, was ordained Deacon, 1508, because our William Knight was Fellow of New College: nor could he for the same reason have been presented by the Fellows of Merton to the living of Kibworth, in 1509. He was not the person who resigned Stowling, with the reservation of a pension, in 1513, because the record of that fact styles him then L.L.B.; and it appears the Bishop became L.L.D. at once, by incorporation; from "an University beyond the Seas," in 1531. He was not Rector of Chartham, in 1514, because that William Knight was then L.L.D., and ours not till 1531. He was not Rector of All Saints', Bread-street, in 1514, for both the same reasons. But he *was* the William Knight who is described as utr. jùr. Doctor, when appointed Dean of the Collegiate Church of St. Mary, New Work, Leicester, tho' the date of the ascription of the doctorate is wrong, since it can not synchronize; the same ascription militates against his being Prebendary of Chamberlain, (*Wood*) in St. Pauls, in 1517. Therefore, a great part of the additions by Kennett, &c. to the article Bishop William Knight, in the *Athenæ*, are irrelevant to that individual: or, admitting those preferments to be correct as to chronology, then it follows, that *Wood* is wrong in fixing his doctorate at 1531, and he must have been incorporated, or have proceeded, many years earlier,—*Utrum horum, &c.*

From Godwin *de Præsulibus*, edit. 1615, p. 383:—

“ William Knight, Doctor of Law, and Archdeacon
 “ of Richmond, brought up in New College, in
 “ Oxford; a man likewise much employed in ambas-
 “ sages by King Henry VIII.; was consecrate May
 “ 29, 1541; sat somewhat above six years; died Sep-
 “ tember 29, 1547, and ‘ was buried* under the great
 “ pulpit, which he caused to be built for his tomb,’
 “ (*sic.*) In the market-place of Wells, there is a
 “ goodly cross erected by this man, the inscription
 “ whereof, importing so much, is as followeth:—
 “ ‘ Ad honorem Dei omnipotentis, et commodum
 “ pauperum mercatorum Welliæ frequentantium, im-
 “ pensis Gulielmi Knight Episcopis et Richardi
 “ Wooleman hujus ecclesiæ Cathedralis olim Decani,
 “ hic locus erectus est. Laus Deo, Pax Vivis, Reques
 “ Defunctis. Ann. Dom. 1542.’ ”

From Fuller’s *Worthies*, vol. ii. p. 65:—

“ William Knight was born in this city [London]
 “ bred Fellow of New College, in Oxford, on the
 “ same token, that there have been *ten* of his sirname,
 “ fellows of that foundation! He proceeded Doctor
 “ of Law, and a noble pen† makes him Secretary to
 “ King Henry the Eighth Sure it is, he was the first
 “ person employed to the Pope, to motion to him the
 “ matter of *his divorce*, advertizing the King, by his
 “ weekly dispatches, how slowly his cause (though

* Others say at Wyvelescombe. See Richardson’s edition of Godwin, notes, p. 387.

† Lord Herbert, in the Life of Hen. VIII. p. 216.

"spurred with English gold) crept on in the Court of Rome. After his return, the King rewarded his industry, fidelity, and ability, with bestowing the *Bishoprick of Bath and Wells* upon him.

"In Wells (with the assistance of Dean Woolman) he built a stately covered crosse in the market-place, for the glory of God, and conveniency of poor people, to secure them from the weather, adding this inscription: 'Laus Deo, Pax Vivis,' &c. He dyed September 29, anno 1547."

Tomb.—"Adjoining Dr. Sugar's chapel,* against the great column on the western side, is a *stone pulpit*, erected in Henry VIII's. reign, by Bishop Knight, who died in 1547; and which, says Godwin, 'hee caused to be built for his *tombe*.'† It consists of a basement, and a superstructure fronted with pilasters, pannelled, surmounted by an entablature, on the frieze of which, is the following inscription in Roman capitals:—

'PREACHE THOU THE WORDE, BE FERVENT IN SEASON AND OVT OF SEASON. REPROVE, REBVKE, EXHORT, IN ALL LONGE SUFFERYNG AND DOCTRYNE. 2. *Timo*.' In front are the Bishop's arms."‡

* This chapel has erroneously been ascribed, says Mr. Britton, to Bishops Beckington and Knight. The researches of Bishop Godwin have enabled him to ascribe it to Hugh Sugar, L.L.D. an executor of Bishop Beckington.

† Thus it is actually expressed by Godwin. There is something droll in the idea of a man's building a pulpit for his future sarcophagus. It was at least our original thought, though we do not at once comprehend whether the corpse was to be placed erect in the pulpit, or whether the pulpit itself was to remain aloft as heretofore, or to descend to the level of other tombs. Godwin would represent Bishop Knight as having improved upon the "*oportet episcopum prædicantem mori*."—EDIT.

‡ Britton's *Wells Cathed.* p. 112.

Arms, as recorded in the Heralds' College:—Per fess, *Or*, and *Argent*, a rose irradiated, *Gules*, therefrom issuant two griphons' heads endorsed, *Sable*. This coat, however, differs materially from that described by Wood, *ut supra*. See p. 450 of this work.

XLVI. WILLIAM BARLOW,

SUCCEEDED A.D. 1547.—DEPRIVED A.D. 1553.

TRANSLATED TO CHICHESTER, A.D. 1559.

DIED A.D. 1569.

William Barlow, a native of Essex,* but descended from the Barlowes of Wales,† was bred a Canon regular of the order of St. Austin, in the Monastery of St. Osith, in Essex, and partly among those of his order in Oxford. Afterwards, he was made Prior of the Canons of his order living at Bisham, Berkshire, and by that name and title he was sent on an embassy to Scotland,‡ in 1535. He was appointed by the Bishop of London, May 25,

* *Antiq. Brit.* p. 37. Fuller was unable to discover the County of his birth, and therefore classes him in that of his death.—*Worthies*, vol. ii. p. 389.

† Chalmers. *Biog. Dict.* vol. iii. p. 488.

‡ Wood, *Ath. Oxon.* edit. Bliss. vol. i. p. 364.

1509, Prior of Typtre,* in that diocese, and was admitted Prior of Lees, in Essex, 18 July, 1515; which he resigned before October 3, 1524.† In 1527, he was appointed Prior of Bromhole and Rector of Cressingham, in the diocese of Norwich;‡ and, in 1535, became Prior of Haverfordwest,§ Pembrokeshire. About the time of the dissolution of the Priory of Bisham, he was elected, January 16, 1535, to the See of St. Asaph, the temporalities of which being delivered|| to him February 2, 1535, 27 Henry VIII. he was consecrated¶ to it the 22nd. of the same month.** Thence he was transplanted to St. David's, April 10, 1536, where, as Wood records, he had a project of removing the episcopal See to Carmarthen, more in the midst of the diocese, but without success. He was translated thence to BATH AND WELLS, February 3, 1547,†† being then a zealous professor and preacher of the reformed religion; but, in 1553, at Queen Mary's accession, he was deprived of his Bishopric, on pretence of his being married, and was committed for some time to the Fleet, whence escaping, he retired

* Register of Fitzjames, Bishop of London. † Ib.

‡ Tanner. *Bibl. Brit.* 75.

§ Wharton. *Hist. Episc. et Dec. Asaph*, p. 359-369.

|| Pat. 27 Henry VIII. p. 2.

¶ Godwin. int. *Episc. Asaphenses*.

** Wharton. p. 359. Rymer. *Fædera*, vol. xiv. p. 559. Le Neve, *Fasti*, p. 22.

†† Rymer. *Fæd.* vol. xv. p. 169. Le Neve. *Fasti*, pp. 33 and 514, and Register of Archbishop Cranmer.

with many others into Germany, where he lived poor and in an exiled condition. Fuller says, he “ became superintendant of the English congregation at Embden.”* At length, when Queen Elizabeth succeeded, he was made Bishop of Chichester,† in December, 1559, where he sat to the time of his death; and in 1560, he was made the first Canon, or Prebendary of the first stall in the Collegiate Church of St. Peter, in Westminster, which dignity he held, with his Bishopric, five years.

It seems unaccountable his choosing to incur new first-fruits, and to begin *de novo* at Chichester, a worse Bishopric than Bath and Wells. Fuller has some ill-natured remarks for this option, which are better forgotten than transcribed, attributing to him only on an “*on dit*,” the spoliation of Bath and Wells; but as no evidence is adduced for the insinuation, it is undeserving of credit. Having presided at Chichester about 10 years, he died, as some record, in August, 1568, and was buried at Chichester. Fuller fixes December 10, 1569, as the period of his death.

This Prelate is remarkable for having five daughters all married to Bishops. After he had been a Prior and a Bishop, he married Agatha Wellesbourne, and had issue, (1) Anne, married 1st, Austin Bradbridge, of Chichester, formerly Fellow of New College, and 2ndly, Herbert Westphaling, Bishop of Hereford; (2) Elizabeth,

* *Worthies*, vol. ii. p. 389.

† Rymer. *Fœd.* vol. xv. p. 576. Newcourt. *Repertorium*, vol. ii. p. 386. Le Neve. *Fasts*, p. 58.

wife of William Day,* Dean of Windsor, afterwards Bishop of Winchester; (3) Margaret, wife of William Overton, Bishop of Lichfield and Coventry; (4) Frances, married, 1st, Matthew Parker, a younger son of Matthew Parker, Archbishop of Canterbury, and 2ndly, Tobie Matthew, who died Archbishop of York; (5) Anthonia, the wife of William Wykeham,* (the 2nd. of that name,) Bishop of Winchester.

The Bishop left issue also a son, of both his names, (whose life follows that of his father in the Biographical Dictionary, by Chalmers, vol. iii. p. 489,) and 5 other children, of whom nothing remarkable is recorded.

The following is the Epitaph on the tomb of the Bishop's widow:—

*Hic Agathæ tumulus Barloi, Præsulis inde,
Exulis inde, iterum Præsulis, Uxor erat.
Prole beata fuit, plena annis; quinque suarum,
Præsulibus vidit, Præsulis ipsa, datas.*

Literary Works.—*Christian Homilies.*

Cosmography.†

He assisted in the compilation of *The godly and pious institution of a Christian Man*, usually called “The Bishop's Book.” Lond. 1537.

In the collection of records, No. 25, at the end of Bishop Burnet's 2nd. vol. of the *History of the Refor-*

* Memoirs of Bishops Day and Wykeham, 2dus, will be found in my *Lives of the Winchester Bishops*.

† Perhaps this is the *Brief Somme o, Geographia*, attributed to Roger Barlowe, and dedicated to King Henry VIII. MS. Reg. in the British Museum, 18 B. xxviii. Casley's Catalogue, p. 279.

mation, are his *Answers to certain Queries concerning the abuses of the Mass.* Temp. Ed. 6.

He is said also to have translated into English the *Apocrypha*, as far as the book of Wisdom.

Tanner gives the following extract from MS. Cotton, Cleopatra, E. iv. fol. 121, which adds some volumes to the list already collected: ‘Prayse be to God, who, of his infynyte goodness and mercy inestymable, hath brought me out of darkness into light, and from deadly ignorance into the quick knowlege of the truth. From the whiche, thro’ the fiend’s iustigation and false perswasion, I have greatly swerved; in so moche, that I have made certain bokes, and have soffred them to be emprinted; as,

The tretise of the buryall of the Masse.

A dialogue betwene the Gentilman and the Husbandman.

The climing up of fryers and religious persons, portred [pourtrayed] with figures.

A description of God’s Word compared to the Light.

Also a . . . *Dialogue*, “without any title, inveying specially against St. Thomas, of Canterbury, which, as yet, was never prynted nor published openly. In these treatises, I perceive and acknowlege myself grevously to have erred, namely, against the bl. sacrament of the altare; disallowing the masse and denying purgatory, with slanderous infamy of the Pope, and my Lord Cardinal, and outragious rayling against the clergy, which I have forsaken and utterly renounced,—askes pardon,—William Barlo.’”

Of these *The burying of the Mass* was prohibited, in 1519, 21 Hen. VIII. Fox, *Acts and Mon.* p. 1020, edit. 1583.

He is also said to have written "A Dialogue describing these Lutheran Factions, and many of their Abuses," of which a second edition was published in 1553. This, if genuine, (for A. Wood doubts it,) was, no doubt, written before he became entirely converted to the reformed religion, which was not the case until Mary's time. He had written indeed, some pieces against Popery in Henry VIII's. time; but it appears from a letter in the Cotton Library, which he wrote to that Monarch, that he was not steady in his belief, and he seems to apologize to Henry for having published "The Burial of the Masse," and some other tracts in favour of Protestantism. It is to be remarked too, that Cranmer had very little dependance on Barlowe at that time. He was so indiscreet, so totally unguarded, and his conversation so full of levity, that the Primate was always afraid of any communication with him on matters of business; and would sometimes say on the conclusion of a long debate, "This is all very true, but my Brother Barlowe, in half an hour, will teach the world to believe it but a jest."

Richardson, the editor of Bishop Godwin's *Commentarius de Præsulibus*, p. 388, in the note, has the following remarks, which, if well authenticated, would cause our Prelate to be classed among the despoilers of the See of Bath and Wells. Having first observed that Barlow was appointed by virtue of the letters patent of Edward VI., February 3, 1548, "*de avisamento Ducis Somersetensis*," (Rymer, vol. xv. p. 169,) he thus proceeds:—

"In cujus gratiam, opulenta quædam maniera
 " [why not name them, and so bring a specific, instead

“ of a general charge,] ab hac sede divulsa sunt eodem
 “ anno: nec non Palatium Episcopale in Civitate
 “ Wellensi. De hac Temporalium alienatione sic
 “ disserit Author ipse in *MS. Coll. Trin.* p. 92.
 “ Hac una in re infælix hic Præsul existimandus est,
 “ quod ipso Episcopante, cladem acceperit gravissimam
 “ hæc sua sedes, amissis uno eodemque tempore
 “ *omnibus* vectigalibus et redditibus ad eam spectanti-
 “ bus. [This sweeping assertion makes the whole
 “ account extremely doubtful.] Ita nimirum voluerunt
 “ qui tunc temporis omnia potuerunt.” If their
 power was so great and irresistible, the act of spoliation,
 admitting it to have taken place, of which I see no
 evidence, was not to be attributed to the Bishop as *his*
 fault: but he was far from being a despoiler, if what
 Godwin says, in the article of Bourne, his successor in
 the See, (Vide Godwin, p. 384,) be correct.

The Bishop's son, William, entering into Orders in
 1573, became Prebendary of Winchester, and Rector of
 Easton, near that city. In 1588, he was made Prebend-
 ary of Lichfield, which he exchanged for the Treasurership
 of the same Church. In 1614, he became Archdeacon
 of Salisbury. He was remarkable for his mathematical
 knowledge; being the first writer on the nature and
 properties of the loadstone, 20 years before Gilbert
 published his book on the subject. He was the first who
 made the inclinatory instrument transparent, and to be
 used with a glass on both sides. ☞ It was he also who
 suspended it in a compass box, where, with 2 oz. weight,
 it was made fit for use at sea. He also found out the
 difference between iron and steel, and their tempers for
 magnetical use. He died in 1625. See more of him in
 Hutton's Mathematical Dictionary.

XLVII. GILBERT BOURNE, D.D.

SUCCEEDED A.D. 1554.—DEPRIVED A.D. 1559.—

DIED A.D. 1569.

Gilbert Bourne, was son of Philip Bourne, of Worcestershire, and nephew, or, as Heylin thinks, brother of Sir John Bourne, principal Secretary of State; and became, in 1524, a student in the University of Oxford. In 1531, we find him Fellow of All Souls' College; and, in the following year, he proceeded in arts, being then esteemed a good orator and disputant.*

In 1541, he was made one of the first Prebendaries of Worcester, after King Henry VIII. had converted the prior and monks of that place into a dean and prebendaries; and, two years after, in 1543, was admitted B.D. which was the highest degree he took in Oxford University. About the same period, he became chaplain to Bishop Bonner, and a preacher against the "heretics" of the times.†

In 1545, he was collated to the Prebend of Holborn, in the Cathedral of St Paul's.‡

November 5, 1547, he was Proctor for the clergy of the diocese of London, in the Lower House of Convocation.§

In 1548, November 7, he was admitted to the Prebend of Brownswood, in St. Paul's Cathedral.§

In 1549, he became Rector of High Ongar, in Essex;§ and in the same year, closing with the Reformation, then

* Wood. *Ath. Ox.* vol ii. col. 805. edit. Bljss,† *Ib.*‡ *Regist.* of Bishop Bonner, Lond.§ *Ib.* and Kennett.

on foot, temp. Edw. VI., he became (July 7,) Archdeacon of Bedford.* Anthony Wood erroneously calls him Archdeacon also of Essex and Middlesex, but those dignities he never held. Bishop Godwin styles him Archdeacon of London, without citing any authority.

In the beginning of the conciliating times of Queen Mary, (1553,) the subject of this article  performed the evolution termed 'ratting,' which he managed with a dexterity that would not have disgraced the most distinguished *modernus*: from having been "sincerely attached to the principles of the Reformation," he suddenly became ("*nova lux effulsit*,") zealous for the "old religion." Preaching on the 13th. of August, 1553, the 1st. year of Queen Mary's reign, at St. Paul's Cross, he inveighed so severely against the sufferings which had been inflicted on Bishop Bonner, and descanted with such unction on the errors of the "unhappy times of King Edward VI." that the mob became exasperated, and commenced a lively assault upon the preacher, some pelting him (as Heylin† records,) with stones, others shouting "Pull him down," &c. while one miscreant, who could never be discovered, threw at him a dagger, which was afterwards found sticking in the pulpit. Two preachers, Bradford and Rogers, who were popular among the rabble, and who, it is not improbable had first excited their minds, succeeded in appeasing the enraged mob, and safely lodged the orator in the school adjoining.

* Willis, *Cathedr.* vol. ii. p. 125.

† See Heylin's *Hist. Reformat.* an. 1554. Burnet's *Hist. Refor.* vol. ii. lib. 2, p. 245. Wood's MS. in the *Ashmolean*.

In the year 1554, Sir John Bourne, of Batenhall, Worcestershire, his uncle, being then principal Secretary of State, Gilbert Bourne was advanced to the mitre, as BISHOP OF BATH AND WELLS. This took place March 28; he was consecrated at St. Saviour's Church, in Southwark, April 1st, and had the temporalities restored the 20th.* This vacancy had taken place by the deprivation of Barlow, who had fled into Germany.

Soon after this, our Prelate was made President of Wales, and was in great favor during the reign of Queen Mary; but when Elizabeth succeeded, he was deprived of his Bishopric, 1559, for denying her supremacy, notwithstanding he had done many good offices for the Cathedral. Afterwards, being committed to "free custody," he gave himself wholly to reading and devotion. He is said, by some, to have been committed to the care or custody of the Dean of Exeter. Godwin says, "Master Carey, Dean of her Majesty's Chapel," while Strype speaks of the Bishop of Lincoln, (Nicholas Bullingham.)

He died at Silverton, in Devonshire, September 10, 1569; and was buried in that Parish, on the south side of the altar. He bequeathed the wreck of his property to his brother Richard Bourne, of Wyvelscombe, in Somerset, father of Gilbert Bourne, of the city of Wells.

In the See of Bath and Wells, did not succeed William Barlow, who returned from exile in the beginning of

* Burnet. *Hist. Ref.* Regist. Archbp. Canterbury. Rymer. *Fœd.* vol. xv. p. 384. Le Neve. *Fasti*, p. 34.

Elizabeth's reign, as was expected, but Gilbert Berkeley, D.D.—See the next article.

Not a trace of our Prelate is to be found in the Church, or in the register of Silverton. The latter has no record higher than 1628. If ever there was a monumental inscription, it has disappeared long ago, for when Dr. Richardson published his edition of Bishop Godwin's work, "*De Præsulibus Angliæ*," in 1743, he added a note to the account of Bishop Bourne's burial at Silverton, "*de eo nulla in ecclesia supersunt vestigia*," (p. 388.)

The connexion which Bishop Bourne had with Silverton, probably, was nothing more than an occasional residence; for I cannot find any one of his name in the tithe-books, which reach to the time in which he lived. There is an estate in the parish, called Boorn; but in the time of Edward I. it was the property of the Barrett family, from whom it passed to the Courtnays, and through them to the Carews, by whom it is held at present. I do not suppose the estate ever gave a name to the occupier, for the whole land of the parish was held in demesne by the Kings of England, both before and after the conquest; and, therefore, no subject dared assume any appellation from it, if he had any regard to his safety.

The residence of Bishop Bourne in Silverton, could not have been long, for Strype, in his *Life of Archbishop Parker*, says, he finds him under the care of the Bishop of Lincoln, in 1565. When he went to Exeter, I believe he does not mention, but probably, not immediately after. If so, he could have lived only a short time under the care of the Dean of Exeter, from whom, as Fuller says, he "found fair usage, and lived in free custody."

Should he have been in ill-health, during the latter part of his life, that may, in some measure, account for his being allowed to remove to Silvertown, (which is considered a very salubrious place,) even at a time when the friends of his former Patron, Bishop Bonner, were occasioning a good deal of anxiety to the government, by their conspiracy against the Reformation, at Bath.

Character.—The peaceable disposition of the Bishop, indeed, may have been a sufficient security that he would not, in the wane of life, endeavour to do any injury to those who had, on the whole, treated him with tolerable kindness. Yet it cannot be forgotten, that he is represented, in the earlier part of his life, to have been at least of a zealous temperament, as his sermon at St. Paul's, when a dagger was thrown at him, would seem to argue. It has been alleged, that his rescue from the mob on that occasion, by Bradford, was ill-requited; for the Bishop does not appear ever to have interposed in behalf of his "deliverer," with the commissioners who charged Bradford with sedition and heresy, and committed him to prison. But in the Bishop's defence, candor bids us recollect that Bradford, his "deliverer," was charged with having himself been the principal *instigator* of *that* riot which he subsequently restrained, and for that very cause it was, that he (Bradford) was committed. Unless, therefore, we are prepared to arraign the conduct of the Commissioners, and to prove a corrupt motive in their committal of Bradford, we ought not to charge the Bishop with ingratitude towards one, whose only kindness consisted in rescuing him from that jeopardy into which he had himself plunged him. I have no great predilection to Papists, (though I like them much better than Dissenters,) but a biographer should not suffer unfounded charges affecting individual character,

although it may be that of a Papist, to pass without refutation, or, at least, an effort to place the defamed in such a point as to be viewed by the eye of candor, undistorted by party prejudice.

Bishop Bourne is to be recorded as a benefactor to the See of Bath and Wells. The non-age of Edward VI. giving opportunity to those sacrileges that robbed the Cathedrals of England of perhaps one half of their possessions, would have occasioned the utter ruin of this See,—if Bishop Barlow, taking advantage of the death of some men in the latter end of Edward's reign, and Bishop Bourne making use of the zeal of Queen Mary, in upholding the state of the Church and the prelatial revenues, had not been the means of recovering what is now left to it,—that is, almost all the lands belonging, as Godwin says, to the Bishopric,—“all the lands belonging to the Archdeacon of Wells, and some land of the Chapter, to wit, the parsonages of Dulverton and Long-Sutton.” He was also a benefactor to the Vicars' Close and the Alms-house, and began the foundation of a canonical house, near the market-place, but was hindered by the death of Queen Mary, and by his own deprivation from finishing it.

END OF PART I.

LIVES OF THE **Roman-Catholic Bishops** OF BATH AND WELLS.



BISHOPS

OF

Bath and Wells.

PART II.

PROTESTANT BISHOPS.

Libes
OF
THE BISHOPS
OF
BATH AND WELLS,
FROM
THE REFORMATION TO THE PRESENT TIME.



BY THE REVEREND
STEPHEN HYDE CASSAN, M.A. F.S.A.

Chaplain to the Earl of Caledon, K.P.
&c. &c.

His saltem accumulem donis et fungar amico
Munere ———

London :

C. J. G. & F. RIVINGTON,
ST. PAUL'S CHURCH-YARD, AND WATERLOO-PLACE,
PALL-MALL.

GILBERT & RIVINGTON, PRINTERS, ST. JOHN'S SQUARE.

1830.

PROTESTANT BISHOPS

OF

BATH AND WELLS.

	<i>Succeeded, A.D.</i>	<i>Died</i>	<i>Life at page.</i>
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<i>See vacant 3 years.</i>			
2. THOMAS GODWIN	1584	1590	4
<i>See vacant 2 years.</i>			
3. JOHN STILL.....	1592	1607	11
4. JAMES MONTAGU	1608	1618	22
<i>Translated to Winchester, 1616.</i>			
5. ARTHUR LAKE	1616	1629	27
6. WILLIAM LAUD [<i>Martyr</i>]	1626	1644	33
<i>Translated to London, 1628.</i>			
<i>To Canterbury, 1633.</i>			
7. LEONARD MAWE	1628	1629	54
8. WALTER CURLE	1629	1647	56
<i>Translated to Winchester, 1632.</i>			
9. WILLIAM PIERSE	1632	1670	63
10. ROBERT CREIGHTON.....	1670	1672	70
11. PETER MEWS	1672	1706	74
<i>Translated to Winchester, 1684.</i>			
12. THOMAS KEN	1684	1710	83
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13. RICHARD KIDDER.....	1691	1703	102

PROTESTANT BISHOPS.

		<i>Succeeded, A.D.</i>	<i>Died</i>	<i>Life at page.</i>
14. GEORGE HOOPER		1704	 1727	 168
15. THOMAS WYNNE		1727	 1743	 160*
16. EDWARD WILLES		1743	 1773	 166*
17. CHARLES MOSS		1774	 1802	 175*
18. RICHARD BEADON		1802	 1824	 179
19. GEORGE HENRY LAW		1824		 181



Seal of Bishop Berkeley, First Protestant Bishop of
Bath and Wells, 1559—1581.

L I V E S
OF THE
P R O T E S T A N T B I S H O P S
OF
BATH & WELLS.

GILBERT BERKELEY, D.D.

SUCCEEDED A.D. 1559.—DIED A.D. 1581.

Although this Prelate presided here for the unusually long period of twenty-two years, the memoirs of him are exceedingly scanty.

He is said to have been of the noble family of Berkeley, but his name does not occur in the pedigree in the Heralds' College. Fuller records him among the Norfolk Worthies, as having been a native of that county, while A. Wood states that he was "a Lincolnshire man born," with which assertion the records of Matthew Parker, Archbishop of Canterbury concur. He was born in 1501, and had been a Canon Regular. The records of Cambridge University contain the following memorandum respecting him :—

"Mar. 22, 1562-3. Conceditur Reverendo in

"Christo Patri et Domino Domino Gylberto Bark-

“ley, episcopo Bath. et Well. ut studium 24
 “annorum in theologia post gradum bac. in eadem
 “susceptum Oxoniis, sufficiat ei ad incipiendum in
 “eadem: sic ut ejus admissio stet pro completis
 “gradu et forma.”

He appears to have been an Adam at once in preferment, having commenced Bishop, without passing through the inferior grades, at least I find no record of such.

After the deprivation of Gilbert Bourne, licence of electing was granted, Jan. 11, 1559; he obtained the reginal assent, March 20; the temporalities were restored July 10, 1560 *. His consecration took place at Lambeth, March 24 †.

He died of a lethargy, November 2, 1581, at the age of eighty years, and was buried at Wells, on the north side of the Communion table of his own Cathedral.

His tomb is thus noticed by Britton ‡:—

“Bishop Berkeley is commemorated by an altar
 “tomb on the north side of St. John’s Chapel, to
 “which place it was removed from the choir, to
 “make room for the monument of Bishop Kidder.
 “In front are three pannels, in which, on octo-foils,
 “are shields of arms, displaying those of the See,
 “impaled with Berkeley’s.”

Sir John Harington, after having indulged in a long

* Rymer *Fæderá*, vol. 15. p. 598.

† *Register* of Archbishop Parker.

‡ *Hist. Wells. Cathed.* p. 113.

tirade against the preceding Gilbert's* alleged spoliations, without, however, advancing a single iota of evidence, or quoting any author, observes in the same cynical style of this Prelate:—

“ He was a good Justicer, saving that sometimes being ruled by his wife, by her importunity
 “ he swerved from the rule of justice and sincerity,
 “ especially in persecuting the kindred of Bourne,
 “ his predecessor. The fame went that he died
 “ very rich, but the same importunate woman carried
 “ it all away, that neither Church nor poor were the
 “ better for it †.” Of this I can only say:—

“ Quodcumque ostendis mihi sic incredulus odi.”

Strype observes of him that he latterly “ inclined to the Papal religion ‡.”

A reference to facts, and proof and authority should, in such cases, ever be made by a fair and honest Historian or Biographer.

For *Arms* see page 66, of Part I. There is no *Portrait* of this Prelate.

* GILBERT BOURNE. See his Life in Part I. of this Work.

† *Nugæ Antiquæ*. vol. I. p. 129, 12mo. edit.

‡ *Life of Aylmer*, Bishop of London, p. 89.

II. THOMAS GODWIN, D.D.

[*See vacant 3 years.*]

SUCCEEDED A.D. 1584.—DIED A.D. 1590.

This Prelate, (the father of Francis Godwin, the well known writer of the *Lives of the Bishops of England*, and successively Bishop of Llandaff and Hereford,) was born in 1517, at Oakingham, in Berkshire, and being placed at the Grammar-school there, quickly made such a progress as discovered him to be endowed with excellent parts : but his parents being low in circumstances, he must have lost the advantage of improving them by a suitable education, had they not been noticed by Dr. Richard Layton, Archdeacon of Bucks, a zealous promoter of the Reformation, who, taking him into his house, and instructing him in classical learning, sent him to Oxford, where he was entered of Magdalen College about 1538. Not long after, he lost his worthy patron ; but his merit, now become conspicuous in the university, had procured him other friends ; so that he was enabled to take the degree of B.A. July 13, 1543. The same merit released his friends from any farther expense, by obtaining him, the year ensuing, a fellowship of his college ; and he proceeded M.A. in 1547. But he did not long enjoy the fruits of his merit in a college life ; his patron, the Archdeacon, had taken care to breed up Godwin in the principles of the Reformation, and this irritating some popish members of the college, they made his situation so uneasy, that the Free-school at Brackley, in Northamptonshire, becoming vacant in

1549, and being in the gift of the college, he resigned his fellowship and accepted it. In this situation, he married the daughter of Nicholas Purefoy, of Shalston, in the county of Bucks, and lived without any disturbance as long as Edward VI. was at the helm: but upon the accession of Mary, his religion exposed him to a fresh persecution, and he was obliged to quit his school. In this exigence, although the Church was his original intention, and he had read much with that view, yet now it became more safe to apply to the study of physic; and being admitted to his degree of B.M. at Oxford, July 1555, he practised physic for his support till Elizabeth succeeded to the throne, when he resolved to enter into the Church. In this he was encouraged by Bullingham, Bishop of Lincoln, who gave him orders and made him his Chaplain; his lordship also introduced him to the Queen, and obtained him the favour of preaching before her Majesty, who was so much pleased with him, that she appointed him one of her Lent preachers. He had discharged this duty by an annual appointment, with much satisfaction to her Majesty, for a series of eighteen years. In 1565, on the deprivation of Sampson, he was made Dean of Christ Church, Oxford, and had also the Prebend of Milton-ecclesia, in the Church of Lincoln, conferred on him by his patron Bishop Bullingham. This year also he took his degrees of B. and D.D. at Oxford. In June 1565—6, he was promoted to the Deanery of Canterbury, being the second Dean of that Church: and Queen Elizabeth making a visit to Oxford the same year, he attended her Majesty, and among others kept an exercise in divinity against Dr. Lawrence

Humphries, the professor; in which the famous Dr. Jewel, Bishop of Salisbury, was moderator.

In June following he was appointed by Archbishop Parker, one of his Commissioners to visit the Diocese of Norwich; and that Primate having established a benefaction for a sermon on Rogation Sunday, at Thetford, in Norfolk, and other places, the Dean, while engaged in this commission, preached the first sermon of that foundation, on Sunday morning, July 20th, 1567, in the Green-yard adjoining to the Bishop's palace, at Norwich. In 1574—5, he quitted the Prebend of Milton for that of Leighton-Bosard, on the presentation of Cooper, Bishop of Lincoln. In 1576, he was one of the Ecclesiastical Commissioners, empowered by the Queen to take cognizance of all offences against the peace and good order of the Church, and to frame such statutes as might conduce to its prosperity.

The See of Bath and Wells had been vacant now three years since the death of Dr. Gilbert Berkeley, which took place in Nov. 1581. To this Bishopric the Queen nominated Godwin, who accordingly was consecrated September 13, 1584. He immediately resigned the Deanery of Canterbury; and as he arrived at the Episcopal Dignity, "as well qualified," says his contemporary, Sir John Harington, "for a Bishop as might be, unreprieveable, without simony, given to good hospitality, quiet, kind, and affable," it is to be lamented that he was unjustly opposed in the enjoyment of what he deserved. At the time of his promotion there prevailed among the courtiers no small dislike to the Bishops; prompted by a desire to spoil them of their revenues. To cover their unjust proceed-

ings, they did not want plausible pretences, the effects of which Godwin too severely experienced. He was a widower, drawing towards seventy, and much enfeebled by the gout, when he came to the See; but in order to the management of his family, and that he might devote his whole time to the discharge of his high office, he married a second wife, a widow of years suitable to his own; an illiberal misrepresentation, however, of this affair was but too readily believed by the Queen, who had a rooted aversion to the marriages of the Clergy, and the crafty slanderers gratified their aim in the disgrace of the aged Prelate, and in obtaining part of his property. This unfortunate affair, which affected his public character as well as his private happiness, contributed not a little to increase his infirmities. He continued, however, attentive to the duties of his function, and frequently gave proof that neither his diligence nor his observation were inconsiderable. During the two last years of his life, his health more rapidly declined, and he was also attacked with a quartan ague. He was now recommended by his physicians to try the benefit of his native air. Accordingly he came to Oakingham with this intention, but breathed his last there, November 19, 1590, aged seventy-three. He was buried in the south-side chancel of Oakingham Church, where is a modest inscription to his memory, written by his son Francis Godwin, then sub-dean of Exeter.

“A chief favourite of that time,” says Anthony Wood, alluding to Sir Walter Raleigh, “had laboured
“hard to get the manor of Banwell from the Bishop-
“ric of Bath and Wells, and disdaining the repulse,

“ did, upon hearing of the *intempestive* marriage of
“ the Bishop, take advantage thereof, and caused it
“ to be told to the Queen, knowing how much she
“ disliked such matches, and instantly pursued the
“ Bishop with letters and mandates for the manor of
“ Banwell for one hundred years. The good Bishop
“ not expecting such a sudden tempest, was greatly
“ perplexed, yet awhile he held out, and endured
“ many sharp messages from the Queen, of which Sir
“ John Harington carried one, being delivered to him
“ by Robert Earl of Leicester, who seemed to favour
“ the Bishop, and dislike Sir Walter for molesting
“ him; but they were soon agreed like Pilate and
“ Herod to condemn Christ. Never was harmless
“ man so traduced to his sovereign, that he had
“ married a girl of twenty years old, with a
“ great portion, that he had conveyed half the
“ Bishopric to her, that (because he had the gout)
“ he could not stand to his marriage, with such, and
“ the like, scoffs to make him ridiculous to the vulgar
“ and odious to the Queen. The Earl of Bedford
“ happening to be present when these tales were
“ told, and knowing the Londoner’s widow the
“ Bishop had married, said merrily to the Queen
“ after this manner: ‘*Madam, I know not how much*
“ *the widow is above twenty, but I know a son of her’s*
“ *is but a little under forty,*’ &c. The conclusion of
“ the premises was this, that to pacify his perse-
“ cutors, and to save Banwell, he was fain to part
“ with Wyvelscom, commonly called Wilscomb, for
“ ninety-nine years, and so purchased his peace. To
“ conclude, his reading had been much; his judg-

“ment and doctrine sound; his government mild
“and not violent; his mind charitable, and there-
“fore not to be doubted but when he lost his life
“he won heaven.”

With respect to the Bishop's intempestive marriage, it would appear from the Collections by COLE (see p. 133 of his 21st vol.) as quoted by himself, that in a MS. visitation of the counties of Somerset, Dorset and Wilts, in 1623, and cited by him, is the pedigree of a family of the name of Boreman of Wells, in which it is said, that Margaret the daughter of William Boreman, of Wells, was first married to Godwin, Bishop of Bath and Wells; and secondly, to William Martin, of Totness; by which it should seem as if she was neither a widow nor aged when the Bishop married her. But, from the anecdote I have related respecting the Earl of Bedford, and for other reasons, I incline to suspect that the marriages above alluded to have, by mistake, been placed *vice versa*, and that the one set forth with William Martin was the *first* alliance of the lady, and that with our Bishop, the *second*. The note by Cole seems of a detractive nature, and to have been raked up for the purpose of keeping the Bishop under the ill opinion which had been formed of his conduct, most likely at first, without any other motive than a schismatical wish to assail the hierarchy. It is neither honest nor charitable thus to run down, or to prevent from rising when down, any man, especially one of so venerable a character as a Bishop. Assertions of this kind are better not made without overwhelming evidence, and even when true, all that places an otherwise amiable man in an unamiable light, should be suppressed.

Character.—Bishop Thomas Godwin, notwithstanding the abuse of his enemies, has left a character which will ever claim respect. He rose in the Church not through family interest—not through political subserviency, or political temporizing, but by his own merit; and what perhaps is worthy of remark, *he rose in spite of his merit.* When possessed of the prelacy he adorned it by his amiable qualities.

Works.—Though an eminent scholar he did not publish any thing. Among the Parker MSS. in Bene't College, Cambridge, is a sermon which he preached before the Queen, at Greenwich, in 1566, concerning the authority of the Councils and Fathers.

His *Portrait* is at Wells Palace, see Part I. p. 39. For his *Arms* see p. 66 of Part I. of this Work.





H. Meyerson

DR JOHN STILL,

- Bishop of - Bath and Wells -

OBITU ANNO 1607.

III. JOHN STILL, D.D.

[*See vacant 2 years.*]

SUCCEEDED A.D. 1592.—DIED A.D. 1607.

This Prelate was born in 1543, and was the son of William Still, of Grantham, in Lincolnshire.

He was entered of Christ's College, Cambridge, where he took the degree of M.A., and was admitted in 1570*, being then B.D.†, Margaret Professor of Divinity at Cambridge. In 1571, July 30, being then (as it appears by the authority in the note) D.D.‡, he became Rector of Hadleigh, Suffolk. In 1572 Dean of Bocking. On the 18th July, 1573, he was collated to the Vicarage of East Marham in Yorkshire: in the same year he occurs "S.T.P., Prebendary of Westminster, 7th Stall§." He was elected Master of St. John's College July 21, 1574,—filled the office of Vice Chancellor in 1575,—was collated, March 6, 1576, to the Archdeaconry of Sudbury||; and was translated, by election, from the headship of St. John's College to that of Trinity in 1577. In 1588 he was chosen Prolocutor of the Convocation,

* Le Neve calls him Margaret Professor in 1567.—*Fasti*. p. 410.

† Wood. *Ath. Oxon.* (Bliss.) vol. ii. col. 829, note.

‡ Ibid.

§ Newcourt. *Repertor.* vol. i. p. 926. and Le Neve, *Fasti*. p. 569.

|| Ibid. p. 224.

and preached the Latin sermon. In 1592 he was again Vice Chancellor of Cambridge, and the same year was made BISHOP of BATH and WELLS, his election taking place Jan. 23, 1592, his confirmation Feb. 10, and consecration* the 11th. Here he presided till his death, which occurred Feb. 26, 1607.

Sir John Harington describes him as a man "to whom he never came, but he grew more religious; from whom he never went, but he parted better instructed." Archbishop Parker had a high opinion of him, and not only gave him a Prebend of Westminster, but recommended him very strongly to be appointed Dean of Norwich, in which, however, he did not succeed. He had been one of Parker's Chaplains. The Bishopric of Bath and Wells having been in his time enriched by some lead mines in Mendip hills, he is said to have left a considerable fortune to his family. He gave 500*l.*, says Fuller, for building an alms-house in the city of Wells†.

The historians of the drama are of opinion, that in his younger days he was the author of an old play, called "Gammer Gurton's Needle." From the books of the Stationers' Company, it appears to have been composed some years before publication. It was republished among Dodsley's Old Plays, and is frequently referred to by the commentators on Shakspeare.

* See Registers of Archbishops Whitgift, and Bancroft, and Rymer, *Fœdera*, vol. xvi.

† *Worthies*, vol. ii. p. 12, under Lincolnshire.

I have no wish to detract from any literary fame that may arise to this respectable prelate, from the ascription to him of the authorship of the play in question, but I must be permitted to ask if such ascription be not a palpable anachronism? We know that Bishop Still died in 1607, aged 64, consequently he was born in 1543. But Warton, in his 'History of English Poetry,' says, that 'Gammer Gurton's Needle,' was acted at Christ's College, Cambridge, about the year 1552; and Oldyss in his MSS., as quoted by Warton, says it was printed in 1551. If those dates be correct, it follows that Still wrote the play when he was between eight and nine years old. In such case he affords a rare instance of precocious talent, hardly exceeded even in these days of rapidly marching intellect. Fuller records that,

" He was of a venerable presence, no less famous
 " for a preacher than a disputant. When towards
 " the end of the reign of Queen Elizabeth, there
 " was an (unsucceeding) motion of a Dyet, or
 " meeting, which should have been in Germany,
 " for composing of matters of religion; Doctor
 " Still was chosen for Cambridge, and Doctor
 " Humfred for Oxford, to oppose all comers for
 " the defence of the English Church. Anno 1592,
 " being then the second time Vice-Chancelour of
 " Cambridge, he was consecrated Bishop of Bath
 " and Wells, and defeated all causelesse suspicion
 " of symoniacal compliance; coming clearly there-
 " unto, without the least scandal to his person, or
 " losse to the place. In his days God opened the
 " bosome of the Earth, *Mendip Hills* affording

“ great store of *Lead*, wherewith, and with his own
 “ providence (which is a constant *mine* of wealth) he
 “ raised a good estate*.” &c.

From the *Bibl. Harl.* 7028.

“ Catalogus Episcoporum qui è *collegio D. Joh.*
 “ *Evang.* prodierunt. G. BAKER.

“ Anno 1592. Joannes Still Lincolniensis, elec-
 “ tus Socius Coll. Christi Cant. an. 1560. Pro-
 “ fessor pro Dnâ Margaretâ, an. 1570. cum annum
 “ ætatis tricesimum vix † attigerat. Decanus de
 “ Bocking Nov. 4, 1572, Canonicus Westm. 1573.
 “ Rector de Hadleigh, Com. Suff. et Archidiaconus
 “ Sudbur an. 1576, admissus Præfectus Coll. Jo.
 “ Jul. 21, 1574, et Johne Whitgift evecto ad Epatum
 “ Wigorn, ac recedente a collegio Trin. constitutus
 “ est ibi Magister auctoritate Regia, an. 1577, mense
 “ Julio a collegio hoc elegio ornatus.

“ *Regr. Coll. Trin.* Religionis, doctrinæ, gravi-
 “ tatis, prudentiæ nomine conspicuus, promotus est
 “ ad gubernationem Coll. D. Jo. ubi et in placido
 “ et turbato æquore gubernatorem egit scitum et
 “ cordatum. In collegium hoc assumptus an. 1577,
 “ per annos plus minus sexdecim, patrem familias se
 “ ferebat providum *αγαθον κουροτροφον*, nec collegio
 “ onerosum, nec suis gravem, ex sollicitudine et
 “ frugalitate magis quam sumptu et austeritate

* *Worthies*, ut supra.

† He had *not* reached 30, he was then (1570) 27 years of age, having been born in 1543:

“præfectum dignoscere. Provectus est inde ad
 “Ep̄atum Bath et Welles, an. 1592, ubi obiit,
 “Febr. 26, 1607. Epitaphio ornatus a G. Cam-
 “deno, excusso ad calcem Annalium Regis Jacobi.”

Bishop Still deserves especially to be recorded, for his anti-puritanical principles. He seems, on that account, to have met with considerable opposition and trouble, especially in his collegiate government. The following, from the *Bibl. Harl.* 7028, (Baker's account of St. John's College, p. 196) will throw some light on this subject.—

“John Still, fourteenth Master, admitted July, 21,
 “A.D. 1574. If Mr. Shepherd were a slug, his
 “successor will compensate for his inactivity. This
 “was John Still, B.D. Fellow of Christ's College,
 “Margaret Preacher, in the year 1570, and Margaret
 “Professor the year after, and elected Master of
 “this College, July 14, 1514. In the instrument of
 “his presentation to the Vice Chancellor, Dr. Whit-
 “gift, he is sayd to have been elected ‘unanimi
 “assensu et consensu majoris partis præsentum,’
 “that is, in true English, he was not chosen unani-
 “mously, having been chosen only by a majority of
 “those present, the rest being either absent, or
 “absenting themselves.

“However the election was made, it was certainly
 “a very good one, and they that were concerned in
 “it, could not have done better for the interest of
 “the College. For this Mr. Still, as he was an
 “active man, so he was of *unshaken affection to the*
 “*Church*, and being a bitter enemy to the non-con-

“formists, both upon principle and interest, (for he
 “had succeeded one Mr. Aldridge, deprived of a
 “Prebend of Westminster, for non-conformity, as
 “he had succeeded Mr. Cartwright in the Profes-
 “sorship here) *he seems to have been raised up, to*
 “*root out Puritanism in St. John’s College*, as some
 “of his predecessors had been wholly employed in
 “extirpating Popery, which he would have effec-
 “tually done had his continuance been long enough
 “amongst us, and this was the true reason of the
 “opposition he met with (not any such little par-
 “tialities as have been generally imagined) for the
 “which he was aspersed by the party, who having
 “endeavoured to gain him, by court and compliance,
 “when he was not to be won that way, turned upon
 “him by reproaches and calumnies to his disad-
 “vantage.

“I will not deny but that there might be something
 “of North and South in this division, and that the
 “Master might favour the warmer clime, which was
 “his own, but it was *conformity* and *non-conformity*,
 “that was at the bottom, and the rest was chiefly
 “noise and clamour. They that have grounded the
 “controversy upon this other bottom, have been dou-
 “bly mistaken : first, in supposing Queen Elizabeth’s
 “statutes to have been given under this Master ;
 “and, secondly, that it was these statutes, that gave
 “the mighty preference to the South ; whereas
 “these statutes were not given till after he left the
 “College, and the diminution of the Northern pri-
 “vileges, and the greater favour towards the South,

“ was brought in by the statutes of Henry VIII.
“ North and South were much the same as they
“ were under that King, and the great alteration
“ that was made in these new statutes, was by giving
“ greater power to the Master, &c. *in order to suppress the factious party.* It was in the College, as
“ it had been in the University, where the body, by
“ abusing their privileges, lost that liberty they had
“ before enjoyed, and occasioned the power to
“ determine on the Heads, and it was *faction and*
“ *non-conformity* that was the like occasion in both.

“ Notwithstanding these factions, and the limitations this Master was under, by the statutes of
“ Henry VIII., yet he governed the College with
“ constancy and resolution, and with a steady hand,
“ having prudence equal to his activity, and a reputation for learning that set him above the calumnies of his enemies. Sir John Harington (who
“ does not use to compliment in his characters) says
“ of him, ‘ that he was so great a disputant, that the
“ learnedest were afraid to dispute with him, and
“ that finding his own strength, he could not stick
“ to warn them in the arguments, to take heed to
“ their answers.’ ”

“ About the year 1581, when Campejus’s book
“ was published, and made such a noise at its first
“ appearing, and fit men were sought out, by the
“ Bishop of London, &c. to shew up an answer,
“ Dr. Still and Dr. Fulke were two of the first men
“ that were thought of.

“ In the *æconomicks of the College* he was frugal

“ and provident, and a good manager of the revenues of the House, particularly the Rent Corn, which in his time passed into an Act *, in the 18th of Elizabeth, A.D. 1575, he put that Act into a course and method, and improved it to the best advantage. From a memorandum entered upon the books, I will just say enough to explain that Act, of so much advantage to the University; and, in a manner, a second additional endowment to every College.

“ Danthorpe, in Holdernesse, was the first Estate that was thus rented out in Corn in this College, November 3, A.D. Elizabeth 18th; and this † memorandum entered upon the book. ‘Memorandum: That the whole Rent of this Lease, was 3*l.* 6*s.* 8*d.*, the which rent is now altered, by reason of a statute made, A.D. 18th Elizabeth, by virtue whereof, the third part of the rent, at the least, is to be paid in corn, after the rate of 6*s.* 8*d.* for a quarter of wheat, and 5*s.* for a quarter of malt, as by the said statute more at large appears.’ The rent of Danthorpe as then fixed, was 2*l.* 4*s.* 2*d.* in monies, and three quarters of wheat, and four bushels of malt and corn, and the rent of that estate is the very same in monies and corn *at this day*; only so far improved as the price of corn is now higher than when it was sold at 6*s.* 8*d.* or 5*s.*

* Statute, Elizabeth 18. cap. 6.

† Black Book, folio 73.

“ for a quarter of wheat or malt, and is such an
 “ improvement, as usually makes the third part more
 “ than the whole

“ Of this he took care, by seconding and advanc-
 “ ing the intention of the Act, as he afterwards did
 “ at Trinity College, to that degree, as to have it
 “ entered upon their * Register, as a part of his
 “ character. He was removed to that House, May
 “ 30, A.D. 1577, upon the promotion of Dr. Whit-
 “ gift to the see of Worcester, and left St. John’s
 “ very reputably, not carried out in a chair, accord-
 “ ing to a foolish tradition, which could be no other-
 “ wise true than if it were made use of to do him
 “ honour. It is enough to confute such a fable,
 “ were it worth confuting, that he had the Queen’s
 “ letter for that remove, which were a sufficient pro-
 “ tection to guard him from affronts. How he
 “ acquitted himself in that new charge, is well known
 “ from their Registers, which are better vouchers
 “ for his prudence, integrity, and learning, than any
 “ thing I can say.”

From an entry in the Heralds’ College :—

“ The Reverend Father in God, John Styll,
 “ Bishop of Bath and Wells, departed this tran-
 “ sitorie lyfe the 26 of February, 1607, at his Pallace
 “ at Wells. The said John Still married to his first
 “ wife Anne, Daughter to Thomas Alabaster, of
 “ Hadley, in the county of Suffolke, by whom
 “ he had issue, 2 sonnes and 4 daughters, viz.

* Register Col. n. Canl. H.

" Nathaniel Still, sonne and heire, John Still, 2d
 " son, Sara eldest daughter, married to Will. Mor-
 " gan, of Westminster, by whom she hath issue, &c.
 " Anne 2d daughter, married to Mr. Rob. Eyre, of
 " Wells, by whome she hath issue, 4 daughters.
 " Elizabeth, 3d daughter, married to Mr. Richard
 " Edwards, of London, by whom she hath issue, 2
 " sonnes and 2 daughters. Mary, 4th daughter,
 " married to Caston Jones, by whom she hath issue,
 " 1 sonne. He after married to his 2d wife Jane,
 " daughter of John Horner, of Clover [Cloford] in
 " the county of Somerset, Kt. by whom he hath
 " issue, 1 sonne, Thomas Still, about 12 years of age.

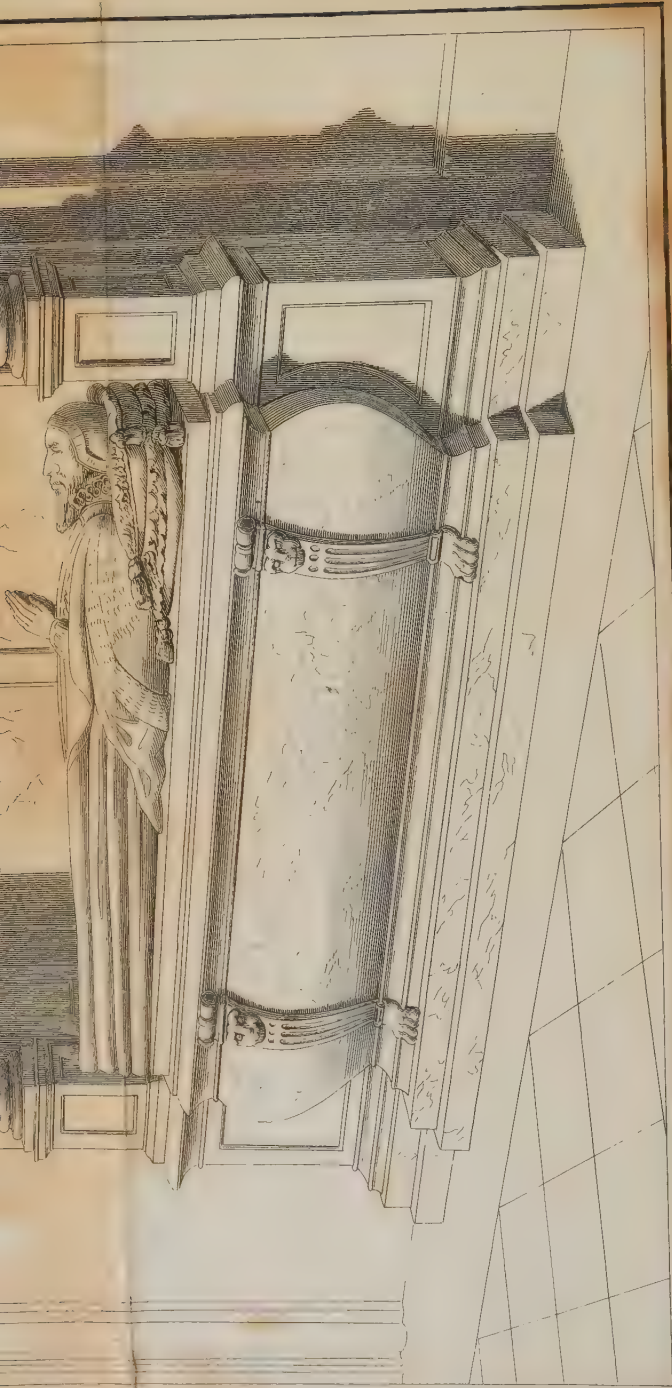
" The funerals of the aforesaid reverend father
 " in God, were solemnized the 4th of April next
 " following."

Tomb.—On the south side of the choir of Wells
 Cathedral, between the two easternmost columns this
 Prelate's tomb may be seen: the following is the in-
 scription by Camden.

Memoriæ Sacrum—Joanni Still Episcopo Bathoni-
 ensi et Wellensi, sacræ Theologiæ Doctori, acerrimo
 Christianæ veritatis propugnatori, non minus vitæ inte-
 gritate, quam variâ doctrinâ claro, qui cum Domino
 diu vigilasset, in Christo spe certâ resurgendi obdor-
 mivit. Vixit annos sedit Episcopus
 obiit die XXVI. Februarii
 M.DC.VII. Nathanael filius primogenitus optimo
 Patri pietatis ergô mœrens posuit *.

* See the engraved Plate of the Monument annexed to this Memoir.





C. H. 44. 25

J. Buckler F.S.A. Del.

Monument in Wells Cathedral of the Bishop. Gill. A.D. 1607.

Portraits.—An engraved Portrait of this excellent Prelate* will be found prefixed to this Memoir: for other engraved Portraits of him, see Part I. of this Work, p. 69. For his *Arms*, see p. 66.

* A Collection of prolix and uninteresting Letters, by the Bishop, to Lords Burleigh and Leicester, &c., relative to some squabbles in the administration of his Collegiate affairs, &c., many of them in Latin, and others in quaint English—may be examined by the curious in MSS. Bibl. Lansd. No. 2. Cotton MSS. Titus vii. 126. Bibl. Lansd. No. 23, No. 16, No. 23, No. 49, No. 30, No. 64, No. 42, No. 65, No. 24, No. 23. Notitia of Bishop Still, here embodied may be met in *Athenæ Oxon.* Harington, *Brief View*. Fuller, *Worthies*. Strype's Parker, p. 432, 410, 451. Strype's Whitgift, pp. 70, 76, 282, 399. Peck's *Desiderata*. Churton's *Life of Nowell*, and Chalmers's *Biogr. Dict.* A Pedigree of the Family will be found in Sir Richard Hoare's *History of the Hundred of Mere, Wilts.*

IV. JAMES MONTAGU, D.D.

SUCCEEDED A.D. 1608. — TRANS. TO WINCHESTER,
A.D. 1616.

DIED A.D. 1618.

This Prelate, who was born about 1568, was fifth son of Sir Edward Montagu, of Boughton, near Kettering, Northamptonshire, and brother of Edward, created Baron Montagu, of *Boughton*, June 29, 1621, who died 1644. The Bishop was also brother of Henry, created Baron Montagu, of *Kimbolton*, Co. Huntingdon, and Viscount Mandeville, December 19, 1620; and Earl of Manchester, February 5, 1624; the latter was ancestor to the Duke of Manchester, who now enjoys the Barony of Montagu, of Kimbolton, as Edward Lord Montagu was of the Duke of Buccleuch and the present Lord Montagu, who enjoys the Barony of Montagu of Boughton.

The Bishop and his family are presumed to be descended from Simon de Montagu, a younger son of John I. first Baron Montagu de Montagu, under the writ of 31 Edward III. 1357; which John was second son of William IV. first Earl of Salisbury.

James Montagu, afterwards Bishop of this See, was entered a Fellow Commoner of Christ's College, Cambridge.

In 1598, he became the first Master of Sidney Sussex College, Cambridge*.

* Le Neve, *Fasti*. p. 439.

In 1603, July 16, he was installed Dean of Lichfield*: in 1604, December 20, he succeeded to the Deanery of Worcester†, and “was present in chapter there, June 22, 1605‡.”

He subsequently became Dean of the Chapel to King James I.; and in 1608, through the powerful interest of his family, who were then rapidly rising into dignity, he was at the early age of forty, appointed *Bishop of Bath and Wells*§. He was elected March 29; confirmed April 15; and consecrated 17.

“On his advancement to the See of Bath and Wells,” says Collinson||, “he, at a very considerable expense, repaired and beautified the Palaces of Wells and Banwell, the Cathedral of Wells, and the Abbey of Bath, on which last he expended “1000*l*.”

After presiding here for eight years, our Prelate obtained the wealthy See of Winchester¶. His election thereto took place June 26, 1616; his confirmation October 4. Having sat only two years at Winchester, he died of jaundice and dropsy**, at

* Willis *Cathedr.* vol. I. p. 400.

† Ib. p. 659.

‡ Nash. *Worcester.* vol. II. p. clxvi. App.

§ Wood. *Ath. Oxon.* vol. I. p. 279. (old edit.) Le Neve, *Fasti.* p. 301.

|| *Hist. Somerset.* vol. III. p. 388. where for ‘Christ Church,’ Cambridge, read ‘Christ’s College,’ Cambridge.

¶ Register Bancroft.—*Ath. Oxon.* vol. I. p. 619. Le Neve, *Fasti.* p. 134.

** “Ictero atque hydrope sublatu*s*.” Godwin, p. 241. ap. Richardson.

Greenwich, July 20, 1618, at the age of about fifty, and was buried under a sumptuous monument in the nave of Bath Abbey.

Bishop Godwin, who was contemporary with him, speaks in very high terms of his munificence. Besides his benefactions at Cambridge, he was very liberal at Bath: and not only repaired the Episcopal Palaces, but the Cathedral, &c. “Ac Welliæ quidem capellam

“illam a Jocelino Episcopo constructam, sed Episcopatu ad paupertatem redacto, neglectam per annos jam elapsos sexaginta, maximo haud dubie sumptu curavit purgandam, reficiendam, organis musicis aliisque ornamentis instruendam, sic ut pulchritudine et magnificentia paucissimis Angliæ capellis hodie cedet, à me saltem hactenus visis. Ptochotrophii deinde pauperes sua multum juvit beneficentia: et (quod inter facinora nostri sæculi pulcherrima numerandum duco) ad Ecclesiam Bathoniensem perficiendam (quam ante centum annos cœperat construere Oliverus King, Episcopus) hic Præsul noster mille contulit libras nostrates, hoc est aureorum Gallicorum 3333, et præterea, sumptu non levi, suggestum (Pulpit) excitavit ex polito lapide [speciosissimum].” Page 391.

Fuller, under Northamptonshire, adds:—“He was Master, or rather *Nursing-father* to Sidney College: for he found it in *bonds* to pay twenty marks per annum to Trinity College, for the ground whereon it is built, and left it free, assigning it a rent for the discharge thereof.—When the *King's ditch* in Cambridge, made to *defend* it by its

“ strength, did in his time *offend* it with its *stench*,
 “ he expended a hundred marks to bring running
 “ water into it, to the great conveniency of the Uni-
 “ versity.”—*Worthies*, vol. II. p. 164.

His brother, Sir Henry (see the Bishop's Epitaph, *infra*), was one of the leading members of the House of Commons in the reign of James I., and Lord Chief Justice of the King's Bench. He was, by the interest of the Countess of Buckingham, mother to the Duke, made Lord Treasurer 18 James I. His staff which he was forced to resign in less than a year, is said to have cost him 20,000*l*. There is a portrait of Sir Henry mentioned in Granger, vol I. p. 323, but not of the Bishop.

In the nave of the Church, on a fair marble, situate between two arches, lies the statue of Bishop Montagu in his episcopal habit, at full length, and on the south side of the tomb, under him, is this inscription in capital letters:—

Memoriæ Sacrum
 Pietate, Virtute et Doctrina
 Insignis JACOBUS MONTACUTUS
Edwardi Montacuti de Boughton,
in Comitatu Northamptoniæ
Equitis aurati, a Sarisburiensibus
Comitibus deducta propagine
 Filius quinto genitus, a Sapientissimo
Jacobo Rege Sacello Regio Decanus
Præpositus, ad Episcopatum Bathoniensem
promotus, et deinde ad
Wintoniensem, ob spectatam in
maximis negotiis fidem, dexteritatem
et prudentiam, in sanctius concilium

adscitus, Regique (cui charissimus
 erat) in aula assiduus, in medio
 actuosæ vitæ cursu, quam Deo, Ecclesiæ
 et Patriæ devoverat, ad æternam vitam
 evocatus 20 Julii, Anno Domini 1618,
 Ætatis 50.

On the north side of the same is this inscription :—

Reverendissimus hic Episcopus
 in hoc Templo antiquissimo
 quod, inter alia multa egregia
 Pietatis Monumenta, maximis
 impensis instauravit, corpus deponi
 jussit, donec *Christo* Redemptori
 videbitur, eum cum justis ad
 interminatam vitam quam in
 terris semper anhelavit, excitare
 EDVARDUS MONTACUTUS
 de *Boughton*, HENRICUS MONTACUTUS,
 Capitalis in Banco Regio Justitiarius
 CAROLUS MONTACUTUS Testamenti
 Curator, et SIDNEIUS MONTACUTUS
 a Supplicum Libellis, Equitis aurati,
 Fratri optime merito cum lachrimis
 posuerunt.

Works.—While he sat in the see of Winchester, he was employed in his elaborate edition of King James's Works, in Latin.

Portraits.—There is a Portrait of Bishop MONTAGU at Wells Palace, see Part I. of this work, p. 39. For engraved Portraits of him see p. 69. For his *Arms* see p. 66.

V. ARTHUR LAKE, D.D.

SUCCEEDED A.D. 1616.—DIED A.D. 1626.

This pious Prelate, who was brother to Sir Thomas Lake, knight, principal Secretary of State to James I., and son of Almeric Lake, or Du Lake, of Southampton, was born, in 1567, in St. Michael's parish, and educated for some time at the free-school in that town. He was afterwards removed to Winchester school, and thence was elected Probationer Fellow of New College, Oxford, of which he was admitted Perpetual Fellow in 1589. In 1594 he took his degrees in Arts, and being ordained, was made Fellow of Winchester College about 1600, and in 1603 Master of the Hospital of St. Cross. In 1605 he took his degrees in Divinity, and the same year was installed Archdeacon of Surrey. In 1608 he was made Dean of Worcester*, on the promotion of Dr. Montagu to this See. He was elected Warden of New College, Oxford, June 17, 1613; and in 1616, during which year he served the office of Vice Chancellor, he was made BISHOP of BATH and WELLS. His election took place October 17; confirmation, December 6, and consecration the 8th†. He had held the living of Stanton St. John, in Oxfordshire, till his promotion to the mitre. He was a man of great learning and extensive reading, particularly in the fathers and schoolmen, then a common

* Willis *Cathed.* vol. i. p. 659.

† Reg. Abbot. *Ath. Oxon.* vol. i. p. 430. Le Neve, *Fasti.* p. 34.

study; and as a preacher was greatly admired. Fuller says he obtained his preferments "not so much by the
" power of his brother (the Secretary) as by his own
" desert, as one whose piety may be justly exemplary
" to all of his order. In all places of honour and
" employment which he enjoyed, he carried himself
" the same in mind and person, shewing by his
" constancy, that his virtues were virtues indeed;
" in all kinds of which, whether natural, moral,
" personal, or pastoral, he was eminent, and, indeed,
" one of the examples of his time. He always
" lived as a single man, exemplary in his life and
" conversation, and very hospitable." Walton confirms this character; he says Dr. Lake was "a man
" of whom I take myself bound in justice to say, that
" he made the great trust committed to him the
" chief care and whole business of his life. And
" one testimony of this truth may be, that he sat
" usually with his Chancellor in his Consistory, and
" at least advised, if not assisted, in most sentences
" for the punishing of such offenders as deserved
" Church censures. And it may be noted, that
" after a Sentence of Penance was pronounced, he
" did very rarely or never allow of any commutation
" for the Offence, but did usually see the Sentence
" for Penance executed, and then, as usually,
" preached a Sermon of mortification and repent-
" ance, and so apply them to the Offenders that
" then stood before him, as begot in them a devout
" contrition, and at least resolutions to amend their
" lives: and having done that, he would take them,
" though never so poor, to dinner with him, and use

“ them friendly, and dismiss them with his blessing,
“ and persuasions to a virtuous life, and beg them
“ for their own sakes to believe him. And his
“ humility and charity, and all other Christian
“ excellences, were all like this.”

This worthy Prelate died May 4, 1626, at the age of fifty-nine, and was buried in the Cathedral of Wells, in the South Aisle of the Choir near the back of the Bishop's Throne, where his memory is recorded by his arms sculptured in stone, and a brief inscription upon a brass plate.—Vide infra.—His brother, Sir Thomas, before named, who was of Cannons, Middlesex, died there, September 17, 1630. He was grandfather of Sir Lancelot, who was great-grandfather of Gerard, first Viscount Lake.

Works.—He does not appear to have published any thing in his life-time; but after his death, Wood informs us, there were published several volumes of his “ Sermons,” an “ Exposition of the 1st Psalm,” an “ Exposition of the 51st Psalm,” and “ Meditations,” all of which were collected in one vol. fol. Lond. 1629, with the title of “ Sermons*, with Religious and Divine “ Meditations,” and a Life and Portrait of the author. The Life was written by John Harris, D.D. of whom see the *Athenæ Oxonienses* under the year 1658.

Benefactions.—Bishop Lake was a considerable benefactor to the library of New College, giving books, value 400*l*. At that College he also endowed two

* Some of his Sermons may be found in the Bodleian, 4to. H. 6. Th. B. S.

Lectureships, one for the Hebrew language, and another for the Mathematics; he likewise founded libraries for the Cathedrals of Worcester and Wells*: to the former Cathedral he gave an organ.

Character.—The following high character of this Prelate is by Fuller†:

“ He continued the same in his *Rochet*, that he “ was in his *Scholar's-gown*; and lived a real com- “ ment upon Saint Paul's character of a Bishop:

“ 1. *Blameless.*] Such as hated his *Order* could “ not cast any aspersion upon him.

“ 2. *The Husband of one Wife.*] He took not “ that lawful liberty; but led a single Life, honour- “ ing Matrimony in his brethren who embraced it.

“ 3. *Vigilant.*] Examining Canonically in his “ own person all those whom he ordained.

“ 4. *Sober, of good behaviour.*] Such his auste- “ rity in diet (from his *University-Commons* to his “ dying day) that he generally fed but on one (and “ that no daintie) dish; and fasted four times a “ week from supper.

“ 5. *Given to Hospitality.*] When Master of “ Saint Cross, he encreased the allowance of the “ *poor Brethren* in diet and otherwise. When “ Bishop, he kept fifty servants in his Family, not “ so much for state or attendance on his person, but “ pure charity, in regard of their private need.

* Wood. *Ath. Oxon.* vol. ii. col. 398. (Bliss.)

† *Worthies*, vol. i. p. 406.

“ 6. *Apt to teach*] *the Living* with his pious Sermons, in his Cathedral and neighbouring Parishes; and *Posterity* with those learned Writings he hath left behinde him.

“ 7. *Not given to Wine.*] His abstemiousness herein was remarkable.

“ 8. *No striker, not given to filthy lucre.*] He never fouled his fingers with the least touch of Gehazi’s reward, freely preferring desert.

“ 9. *One that ruleth well his own House.*] The rankness of House-keeping brake not out into any Riot; and a Chapter was constantly read every Meal, by one kept for that purpose. Every night (besides Cathedral and Chapel-Prayers) he prayed in his own person with his Family in his Dining-room.

“ In a word, his *Intellectuals* had such predominancy of his *Sensuals*, or rather Grace so ruled in both, that, *the Man* in him being subordinate to the *Christian*, he lived a pattern of Piety.”

Fuller has made a great mistake as to the date of this Prelate’s death: he says 1602; instead of which, read 1626.

Epitaph.—The Bishop wrote the following Epitaph for himself, which he desired might be engraved on a stone, and placed over the spot where he should be interred, an order that does not seem to have been complied with:

Viator consiste, paucis te volo;
me vide.

Exuviae hic reponuntur hominis, sed Christiani
Quibus nihil vilius propter peccatum hominis,

Nihil pretiosius propter spem Christiani,
 Non eas deseruit anima, sed hic deposuit.
 Custos bonæ fidei Spiritus Sanctus,
 Qui cavet ne quis in vacuum veniat
 Dum legatione pro iis apud Redemptorem
 Defungitur anima : cui reduci cum Christo
 Eas reddet gloriosas gloriose induendas,
 Et cum beata beandas in æternum.
 Libenter mortalis sum, qui sim futurus immortalis
 Ne tantuli in me contemplando te pœniteat
 Laboris, non dimitteris sine præmio :
 Voves hæc historia mei, prophetia sit tui.

But instead thereof we find the following brief inscription on a brass plate :

“ Here lieth Arthur Lake, Doctor in Divinity, late Bishop of Bath and Wells, who died on the 4th day of May, anno 1626.”

Portraits.—There is a good head of Lake, engraved by J. Payne, h. sh. which was afterwards copied by Hollar, in the year 1640, 4to. A copy of that by Payne is in Boissard ; and his head is prefixed to his works, fol. 1629. There is also a good portrait in oils, at Wells Palace. See our list of Episcopal Portraits there, at page 39 of Part I. In the Hall of New College, Oxford, there is likewise a Portrait of him, in oils. For his *Arms* see Part I. p. 66.

VI. WILLIAM LAUD.

SUCCEEDED A.D. 1626.—TRANSLATED TO LONDON,
A.D. 1628.—TO CANTERBURY, A.D. 1633.

Martyred by the "Saints," A.D. 1644-5.

The name of LAUD must be ever dear to every true son of the Church. He was a Prelate of entire and thorough orthodoxy; the ornament, the defence, and at length the Martyr of the Protestant Episcopal Church. Possessed of a knowledge, unhappily and most unaccountably, but rarely possessed by the Clergy—I mean that of the nature and constitution of our Apostolic Church, and the consequent damning nature of the then, as now, alarmingly spreading sin of Schism*, he had the spirit and intrepidity to stem the over-

* Of the damning nature of schism, it may be necessary to observe, that the word *διχοστασίαι* which occurs in the 20th verse of the 5th chapter of St. Paul's Epistle to the Galatians, has been injudiciously translated *seditions*, whereas it should have been rendered *separations, divisions, schisms*; and, from its being coupled with *αἰρέσεις* those divisions must be deemed of a religious character, whence, probably, we adopted into our Litany the deprecation of "false doctrine, heresy, and schism." I say the word *διχοστασίαι* was *injudiciously* rendered *seditions*; because, by such translation, the generality of the readers of that Epistle do not come at St. Paul's opinion of the damning nature of schism, expressed in the words which follow his catalogue of the works of the flesh: "of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God." See John xv. 4. Heb. x. 25. And Augustin, Sermon II. on Matt. xii. 32. wherein he makes schism the sin against the Holy Ghost. See also the *Scholar Armed*, Vol. II. p. 272. and *Sermons against the Doctrinal Errors of the Times*, by the Rev. S. H. Cassan, M.A. F.S.A. Curate of Mere, Wilts. Rivingtons, 8vo. 1827. 12s.

whelming torrent of dissent, which he clearly foresaw was but the forerunner of the overthrow of the Church, at the period in which he lived—a period unparalleled in the English History, with the single exception of that in which we live.

The principles of this truly Christian Prelate—the friend of UNITY—the avowed enemy of that spurious private judgment which, affecting to be wise above what is written, would divide the Christian world into as many sects as there might be opinions; deserve to be recorded in imperishable letters: they should be the model for the whole body of Clergy to imitate—*nocturna versanda manu versanda diurna*—as affording, next to the holy Scriptures, the best comment on the nature and constitution of that Church which our blessed Saviour loved, and for which he gave himself, teaching us to consider those as heathens and publicans, who would not bow to her sinless ordinances.

The life of this Prelate belongs so much to history—so many volumes have been composed respecting him—his public career is so well known, and he has been so universally a theme of well-deserved panegyric with the orthodox and high Church, and of reproach with the dissenters and liberal party, that any attempt on my part to record any thing more than an outline of his preferments would be superfluous.

He was son of William Laud, a very respectable clothier, of Reading, by his wife Lucy, sister to Sir William Webbe, Lord Mayor of London, 1591. His father died in 1594; his mother following in 1600.

Our Prelate was born at Reading, October 7, 1573, and educated at the free-school there, till July 1589;

when, removing to St. John's College, Oxford, he became a scholar thereof in 1590, and fellow in 1593. He took the degree of A.B. in 1594, and that of Master in 1598. Being ordained Priest, in 1601, he read, the following year, a divinity lecture in his College. In some of these Chapel exercises *he maintained*, against the Puritans, *the perpetual visibility of the Church of Rome till the Reformation*; by which he incurred the displeasure of Dr. Abbot, then Vice-Chancellor of the University, who maintained that the visibility of the Church of Christ might be deduced through other channels, to the time of the Reformation*—a claim which I observe with feelings of regret, has been recently revived by a living Prelate of our Church, remarkable for his profound erudition, and for whose virtues I entertain the highest respect, but who has, unhappily, permitted his anti-catholic zeal (pre-eminently laudable, I admit, in itself), to lead him into a position, which, in my humble opinion (and I write with the greatest deference respecting one so far above me in all points) would, if proved, *un-church* the *Church*. His Lordship's argument, I say, if it were possible that it could be proved, would, when proved, divest our Church of all *evidence* of a divine commission; for, if, when we assert that Christianity was planted here in apostolic times, we thereupon claim an origin independent on Rome, while

* To this Prelate's heretical notions as to the non-essentiality of Church Constitution and an ostensible divine sacerdotal commission, as well as his Calvinistic tenets, may be attributed the downfall of Church and State, in a few following years.

at the same time we stand unprepared to demonstrate an episcopal series from the persons so planting, it follows that we are unprepared to demonstrate the divine commission of our priesthood : consequently, we have no right to call ourselves a church. His Lordship's argument thus practically unchurches the Church, for the sole ostensible historical proof of our being a *true* and not a *soi-disant* Church, arises from our despised Romish parentage. To give up *that*, without proof of a succession *aliunde*, is to give up every thing : —to lose *that*, is to cease to be : —to destroy *that*, is to commit a theological suicide. I would, therefore, humbly and respectfully submit that it is, at all times, and more especially in these lax times, unsafe to propound a doctrine so problematical as that we ever existed as a Church, originally, distinct from and independent on Rome ; because, unless such position were backed by historical evidence, as to the uninterrupted episcopal succession, which it is utterly impracticable to adduce, we virtually annihilate ourselves, we dislodge our Church from the pedestal on which she is now firmly planted, and we can give no account as to how or when the transmission of the keys to our hierarchy took place *.

In 1603, Laud was one of the Proctors ; and, the same year, became Chaplain to Charles Blount, Earl of Devonshire, whom he inconsiderately married, December 26, 1605, to Penelope, the *divorced* wife of Robert Lord Rich ; an affair that exposed him, after-

* For an historical account of *The Origin of the Anglican Church*, see under that head, the “ Introduction,” at Part I. p. 1. of this Work.

wards, to much censure, and created him much uneasiness.

He proceeded B.D. July 6, 1604. In his exercise for this degree, he maintained these two essential points: the necessity of Baptism; and, secondly, THAT THERE COULD BE NO TRUE CHURCH WITHOUT DIOCESAN BISHOPS. These were levelled against the Puritans, and he was rallied by the Divinity Professor. He likewise gave offence to the Calvinists, by a sermon preached before the University in 1606; and we are told, it was made heresy for any to be seen in his company, and a misprision of heresy to give him a civil salutation; his learning, parts, and principles, however, procured him some friends. His first preferment was the Vicarage of Stanford, in Northamptonshire, in 1607; and, in 1608, he obtained the Advowson of North Kilworth, in Leicestershire. He was no sooner invested with these livings, than he put the Parsonage-houses into good repair, and gave twelve poor people a constant allowance out of them, which was his uniform practice in all his subsequent preferments. This same year he commenced D.D. and was made Chaplain to Neile, Bishop of Rochester; and preached his first sermon, before King James I., at Theobalds, September 17, 1609. In order to be near his patron, Bishop Neile, he exchanged North Kilworth for the Rectory of West Tilbury, in Essex, into which he was inducted in 1609. The following year, that Bishop gave him the living of Cuckstone, in Kent, on which he resigned his fellowship, left Oxford, and settled at Cuckstone; but, the unhealthiness of that place having thrown him

into an ague, he exchanged it soon after for Norton, a benefice of less value, but in a better air.

In December, 1610, Dr. Buckeridge, President of St. John's, being promoted to the see of Rochester, Abbot, newly made Archbishop of Canterbury, who had disliked Laud's principles at Oxford, complained of him to the Lord-chancellor Ellesmere, Chancellor of the University; alleging that he was cordially addicted to popery*. The complaint was supposed to be made, in order to prevent his succeeding Buckeridge in the Presidentship of his College; and, the Lord-chancellor carrying it to the King, Laud's advancement would probably have been checked, had not his firm friend, Bishop Neile, contradicted the reports to his discredit. He was, therefore, elected President, May 10, 1611, though then sick in London, and unable to make interest in person, or by writing to his friends; and the King not only confirmed his election, but made him one of his Chaplains, upon the recommendation of Bishop Neile. Laud having thus obtained a footing at Court, flattered himself with hopes of great and immediate preferment; but Archbishop Abbot always opposing applications in his behalf, after three years fruitless waiting, he was upon the point of leaving the Court, and retiring wholly to his College, when his friend and patron, Neile, newly translated to Lincoln, prevailed with him to stay one year longer;

* The stale cry raised by the low Church against the Orthodox; as if, because a man was hostile to a spirit of disunion among professing Christians, he must therefore have a relish for Popish absurdity.

and, in the mean time, gave him the Prebend of Bugden, in the Church of Lincoln, in 1614; and the Archdeaconry of Huntingdon the following year.

Upon the Lord-chancellor Ellesmere's decline, in 1616, Laud's interest began to rise at Court, so that in November, that year, the King gave him the deanery of Gloucester; and he was elected to attend the King in his journey to Scotland, in 1617. Some royal directions were, by his procurement, sent to Oxford, for the better government of the University, before he set out on that journey, the design of which was to bring the Scotch to an uniformity with the Church of England; a favourite scheme of Laud and other divines: but the Scotch were resolute in their adherence to their unscriptural fancies, that presbyters and Bishops were not two distinct Orders.

Laud, however, seems to have advanced in favour with his Majesty, for on his return from Scotland, August 2, 1617, he was inducted to the rectory of Ibstock, in Leicestershire; and, January 22, 1620-1, installed into a Prebend of Westminster. About the same time, there was a general expectation at Court, that the deanery of that Church would have been conferred on him; but Dr. Williams, then Dean, wanting to keep it *in commendam* with the Bishoprick of Lincoln, to which he was translated, procured that Laud should be promoted to the Bishopric of St. David's. The day before his consecration, he resigned the Presidentship of St. John's in obedience to the College-statute; but was permitted to keep his Prebend of Westminster *in commendam*, through the Lord-keeper Williams's interest, who, about a year after, gave him

the living of Rudbaston, in the diocese of St. David's, to help his revenue. In 1622, a dispensation was granted him to hold, *in commendam*, the Prebend of Llambister, in the Collegiate Church of Brecknock; and, in January, 1620, the King gave him also the Rectory of Creeke, in Northamptonshire. In 1622 our Prelate held his famous conference with Fisher, the jesuit, before the Marquis of Buckingham and his mother, in order to confirm them both in the *Protestant* religion, as to which they were then wavering. Hence we may infer what credence those are entitled to who assert Laud's addiction to popery. The conference was printed in 1624, and produced an intimate acquaintance between him and the Marquis, whose special favourite he became at this time, and to whom he is charged with making himself too subservient; but the only proof alleged in support of this ridiculous charge is that Buckingham left him his Agent at Court, when he went with the Prince to Madrid, and frequently corresponded with him.

About October, 1623, the Lord-keeper Williams's jealousy of Laud, as a rival in the Duke of Buckingham's favour, and misrepresentations on both sides, occasioned such animosity between these two Prelates as was attended with the worst consequences. Archbishop Abbot also, resolving to depress Laud as long as he could, left him out of the high Commission, of which Laud complained to the Duke of Buckingham, November, 1624, and then was put into the Commission. At Charles's Coronation, February 2, 1625-6, he officiated as Dean of Westminster, in the room of Williams, then in disgrace.

In 1626 he was translated from St. David's to BATH AND WELLS; and, in 1628, to London. The King having appointed him Dean of his Chapel-royal, in 1626, and taken him into the Privy-council, in 1627 he was likewise in the Commission for exercising Archiepiscopal jurisdiction during Abbot's sequestration. In the third Parliament of Charles I. which met March 17, 1627, he was voted a favourer of the Arminians, and his name was inserted as such in the Commons' Remonstrance; and, because he was thought to be the writer of the King's Speeches, and of the Duke of Buckingham's Answer to his impeachment, &c., these suspicions so exposed him to popular rage, that his life was threatened.

Amidst his various employments, his care was often exerted towards the place of his education, the University of Oxford. In order to rectify the factious and tumultuary manner of electing Proctors, he fixed them to the several Colleges by rotation, and caused to be put into order the jarring and imperfect Statutes of that University, which had lain confused some hundreds of years. In April, 1630, he was elected their Chancellor; and he made it his business, the rest of his life, to adorn the University with buildings, and to enrich it with Books and MSS. In the first design he began with his own College, St. John's, where he built the inner quadrangle (except part of the south side of it, which was the old Library) in a solid and elegant manner; the first stone of this design was laid in 1631. He also erected that elegant pile of building at the west-end of the Divinity-school, known by the name of the Convocation-house below, and Selden's Library

above, and gave the University, at several times, 1300 MSS. in Hebrew, Syriac, Chaldee, Egyptian, &c.

After the Duke of Buckingham's murder, Laud became chief favourite to Charles I., which augmented, indeed, his power and interest, but at the same time increased that *envy* and *jealousy* which rankled in the minds of the Dissenters, and at length proved fatal to him. Upon the decline of Abbot's health, and favour at Court, Laud's concurrence in the prosecutions carried on in the high-commission and star-chamber courts, against schismatical Preachers and Writers, the pests of that unfortunate period, did him great prejudice with most people, such was the general disposition in favour of every man setting up a religion of his own.

On May 13, 1633, he accompanied the King, who had set out for Scotland, in order to be there crowned. During his stay in Scotland, this persevering and orthodox Prelate was again prompted by his love of Christian unity, to make the difficult attempt of bringing Scotland to a conformity with the Church of England; but the King committed the framing of a Liturgy to a select number of Scotch Bishops, who, inserting several variations from the beautiful English Liturgy, were strenuously opposed by Laud, but unhappily without success.

In 1663, on the death of the puritanical Archbishop Abbot, whose elevation to the mitre, and even his admission into Holy Orders is a subject of deep regret to all sober-minded Christians untainted with a dividing spirit, LAUD was promoted to Canterbury, to which had he been earlier and Abbot never appointed,

England in all probability had not seen her Church and State overthrown, nor would history have afforded in her blood-stained pages a precedent which there is every reason to apprehend is now, through the want of timely firmness in the Hierarchy, Clergy, and Churchmen in general, and through the prevailing indifference and laxity towards all ancient institutions, likely to be acted upon with no very dissimilar effects. The minds of men are in fact now, as then, become revolutionary*. Nothing but high Tory and Catholic principles—nothing but what has been incorrectly called, “an arbitrary government,” can save the country from Revolution. The country is ripening to some great revolt or change. Indeed, things have gone so far,—what with universal education,—Bible Societies,—(those organs of schism)—the march of private judgment in religion, (the sure forerunner of infidelity)—the extension of principles of equality by which the ancient grades of society have become more and more blended,—the unrestrained liberty of the Press,—the increase of meeting-houses,—and the prevalence of liberality (the modern generic term for the fusion of all fixed attachment to old principles)—that the banner of revolution may be said already to be virtually unfurled. The Protestant Episcopal Church, whose *revenues* are the sparkling guerdon that attracts the longing eyes of Dissenters, will be the first sacrifice; and, on this popular and plausible plea:—‘ Since Dissenters have so numerically encreased, and Churchmen so decreased,

* The Bishop of Ferns's answer to Lord Mount Cashel, ought to be read by all who wish the truth of this position demonstrated.

as to be left in a minority, the revenues of the Church ought to be transferred to the self-appointed teachers of that religion which is numerically prevalent.' For Statesmen—I speak without any particular allusions,—unfortunately, do not, when legislating for the Church, take into view the divine commission, under which the Ministers of the Church of England act; they look not at what is of *divine origin*, but what appears to them to be *expedient*: and if once it appears expedient that the revenues of the Church should be transferred into other (however schismatical) channels,—thither, judging from recent events, I fear they will be made to flow. Churchmen, lay and clerical, should have looked to this in time; now they have only to regret their supineness and false liberality, *and well deserve to lose what they had not the courage to maintain*. No one will think that I put forth these remarks from any interested motive, for being but a curate *I* have nothing to lose, but there is something which I shall ever value more than all the preferment that Prelates and Statesmen could bestow,—I mean the maintenance of our power of the keys. Perhaps in the present tottering condition of the Church, the only way to maintain that power, (for the maintenance of worldly rights is very secondary)—would be a comprehension with the Church of Rome, on her abating a few of her absurdities; for a *true* church she is, though a *corrupt* one: by such an union, so great a counterbalance against Dissenters would be formed as would preserve to the Church the exercise of her delegated Apostolic powers, and also prevent her revenues from becoming the plunder of unhallowed intruders at the altar.

It is said that a Cardinal's hat was offered to LAUD on the day of his elevation to Canterbury, but which was refused with this sensible reply—"that somewhat dwelt within him which would not suffer that till Rome were *other* than it is." Were she to lop off a few of her fond conceits, for we are agreed as to essentials, (see our ABSOLUTION in the *Visitation of the Sick*,) and restore herself to the apostolic purity of the present Protestant Episcopal Church, what unity would be effected, and how would schism and saintly affectation be for ever banished, under so holy, so Christian, so blessed an alliance!

During a metropolitcal Visitation, LAUD through his Vicar-General, gave directions that the Communion Table should in all Churches be placed at the East end of the chancel altarwise; it had formerly very incorrectly and irreverently been placed in the centre. He directed that the ground should be raised, and that the place occupied by the table should be fenced in. For the restoration of this excellent and primitive usage he was abused, as usual, as a favourer of Popery, but with how little justice may be judged by any one who considers that the Christian Church being modelled on the Jewish, ought to have its altar, whereon the vicarious elements are offered up as the body and blood of CHRIST, within the holy of holies, and behind the screen, which is evidently an emblem of the veil.

In 1634, our Archbishop having been appointed Chancellor of the University of Dublin, did the poor Irish clergy a very important service, by obtaining for them, from the King, a grant of all the impropriations

then remaining to the crown. He also improved and settled the revenues of the London clergy in a better manner than before. On February 5, 1634-5, he was put into the great Committee of Trade, and the King's Revenue, and appointed one of the Commissioners of the Treasury, March the 4th, upon the death of Weston, Earl of Portland. Besides this, he was, two days after, called into the foreign committee, and had likewise the sole disposal of whatsoever concerned the Church.

In order to prevent the printing and publishing of schismatical and other improper books, a decree was passed in the Star Chamber, July 11, 1637, to regulate the Press, by which it was enjoined that the master-printers should be reduced to a certain number, and that none of them should print any books till they were licensed, either by the Archbishop or the Bishop of London, or some of their Chaplains, or by the Chancellors or Vice-Chancellors of the two Universities. Accused as Laud frequently was, of Popery, he fell under the Queen's displeasure this year, by speaking with his usual warmth to the King at the Council-table *against the increase of Papists, their frequent resort to Somerset House, and their insufferable misdemeanors in perverting his Majesty's subjects to Popery.* With what justice then was it that the low-Church party raised against him the cry of Popery? This cry, however, is ever artfully raised against all who maintain the uninterrupted succession of Bishops as an essential of Christianity. In 1639, at Laud's recommendation, Dr. Joseph Hall, Bishop of Exeter, composed his learned Treatise of "Episcopacy by Divine

Right Asserted." On December 9, the same year, Laud was one of the three privy-councillors who advised the King to call a Parliament in case of the Scotch rebellion; at which time a resolution was adopted to assist the King in extraordinary ways, if the Parliament should prove refractory. A new Parliament being summoned, met April 13, 1649, and the Convocation the day following; but the Commons beginning with disloyal complaints against the Archbishop, and insolently insisting upon a redress of what they called 'grievances' before they granted any supply, the Parliament was dissolved, May 5. The Convocation, however, continued sitting, and certain canons were made in it, which, forsooth, gave great offence to the Dissenters. On Laud many laid the blame and odium of the Parliament's dissolution; and that noted enthusiast, John Lilburne, caused a paper to be posted, May 3, upon the Old Exchange, animating the apprentices to sack Laud's house at Lambeth the Monday following. On that day, above 5000 of them assembled in a riotous and tumultuous manner; but the Archbishop receiving previous notice, secured the palace as well as he could, and retired to his chamber at Whitehall, where he remained some days; and one of the ringleaders was hanged, drawn, and quartered, on the 21st. In August following, a libel also was found in Covent Garden, exciting the apprentices and soldiers to fall upon him in the King's absence, upon his second expedition into Scotland.

It can be no wonder that his ruin should appear certain, considering his many and powerful enemies; namely, almost the whole body of the Puritans;

many even of the English Nobility* and the bulk of the Scotch nation. The Puritans considered him as the sole author of the persecutions, as they pleased to call them, against them,—the Nobility could not brook his warm and imperious manner. In this state of general discontent, he was not only examined, December 4, on the Earl of Stafford's case, but when the Commons came to debate upon the late Canons in Convocation, he was represented as the author of them; and a committee was appointed to inquire into all his actions, and prepare a charge against him on the 16th. The same morning in the House of Lords he was named as incendiary, in an accusation from the Scotch Commissioners; and two days after, an impeachment of high treason was carried up to the Lords, by Denzil Holles, desiring he might be forthwith sequestered from Parliament, and committed, and the Commons would, in a convenient time, resort to them with particular articles!

In March and April, the Commons fined him 20,000*l.* for his acting in the late Convocation†. On June 25,

* The defection of the Nobles from their *own cause* affords a strange and lamentable instance of the folly of the human mind. The Noble should uphold the King and the Church; if he sides with popular measures, he becomes a renegado from the cause of that Constitution of which the Peerage is an integral part. The same remark applies to liberalizing Prelates.

† This was decidedly unconstitutional; the Convocation being as much one of the three estates as the House of Commons, that House had no right to interfere in the privileges of the Convocation.

1641, he resigned his Chancellorship of the University of Oxford; and in October, the House of Lords sequestered his jurisdiction, putting it into the hands of his inferior officers; and enjoined, that he should give no benefice without first having the House's approbation of the person nominated by him. On January 20, 1641-2, they ordered that his armoury at Lambeth Palace, which had cost him above 300*l.* and which they represented as sufficient for 2000 men, should be taken away by the sheriffs of London. Before the end of the year, all the rents and profits of the Archbishopric were sequestered by the Lords for the use of the commonwealth; and his house was plundered of what money it afforded, by two members of the House of Commons; and such were the tender mercies of these "*elect saints*," that when he petitioned the Parliament afterwards for a maintenance, he could not obtain any, nor even the least part of above 200*l.* worth of his own wood and coal, at Lambeth, for his necessary use in the tower. On April 25, 1643, a motion was made in the House of Commons, at the instance of Hugh Peters and others of that stamp, to send or transport him to New England; but that motion was rejected. On May 9, his goods and books in Lambeth-house were seized, and the goods sold for scarce a third part of their value, and all this before he had been brought to any trial*. Seven days after, there came out an ordinance of Parliament, enjoining him to give no benefice without leave

* No bad specimen of 'evangelical' and 'liberal' despotism.

and order of both Houses. On May 31, Mr. Prynne, by a warrant from the close committee, came and searched his room while he was in bed. But, instead of dwelling on these disgraceful and sacrilegious proceedings of the '*saints*' towards an *unaffectedly* good man, whose only crime was a wish to fulfil his blessed Master's injunction, that his disciples should be ONE, and live in obedience to and communion with a Church which none can quit without incurring the guilt of schism, —I shall pass on to state briefly, that after various preliminary legal [*query illegal?*] forms, this loyal Prelate was finally, *without his Counsel being heard in reply*—voted guilty of high treason! The LORDS at length had a conference with the Commons, on December 24, in which they declared, "*That they had diligently weighed all things charged against the Archbishop, but could not, by any one of them, or all, find him guilty of treason.*" The JUDGES had unanimously made the *same declaration*. At the second conference, on January 2, 1644-5, the reasons of the Commons for the attainder of the Archbishop were communicated to the Lords, who in a *very thin house* passed the ordinance that he should suffer death by hanging, which was fixed for Friday the 10th. *He pleaded the King's pardon, under the great seal, which was overruled and rejected, without being read, and the only favour granted, and that, after delay and reluctance, was, that his sentence should be changed to beheading.*

The Archbishop continued a Journal of all the circumstances of his trial, and imprisonment to January 3; but on hearing that the bill of attainder had passed the

Lords, he broke off his history and prepared himself for death. He received the notice with great composure, and passed the time between his sentence and execution, in prayer and devout exercises. He slept soundly the night before his death, till the time came when his servants were appointed to attend his rising; he applied himself to his private prayers, and so continued until Sir John Pennington, lieutenant of the tower, came to conduct him to the scaffold, which he ascended with a cheerful countenance, and was beheaded January 10, 1644-5, about twelve o'clock at noon†! His body was buried in the Church of All-hallows, Barking; but was removed to St. John's College, in 1663, where it was placed in a vault in the Chapel.

By his will, dated January 13, 1643, he bequeathed the bulk of his property to charitable or liberal purposes: to St. John's College, all his chapel plate and furniture, what books they had not in their library, and 500*l.* to purchase lands, the rent to be divided between every Scholar and Fellow, on October 17, in every year. We have already mentioned that he built the inner quadrangle of St. John's; he also obtained from King Charles, the Vicarage of St. Lawrence for this College, with other valuable preferments. He founded an Arabic lecture, which commenced August 10, 1636, by the celebrated Pococke. To the Bishopric

* Laud was the last prop and stay of the Protestant Episcopal Church. The very day of his martyrdom the *Saints* abolished the Liturgy, and fanaticism, with its long train of gloomy terrors, commenced its reign.

of Oxford, Laud added the impropriation of the Vicarage of Cuddesden. In his native town of Reading he founded an excellent school.

His character has been variously represented. He was a man of strict integrity, sincere and zealous. He was more given to interfere in matters of state than his predecessors; and this at a time when a jealousy of the power of the clergy was increasing. Having naturally a great warmth of temper, he was so ill fitted to contend with the liberalizing party now so powerful, that it may even be doubted whether a conciliating temper would have had much effect in preventing their purposes against the Church and State.

Whatever were Laud's faults, it cannot be denied that he was condemned to death by an ordinance of Parliament, in defiance of the statute of treason, of the law of the land, and by a *stretch of prerogative greater than any one of the Sovereign whom that Parliament opposed.*

Publications.—1. "Seven Sermons preached and printed on several occasions;" reprinted in 1651, 8vo.—2. "Short Annotations on the Life and Death of King James I." drawn up at the desire of George Duke of Bucks.—3. "Answer to the Remonstrance made by the House of Commons, in 1628."—4. His Diary, by Wharton, in 1694; with six other pieces, and several letters, especially one to Sir Kenelm Digby, "on his embracing popery."—5. The second volume of the "Remains of Archbishop Laud, written by himself," &c. 1700, folio.—6. "Officium Quotidianum; or, a Manual of Private Devotions;" 1650, 8vo.—7. "A Summary of Devotions;" 1667, 12mo. There are

about eighteen letters of his to Gerard John Vossius printed by Colomesius, in his edition of "Vossii Epistol." London, 1660, folio. Some other letters of his are published at the end of Usher's Life, by Dr. Parr, 1686, folio. And a few more by Dr. Twells, in his "Life of Dr. Pococke," prefixed to that author's Theological works, 1645, in two vols. folio.

Portraits.—There is an oil painting of Laud at Wells Palace, see part I. p. 39 of this work, and several originals and copies, in various collections. For the engraved portraits of him see p. 69. For his *Arms* see p. 66.

VII. LEONARD MAWE, D.D.

SUCCEEDED A.D. 1628.—DIED A.D. 1629.

Leonard Mawe, son of Simon Mawe, of Rendlesham, Suffolk, gent. by Margery his wife, daughter and co-heir of Thomas Wyld, of Yorkshire, and of Alice his wife, daughter and heir of John Jago, of Suffolk, was born at Rendlesham, in that county, and admitted Fellow of Peter House, Cambridge, July 5, 1525*; of which Society he afterwards proceeded M.A.; and on July 5, 1599, was incorporated M.A. at Oxford.

He became successively Proctor, Master of Peter House, Nov. 6, 1617†; Master of Trinity College, June 29, 1625‡; Prebendary of Wells, D.D. and Chaplain to Prince Charles, whom he attended to Spain in his visit to the Infanta. Of his government of Trinity College, Fuller§ speaks highly, observing, that “he deserved well of that society, shewing what might be done in five years by good husbandry to disengage that foundation from a great debt.”

In 1628, he became BISHOP OF BATH AND WELLS; he was elected || July 24, and was consecrated at Croydon. The Prelacy, however, he enjoyed barely one year,

* So Wood, *Fasti*, part I. col. 282. edit. Bliss. note 7, and not 1598, as in the *Hist. of Wells Cathed.* p. 73.

† Le Neve, *Fasti*, p. 421.

‡ Ib. p. 437.

§ *Worthies*, vol. II. p. 335, edit. 1811.

|| Le Neve, *Fasti*, p. 34.

dying September 2, 1629, at Chiswick, where he was buried.

The following note is among the archives of the Heralds' College :—

“The Right Rev. Father in God, Leonard Mawe, D.D. and Bishop of Bath and Wells, departed this mortal life the 2nd of September, 1629, at Chiswick, in the county of Middlesex, and was there interred the 16th of the same month. He made executors of his last will and testament, Mr. Nicholas Mawe and Mr. Thomas Burwell, his kinsmen, both Masters of Arts and Fellows of two several Colleges in Cambridge, the first of Trinity Hall, the other of Peter House.”

“He had,” says Fuller, “the reputation of a good scholar, a grave preacher, a mild man, and one of gentil deportment*.”

Portraits.—There is an oil painting of this Prelate, at Wells Cathedral, see part I. p. 39 of this work. I know of no engraved portrait of him. None occurs in our page 69, nor in Granger's Biographical History of England. For his *Arms* see p. 66 of the first portion of these Lives.

* *Worthies*, vol. II. p. 333.

VIII. WALTER CURLE.

SUCCEEDED A.D. 1629. — TRANS. TO WINCHESTER,
A.D. 1632.

DIED A.D. 1647.

This Prelate, who presided here only three years, is better known as Bishop of Winchester, where he presided fifteen; was a native of Hatfield, Herts; his father being steward to the Cecil family there seated. He became Fellow of Peter House, Cambridge, Vicar of Plumstead*, Kent, in 1608, where he discharged all the duties of an excellent pastor. He subsequently became Rector of Bemerton, Wilts, and Mildenhall, Suffolk; Prebendary of Lyme and Halstock, in the Cathedral of Salisbury; Chaplain to the King; Dean of Lichfield, 1621†; Prolocutor of the Convocation, 1628; and successively Bishop of Rochester‡, 1628; BATH AND WELLS§, 1629; and Winchester, 1632.

When the puritanical rebellion took place, this Prelate was a great sufferer for monarchy and episcopacy, being one of the numerous list of those who tasted of the tender mercies of the saints. He was in Winchester when it was besieged by the Parliament forces, and upon the surrender of that place, this loyal and

* Hasted, *Hist. Kent.* vol. II. p. 43.

† Le Neve, *Fasti*, p. 128; Willis in his *Cathedrals*, vol. I. p. 400, says March 24, 1620.

‡ Register Abp. Abbott. Le Neve, *Fasti*, p. 251.

§ *Ib.* p. 251.

upright Prelate retired to the house of his sister, at Soberton, in Hants, where he died, 1647.

“He had,” says Walker*, “a temporal estate which was put under sequestration, nor was he allowed to compound for it, because he would not take the covenant. He was a man of very great charity to the poor, and expended large sums in the repairs of Churches. I think he hath only one sermon extant.”

His noble palace at Bishop’s Waltham, was ruined during the rebellion of the *Saints*, and is at this day level with the ground.

In Richardson’s continuation of Bishop Godwin, the subjoined notices occur under the different Sees Bishop Curle filled :—

Rochester.—“LXXX.—Successit Gualterus Curle Ecclesiæ Lichfeldensis Decanus, consecratus septimo die Septembris, 1628 (*Registr. Abbot*, par. II. f. 156), inde ad Diocesis Bathonio-Wellensem, et deinde ad Wintoniensem postea translatus,” p. 539.

Bath and Wells.—“LV. In defuncti locum successit Walterus Curle Episcopus Roffensis quarto Decembris, 1629 (*Registr. Abbot*, par. III. f. 6), et ab hac diocesi ad Wintoniensem migravit, 1632: ubi de eo plura,” p. 322.

Winchester.—“LXXI. Translato Ricardo [Neile]

* *Sufferings of the Clergy*, p. 76. This work should be read by the Evangelical Clergy, and those who advocate Bible Societies, and other disguised organs of schism.

" Gualterus Curle a Diocesi Bathonio-Wellensi
 " translatus, confirmatus est decimo sexto Novem-
 " bris, 1632. Natus apud Hatfield in comitatu
 " Hertford. Collegii D. Petri Cantabr. aliquando
 " socius. Grassante bello civili partium Regiarum
 " adjutor operam strenuam utilemque navavit in
 " urbe Wintoniensi obsessus et oppugnatus ; et cum
 " Solennis Ligæ et Fœderis, (Anglicè, The Covenant)
 " ut dicitur, juramentum sibi imperatum recusaret,
 " non redivis solum ecclesiasticis, verum etiam pa-
 " trimonio et hæreditatibus privatis exutus et spo-
 " liatus [*Such was the liberality* of the Dissenters of
 " those days !] ad villam Subberton in agro Hanto-
 " niensi recessit, ubi diem supremum obiit circiter
 " 1650," p. 242-3.

The Roman Catholic Bishop, Milner, adds, " In the
 " first year of his accession to this See, (Winchester,)
 " he set on foot many improvements respecting the
 " Cathedral. Several nuisances and encroachments
 " were removed ; the south-end of the Cathedral
 " had been so blocked up, that there was no way
 " northward of going into the Close, without going
 " through the Church itself ; these obstructions he
 " removed, and opened a passage where the houses
 " had stood. The Church doors were kept shut,
 " except for service ; and the inside of the venerable
 " pile began to receive certain decorations and im-
 " provements, which were executed with the li-
 " berality, if not with the taste, of a Fox or Wyke-
 " ham. The Vicar-general ordered the same regu-
 " lations for this Cathedral as had been introduced
 " into that of Canterbury (Collier, pt. XI. p. 762),

“ viz. new ornaments of plate and hangings were
 “ provided for the altar, which was placed in the
 “ altar situation, (*i. e.*) against the eastern screen;
 “ the same was also now railed in, and the Preben-
 “ daries were obliged, by oath, to bow towards the
 “ altar at their going in or coming out of the choir.
 “ In addition to surplices, four copes were also pro-
 “ vided, which were ordered to be used on all Sun-
 “ days and holidays. (*Ibid.*) The use of pictures
 “ and images in Churches was also countenanced,
 “ and the defacers of them were severely censured
 “ and punished. (See Collier, *Rapin.*) Finally,
 “ Bishop Curle was so rigorous in exacting a com-
 “ pliance with these or similar statutes, throughout
 “ his whole diocese, that he obliged all church-
 “ wardens to take an oath that they would denounce
 “ to him, or to his officers, such clergymen as were
 “ wanting in the observance of them.”

Portraits.—There is an oil painting of the Bishop at Wells Palace, see part I. p. 39 of the *Lives of the Bishops of Bath and Wells*. For engraved portraits see part I. of the same, p. 70. Granger thus notices this Bishop and his portrait:—“ Gualterus Curle, epis-
 “ copus Wintoniensis periscel. præsul; *T. Cecill, sc.*
 “ *h. sh.* Walter Curle, Lord Almoner to Charles I.
 “ was a Prelate of eminent abilities, and of an ex-
 “ emplary character. (Consecrated 7th September,
 “ 1628. Translated from Bath and Wells, 16th
 “ November, 1632.) In 1628, he was Prolocutor
 “ of the Convocation, being at that time Dean of
 “ Lichfield. He was successively Bishop of Ro-
 “ chester, Bath and Wells, and Winchester. He

“ expended large sums in acts of charity and munificence; repaired several churches; promoted the expensive work of the Polyglot Bible; and out of the small remains of his estate, relieved many a starving royalist. He died himself in narrow circumstances, having been a great sufferer by the civil war. Walker thinks that he has but one sermon extant*. Obiit 1647.”—*Biographical History of England*, vol. ii. p. 156.

Arms.—See Part I. p. 66, of our Lives of the Bishops of Bath and Wells. In Hatfield Church is the following inscription, as recorded by Chauncey, *History of Herts*, p. 313. The William Curle named in that inscription was probably the Bishop’s father:

Hic requiescit corpus Willielmini Curle, Armigeri tunc illustrissimæ Reginæ Elizabethæ qui potentissimè Cur. Wardorum et Libaconum——[functus] est officio summâ fide et integritate: fœlix liberis et amicis, verâ fide Christianâ beatam carnis sperans resurrectionem, placidè obdormivit in somnio 16 die Aprilis, anno dom. 1617, et ætat. suæ 71.

There is but little doubt that Bishop Curle himself was buried in Soberton Church, Hants. A monument, apparently that of a Bishop, and of that period, is extant there, though the inscription is illegible. The Parish Registers of Soberton about the period of this Prelate’s death (1647) are scarcely legible. A female descendant of the Bishop, viz. Maria Lewis, who died at the age of thirty-two, A.D. 1709, lies interred under

* Vide supra.

a marble monument there. Bishop Curle is called, in the inscription, her '*proavus*.'

Bishop Curle was the last Protestant Bishop of this See, before the subversion of Monarchy and Episcopacy, by the Dissenters of that day.

From Lloyd's Memoires, 1668, fol. p. 597 :

“ Dr. Walter Curle, born in Strafford, near Hatfield, my Lord Cecil's house, to whom his father was serviceable in detecting several plots referring to the Queen of Scots, as his agent; and in settling the estate he had from the Queen of England, as his Steward. And by whom he was made Auditor of the Court of Wards to Queen Elizabeth and King James, and his Son preferred in Christ College and Peter House in Cambridge. His Lord gave him a good living, as a scene of his abilities; his good carriage in that place, (where was no quarrel grown into a lawsuit during his time,—where he did nothing below his function, and was resolute in suppressing all houses of debauchery, regulating the disorders he found there, by the rules of Christian piety and the known measures of Laws, gaining many dissenters from the Church by wise and meek discourses, and by a good example, leaving the obstinate to the wise and merciful disposition of the Laws) commended him to his Majesty's immediate service as Chaplain; who preferred him to the deanery of Lichfield, in which capacity he was Prolocutor of the Convocation, 1628, afterwards he was made Bishop of Rochester, 1628, and then Bishop of Bath and Wells, 1629, upon his friend

“ and contemporary’s death (Bishop Mawe) and at
 “ last of Winchester, after his Patron, Bishop
 “ Neil’s translation to York; a charitable reliever*
 “ in all places, of God’s poor, his living temples;
 “ and a careful repairer of his temples and houses,
 “ his dead poor. Much maliced, because a strict
 “ asserter of the Church’s authority, yet not hurt,
 “ because wary in the exercise of his own; insomuch
 “ that at the yielding of Winchester, where he was
 “ during the war, Peters and the faction, that hated
 “ his function, were very civil to his person; having
 “ ignorance enough not to understand his worth,
 “ and not malice enough to disparage it. After he
 “ had given most of his estate to his Master, and
 “ lost the rest, promoting the Polyglot Bible, and
 “ any thing that seemed serviceable to the afflicted
 “ Church, he died 1650† deserving the character
 “ of one of his predecessors‡: *Vir fuit summa*
 “ *pietate, doctrina etiam singulari.*”

• He was Lord Almoner to King Charles I.

† This date is wrong. The record in the Heralds’ College, which I conceive of paramount authority, states that this demise happened in 1647.

‡ Bishop Rush, Harpsfield, *Hist. Eccles. Aug.* 15, *Sæculo*, c. 24.

IX. WILLIAM PIERSE.

SUCCEEDED A.D. 1632.—DIED A.D. 1670.

William Pierse *, son of William Pierse, who followed the humble trade of a hatter; or, as Anthony Wood oddly terms it, “a haberdasher of hats,” was nephew or near of kin to Dr. John Pierse, Archbishop of York, a native of South Hinxey, near Abingdon, and was born in the Parish of All Saints, Oxford, in August, where he was baptized, September 3, 1580. In 1596 he became Student of Christ Church College, Oxford, and taking the degrees of Arts, applied to the study of divinity, and was, for a time, Preacher in and near Oxford. Subsequently, being made Chaplain to Dr. King, Bishop of London, he was preferred, December 18, 1611, to the Vicarage of Northall, Middlesex. In 1644, he proceeded in divinity, being, about that time, divinity reader in St. Paul’s Cathedral. On the 19th June, 1615, he was appointed to the Rectory of St. Christopher’s Church, near the Old Exchange, London. On the 31st of January, 1616, he was installed Canon of Christ Church †, Oxford (5th stall). He was, on the 16th March, 1617, collated to the Prebend of Wyldlond; and, in 1618, was made Dean of Christ Church, Oxford ‡.

* The name, though it has been erroneously written otherwise, is so spelled on his epitaph, and also in the register of his burial, at Walthamstow.

† *Ath. Oxon.* Vol. I. p. 260. old edit. and Le Neve, *Fasti*, p. 236.

‡ A. Wood says, ‘Chester,’ but that is incorrect, for Thomas Mallory was installed Dean of Chester in 1606, and held it till his death, in 1644. Peterborough is the true reading, see Willis, *Cathedrals*, p. 507.

In June 9, 1622, he was installed Dean of Peterborough*.

In 1621, 22, 23, he filled the office of Vice-chancellor of Oxford University, and showed such firmness in opposing those who were then called Anti-Arminians, that he gained, as might naturally be expected, the good opinion of LAUD, then a rising star in the courtly hemisphere; and this good-will was the precursor of his patronage, for that judicious and sensible Prelate was not a man to overlook the merit of orthodox Clergymen; he was too sound a son of the Church to let his patronage slip through his fingers to the protégés of the great, while he left himself without the means of rewarding and encouraging the zealous defenders of the Establishment. LAUD's policy and right feeling would not permit his leaving the sound and orthodox to languish in obscure country curacies, and he had *honesty* enough to think that those who ventured upon the unpopular step of defending our Sion against the encroachments of dissenters or papists, had the fairest claim to be defended by the Church.

In 1630 Dr. Pierse had the bishopric of Peterborough† conferred on him, vacant by the death of Dr. Thomas Dove, to which being elected, he had the temporalities thereof given to him on the 30th October, and installation on the 14th of November, the same year. While he sat there, which was but a short time,

* Le Neve (*Fasti*. p. 233) says he succeeded, December 16, 1618, to a Canonry of Christ Church, Oxford (1st stall).

† See Bridges, *Hist Northamptonshire*, Vol. II. p. 560.

he was esteemed a man of parts, well read in divinity, and the laws, was very vigilant and active for the good both of the ecclesiastical and civil state. In October, 1632, he was elected BISHOP OF BATH AND WELLS, upon the translation of Dr. Curle to Winchester; the temporalities of which see being given to * him on the 20th of December the same year, he continued there, without any other translation, to the time of his death.

“ As for his actions,” says Atwood, “ in the Diocese of Bath and Wells, before the grand rebellion broke out, which were very offensive to the puritanical party, (who often attested that he brought innovations therein and into his Church, suppressed preaching lectures, and persecuted those who refused to rail in the Lord’s table, &c., in his diocese, let one of them named William Prynne, a great enemy to the Hierarchy †, speak, yet the reader may be pleased to suspend his judgment, and not to believe all which that person saith. When the Bishops were silenced, and their lands sold by that Parliament, called, by the faction, the ‘ *blessed Parliament*,’ he lived retiredly on a considerable estate of his own, (sometimes at Cudesden, near Oxford) and married a second wife, which is well known to all the neighbourhood there; yet the said Mr. Prynne would needs ‡ persuade us that

* Pat. 8. Car. 1. p. 14.

† In his book called *Canterbury’s Doom*.

‡ In his book entitled *A new Discovery of some Romish Emissaries, Quakers, &c.* Lond. 1656. qu: p. 32.

“ he was reduced to such extremity, that in November, 1655, he went to an honourable Knight of his acquaintance, in Westminster, and complained that he had not bread for him and his to put into their mouths, intreating his favour to procure a lecturer’s or curate’s place, (which he, by all the friends he had, could never obtain) to keep him from starving. Whereupon the Knight minded him of his former speeches and cruelty towards other Lecturers and Ministers whom (as he added) he reduced to extreme poverty; wishing him to take special notice how God had justly requited him in his own kind. So as the judgment threatened against Eli’s posterity, 1 Samuel ii. 36, was then actually fallen on that great Prelate, &c.”

Bishop Pierse died at Walthamstow, in April, 1670, and was there buried. The following Extract of his burial, and copy of his monumental Inscription, were obligingly communicated to me by the Rev. W. Wilson, the Minister of that Parish.

“ 1670, May 19th,

“ Then was buried the right reverend father in God, William, *Lord Bipp. of Bath and Wells.*
“ viz. Dr. WM. PIERSE, being 94 years old *.”

Inscription on a flat stone, within the Communion rails, supposed to cover only a single brick grave.

“ Hic jacet R. Præsul GUIL. PIERSE, qui a sede Petriburgensi ad Bathoniensem et Wellensem translatus fuit Anno Caroli I. 8^o a qua, temporum

* “ The oldest Bp. in Christendom either in respect of age or Consecration.”

“ iniquitate proturbatus fuit usque ad reditum Caroli
 “ 2di restitutus. Templum Cathedrale Wellense
 “ reparavit, Episcopale Palatium exœdificavit, cœlis
 “ maturus terris valedixit an. æt. 94, Salut. 1670.”

In 1660, he was restored to his Bishopric, and by the great fines and renewings that then came in, he was rewarded in some degree for his sufferings: but his said second wife, too young and cunning for him, got what she could from the children he had by his first wife, and wheedling him to Walthamstow, in Essex, got thousands of pounds and his plate from him (as the common report at Wells is) which, of right, should have gone to his said children.

There are two Sermons by Bishop Pierse, in print, preached during his restraint in the Tower, with other Bishops that were committed thither by the Parliament, A.D. 1641, both on 2 Corinthians xii. 8, 9.—Lond. 1642. qu.

He left behind him a son of both his names, created D.D. in 1661, though of less merit than sufferings; and another, called John Pierse, who, being a layman, had a lay-prebend, in the Church of Wells, bestowed on him by his father *. He lived mostly at Denton,

* John Pierse, second son, as A. Wood hints, of Dr. William Pierse Bishop of Bath and Wells, lived at Denton, in the Parish of Cuddesden near Oxford; his elder brother was Dr. William Pierse; and one of the said sons (I cannot say which) left two sons, John and William Pierse. John now lives at Denton, in the Parish of Cuddesden. William was sent to Merchant Taylor's School, and thence to Emanuel College, in Cambridge, of which he became Fellow, and has put out two Tragedies of Euripides, in Greek and Latin, with Notes, and the Greek Scholia, and being a man of learning and industry, the world may expect more from him.—Hearne, *MS. Collections*, x. 145.

in the Parish of Cudesden, near Oxon (where his father had settled an estate on him) and, dying 28th November, 1670, was buried in the Church at Cudesden; whereupon his prebend was converted to the use of a Clergyman.

In a petition of Dr. Bastwick, Burton, and the notorious schismatic Prynne, to the King's most excellent Majesty, complaining of this Bishop's innovations, as they call them, they say:—

“ William Pierse, Bishop of Bath and Wells,
 “ within three years last past, hath most unjustly,
 “ several times, one after another, excommunicated
 “ the Churchwardens of Beckington, Somerset, for
 “ refusing to remove the Communion Table in the
 “ Church there, from the place where it anciently
 “ stood, decently railed in with wainscot, to rail it
 “ altarwise, against the east end of the Chancel, and
 “ likewise threatened to excommunicate the Church-
 “ wardens of the Parish of Batcombe, Somerset, for
 “ not blotting out of their Church-wall, upon his
 “ command, this sacred Scripture thereon written:
 “ Isaiah lviii. 13, 14. If thou turn away thy foot
 “ from the Sabbath, &c., calling it, most blasphem-
 “ ously, ‘ a Jewish place of Scripture, not fit to
 “ be suffered in the Church;’ and, upon their
 “ refusal to obliterate it, he sent his Chaplain
 “ with a plasterer, to see it wiped out, who exe-
 “ cuted this his command.” *Ex Apogr. penes me*
 W. KENNET.

Articles of accusation and impeachment by the Commons House of Parliament, against William Pierse, D.D. Bishop of Bath and Wells, are inserted between

pages 304 and 305 of Prynne's *Antipathie of the English Lordly Prelacie both to regall Monarchy and civil Unity*. Lond. 1641. 4to.

Portraits.—There is no Portrait of Bishop Pierse in the Palace at Wells, nor do I find any engraved Portrait of him; neither are any *Arms* belonging to him recorded at the Heralds' College.

X. ROBERT CREIGHTON.

SUCCEEDED A.D. 1670.—DIED 1672.

This Prelate, descended, as appears from his monumental inscription, on his mother's side, from the noble and royal house of Stuart, was born at Dunkeld, in 1593, and was educated at Westminster, whence he was elected to Trinity College, Cambridge, where he took his degrees in Arts, and was chosen Greek Professor and University Orator.

In 1631, March 18, he was installed Prebendary of Castor, in the Cathedral of Lincoln*. In 1632, December 17†, he was made Canon Residentiary of Wells, and had a living in Somersetshire, the name of which is unknown. He was also appointed Treasurer of Wells Cathedral by Archbishop Abbot, during the interregnum in the prelacy of that See between Bishops Curl and Pierse. From the circumstance of Creighton, (whose religious principles are unfortunately not sufficiently known) being thus patronized by Archbishop Abbot, one is naturally led to suspect that he was, at least at that period, puritanically inclined, though subsequently he appears among loyalists and orthodox churchmen, from having probably seen the unchristian nature and fatal effects of religious dissent.

In 1637 he took the degree of D.D. at Cambridge, and is recorded as having had the Deanery of Burien,

* Willis *Cathedr.* vol. ii. p. 164.† Le Neve, *Fasti.* p. 40.

in Cornwall, but this seems uncertain*. In the beginning of the Dissenters' rebellion, Dr. Creighton's loyalty endangered his person and property; and to save the former he *joined the King's troops* at Oxford†, but he was afterwards obliged to make his escape into Cornwall, in the dress of a day-labourer, and embarked in order to join Charles II. abroad, who employed him as his chaplain, and bestowed on him the Deanery of Wells, of which he took possession at the Restoration‡.

In 1670 he became BISHOP of BATH and WELLS, being elected May 25, confirmed June 17, and consecrated the 19th; but he held the See but little more than a year and a half, his death occurring November 21, 1672. He was buried in Wells Cathedral. *Vide infra.*

Character.—He was esteemed a man of much learning, and in the discharge of his duty as a preacher, he had the spirit boldly to inveigh against the sins of a licentious court, and to rebuke vice openly, even to the face of those who practised it in the highest stations. This apostolic line of conduct, unlike that of those

“Who never mention Hell to ears polite,”

although perhaps it produced not much effect on those

* See Salmon's *Lives of the Bishops from the Restoration to the Reformation*, p. 160.

† See the list of Bishops who had been engaged in the profession of arms, in the life of Bishop Mew, Creighton's successor in this See.

‡ Le Neve, *Fasti*. p. 37.

to whom it was addressed, at least caused him to be esteemed in the eyes of the King, who showed his good sense by expressing his regard for those who fearlessly reprov'd what it was their duty to protest against.

Works.—Bishop Creighton's only publication, I believe, was a translation from Greek into Latin of Sylvester Sygurophilus's History of the Council of Florence, (Hague, 1660, fol.) which was animadverted upon by Leo Allatius, to whom the Bishop replied. A. Wood says that some Sermons of his are extant in print.

One Robert Creighton, S.T.B. was installed, November 2, 1674, two years after the Bishop's death, into the Præcentorship of Wells.

Mr. Chalmers says, the "Bishop's son, who was Chanter of Wells, published a volume of Sermons in 1720." But I think this is some mistake. It is possible, though one would hardly suppose this volume would synchronize with the Bishop's son; because the Bishop died in 1672, aged 79, the volume therefore appeared nearly fifty years after the Bishop's death; and allowing that the son was between ten and twenty at his father's death, he made this his literary debut when between sixty and seventy. If written by the son, I should suppose it was not published by himself, but posthumously.

Monument, &c.—In St. John's Chapel, in Wells Cathedral, on the eastern side, is the ponderous marble tomb and effigy of this Prelate. In front of the pedestal are three shields displaying the arms of the deceased,—of the See of Wells,—and of the latter

combined with those of Bath Abbey. An inscribed tablet, and an elliptical pediment, fronted by a shield of the arms of the See, impaling Creighton, surmounted by a mitre, complete the design*.

Epitaph.—"Robertus Creighton natus Deucaledoniæ [Dunkeld] in Boreali Scotiâ, per patrem Thomam ex antiquis Ruveniæ [Ruthven] Toparchis: Per matrem Margaretam Stuart, Johannis Jacobidæ filiam, ex illustrissimâ familiâ Stuartorum comitum Atholiæ, Johannis Secundi Scotiæ Regis a Fratre Pronepos, &c."

In Wells Cathedral there is a monument to the memory of Francisca Creighton, daughter of William Walrond, widow of Bishop Creighton. She died October 30, 1683.

Portraits.—There is a Portrait of Bishop Creighton at Wells Palace. An engraved portrait of him is a desideratum with the print collector. See a list of the portraits of the Bishops now in Bishop Law's collection at Wells Palace, at p. 39 of the first part of this work.

Arms.—Bishop Creighton's Arms, as recorded in the Heralds' College, are stated at p. 66 of the first part of this work.

* Britton, *Hist. Wells Cathed.* p. 113.

XI.—PETER MEWS, LL.D.

SUCCEEDED A.D. 1672.—TRANS. TO WINCHESTER,
A.D. 1684.

DIED A.D. 1706.

Bishop Mews was son of Elisha Mews, of Purse-Candle, near Sherborne, Dorset, and nephew of Thomas Winniffe, D.D. who was a native of Sherborne, and became Dean of St. Paul's, and in 1642, Bishop of Lincoln. Bishop Winniffe died 1654.

Wood, in his *Athenæ Oxonienses*, new edition, vol. IV. p. 888. thus speaks of this Prelate:—

“ Peter Mews, son of Elizeus [Elisha] Mews, of
“ Candle-Purse, or Purse Caundell, in Dorsetshire,
“ was born there [March 25] or in that county
“ [1619]; educated a scholar in Merchant Taylor’s
“ School, in London*; elected of St. John’s Col-
“ lege, Oxford, anno 1637, aged eighteen years;
“ afterwards was made Fellow, and when the puri-
“ tanical rebellion broke out in 1642, he took up
“ arms for his Majesty King Charles I†. In the
“ year 1645, he proceeded in Arts, and when the
“ parliamentary visitors sat in 1648, he was ejected
“ from his Fellowship and the University. After-

* See *History of Colleges and Public Schools*, p. 22; and Carlisle’s *Endowed Grammar Schools*, vol. II. p. 68.—EDIT.

† Bishop Burnet says, he had been a captain and Middleton’s Secretary, when he was sent to command the insurrection that the Highlanders of Scotland made for the King in 1653.—*Ilist. of his own Times*, vol. II. p. 209, edit. 1818.

“wards he served his Majesty in Scotland, and
 “when his cause declined there, he spent several*
 “years in other countries beyond the seas [especially
 “Holland], and underwent many troubles and
 “dangers. In July, 1660, Charles II. being then
 “restored, he was made Archdeacon of Huntingdon,
 “in the place of Dr. Richard Holdsworth, some
 “years before that time dead; and in December
 “following was created LL.D., being about that
 “time one of the King’s Chaplains and Vicar of St.
 “Mary’s Church in Reading, co. Berks†. On
 “October 30, 1662, he was installed Canon of
 “Windsor, in the place of Dr. Henry Carpenter,
 “deceased; and about that time became Canon of
 “St. David’s. In 1665, he was made Archdeacon
 “of Berks, in the place of John Ryves, LL.D.
 “deceased; and soon after giving up his Arch-
 “deaconry of Huntingdon, William Johnson, D.D.
 “famous for his book called *Deus Nobiscum*, suc-
 “ceeded. In 1667, Dr. Mews was elected Pre-
 “sident of St. John’s College, in the place of Dr.
 “Richard Baylie, deceased ‡; had the golden Pre-
 “bendship of St. David’s bestowed on him; and in
 “1669-70 and 71, he discharged, with great credit

* See *Hist. and Antiq. Oxon*, lib. I. p. 367, a.

† He had also the living of South-Warnborough, Hants.—EDIT.

‡ Dr. Mew was President of St. John’s College, Oxford, from 1667 to 1673, when he was succeeded by William Levinz. See Ayloff’s *Ilhist. of Oxford*, vol. I. p. 504.—EDIT.

“ to himself, the office of Vice-chancellor of
 “ this University, (Oxford). On the 4th of August,
 “ 1670, he was installed Dean of Rochester, in the
 “ place of Dr. Nathaniel Hardy*, deceased; and
 “ upon the death of Dr. Robert Creighton, he
 “ was nominated to succeed him as *Bishop of*
 “ *Bath and Wells*, whereupon, being consecrated to
 “ that See at Lambeth (with Dr. Pearson to Chester),
 “ on Shrove Sunday, February 9, 1672, he sat there
 “ several years. In the beginning of November,
 “ 1684, he was declared by the King in council,
 “ *Bishop of Winchester*, in the room of Dr. George
 “ Morley then lately deceased, and soon after was
 “ translated to that See. In June, 1685, he ap-
 “ peared in actual service for James II. against the
 “ rebels, conducted by James, Duke of Monmouth :
 “ his services being very signal, his Majesty was gra-
 “ ciously pleased to reward him with a rich † medal.
 “ After that King withdrew himself into France, he
 “ adhered to King William III. and took the oaths
 “ as due to him.”

Richardson, in his continuation of Godwin, speaks of him under the two Sees he filled, in the following words:—

Bath and Wells : p. 392.—“ LVIII. Februarii

* Dr. Mews resigned the Deanery of Rochester in 1572.—*Hist. and Antiq. of Rochester Cathedral*, p. 193. Lond. 8vo. 1723.

† He managed the artillery at the Battle of Sedgmoor, Somerset, between Weston and Bridgewater, in 1685. See Guthrie's *Hist. Engl.* vol. IV. and other histories.

“ nono 1672, Car. 2, 24 (*Regist. Shelden*, f. 108),
 “ Petrus Mews Legum Doctor, Ecclesiæ Roffensis
 “ Decanus ad hanc Diœcesin fuit evocatus, unde ad
 “ Wintoniensem migravit mense Novembri, 1684.”

Winchester: p. 244. — “ LXXIV. Successit,
 “ Petrus Mews, L.L.D. 1684, Car. 2, 36, natu
 “ Dorsetensis, (In parochia de Purscandle 25, Martii,
 “ 1618, Elizei filius) Collegii D. Joannis Baptistæ
 “ Oxon, et Socius et Præses, Ecclesiæ Windesor
 “ Canonicus, deinde Episcopus Bathonio-Wellensis,
 “ et inde ad ecclesiam Wintoniensem translatus
 “ secundo Novembris, 1684 (*Registr. Sander*, f.
 “ 103). Ardente bello civili Regiis in castris sti-
 “ pendia meruerat honesti nominis miles impiger.
 “ Post Caroli nefandum excidium, filium comitatus
 “ in Belgiam transiit fortunarum adversarum socius,
 “ prosperarum modo futurus particeps. Obiit nono
 “ Novembris, 1706, ætatis 89, et in Ecclesia sua
 “ Cathedrali jacet tumulatus.”

Walker, in his *Sufferings of the Clergy*, pt. II. p. 119, says, “ Bishop Mews was once in danger of being hanged by the rebels, so conspicuous was he as a royalist.” A circumstance alone sufficient to consecrate his character and embalm his memory in the estimation of every loyal man, in spite of what Burnet says of him.

Bishop Mew is memorable, *inter alia*, for having settled the dispute concerning the nomination of a president to Magdalen College, Oxford, which had been referred to him as Visitor. His decision confirmed the celebrated Dr. Hough in that office. See Wilmot's *Life of Bishop Hough*.

I find he gave 100*l.* to St. Paul's Cathedral. See *New Survey of London*, p. 467, and Walker, *ut supra*.

Character by WOOD.—“He was much beloved and
“admired for his hospitality, generosity, justice, and
“frequent preaching.” To which the Oxford Historian should have added—loyalty and devotedness to his King: and courage and zeal in his service.

———— by Bishop BURNET [who speaks of him in a cynical and very uncandid way]. “After that,” [*i. e.* having been a Captain in the Army, and Secretary to Middleton, *vide supra*, in a note] “he went into Orders,
“and though he knew very little of divinity or of
“any other learning (an unfair presumption, adopted
“no doubt only from the fact of his having been
“once a soldier,) and was weak to a childish degree,” [non constat, unless being a zealous royalist be a mark of weakness.] “yet obsequiousness and zeal raised
“him through several steps to the See of Winchester.”—*Hist. of his own Times*, vol. II. p. 209, new edition of 1818.—One so firmly attached to his Sovereign, deserved a better character. His advancement was the just reward of his unshaken attachment and dutiful submission to his royal master, in whose defence he hazarded his life. It is ungenerous and unfair in the extreme, in an historian, to apply to such laudable qualities, the designations adopted by Burnet.

Hutchins, the historian of Dorset, (new edition, 1815) vol. IV. p. 20, thus oddly records the mode of this Prelate's death:—“he was suffocated by a *phial* of hartshorn *poured down his throat* by mistake.”—How could the *phial* have been poured down his throat? I suspect, however, that Hutchins has con-

founded the death of the Bishop with that of the Bishop's *nephew*. See *Atterbury's Letters*, vol. III. p. 537.

Bishop Mew lived until the sixth year of the last century, and died November 9, 1706, at Farnham castle, aged 89. His death is said to have been foretold by a youth of Winchester School, who also foretold the time of his own. See Gale's *History of Winchester*, p. 49, of the old edition, and p. 44 of the re-print of that very scarce work in vol. I. of Cassan's *Lives of the Bishops of Winchester*. He was buried in what Milner calls 'the Angel Guardian Chapel, in Winchester Cathedral,' in the Lord Treasurer Weston's vault.—His episcopal insignia, the Mitre and Crozier, are still displayed, being suspended against a column. The following is the monumental inscription:—

M. S.

PETRI MEWS, D.D.

Nuper Episcopi Winton.

Qui a studiis Academicis

Iniquitate temporum violenter abrepti

Pro Rege, pro Patria, pro Religione

Militiæ se dedit.

In qua intemeratam in Ecclesiam et Monarchiam fidem
Abundè testatam fecit.

There is also a small flat stone marking the grave of the Bishop, thus inscribed:—

H. S. E.

PETRUS MEWS,

Winton Epus.

Obiit. IX. Nov^{ri}.

1706.

See Ball's *Hist. Winchester*, p. 126, and also Gale's *Winchester*, p. 49, who gives only the latter inscription.

Arms, borne by Mew of Candle-Purse. *Or*, 3 pales *Gul.* On a chief *azure* 3 cross crosslets *Arg.* A different coat, however, is ascribed to this Prelate in the *Heralds' College*, see part I. p. 66 of the *Lives of the Bishops of Bath and Wells*.

Portraits.—There is a painting of this Prelate in the dining-room at Farnham castle. He is represented in his episcopal robes, and has a black patch on his face, to cover a wound received in battle. A circumstance which, however incongruous with the episcopal character, is nevertheless an honourable mark of his valour in his sovereign's cause. Nor is Mews the only clergyman who wielded the arms of human warfare, and also arrived at prelatical dignity. John Dolben, successively Bishop of Rochester and Archbishop of York had been an ensign in the royal army at the siege of York, and the battle of Marston-Moor, where he was dangerously wounded in the shoulder by a musket ball. He was afterwards a major, and having entered into holy orders, rose to be an Archbishop. John Fell, Bishop of Oxford in 1675, had been an ensign in the same cause with Dolben. William Beaw, or Bew, who became Bishop of Llandaff in 1679, had been a major in the King's service; and John Lake, successively Bishop of Sodor and Man, 1682, Bishop of Bristol, 1684, and Bishop of Chichester, in 1685, had also been in the army; as also Robert Creighton, then D.D. afterwards Bishop of Bath and Wells.—Mews is the only instance, I recollect, since the Reformation, of a

Bishop actually taking the field: though I see no reason why he should not, if he can thereby serve his King, and uphold the Church. Engraved portraits of Mews are noticed in part I. p. 70 of these Memoirs. See also Granger's Biographical History of England, vol. III. p. 237. There is a portrait of him in St. John's *College, Oxford*, of which he was President.

A sketch of the Bishop's life occurs in Salmon's *Lives of the Bishops from the Restoration to the Revolution*, at p. 348. He is also noticed in Hutchin's *Hist. of Dorset*, vol. II. p. 345, whose remarks are here embodied.

The nephew of Bishop Mew, a very pious and worthy man, was ejected at the restoration from the living of Milborne-Port, Somerset; and though he continued attached to the doctrines, liturgy, and constitution of the Church of England, yet could never be induced by his uncle, from any hopes of preferment, to conform and take the oaths then required of Ministers of the Establishment.

*Synopsis of Dates, Preferments, &c. connected with
Bishop Mews.*

Born, 1618-19.

Elected Fellow of St. John's College, Oxford, 1637.

Bachelor of Arts, 1641.

Master of Arts, 1645.

Ejected from his Fellowship, 1648.

Collated Archdeacon of Huntingdon, November 19,

1649, though not installed until September 12, 1660; resigned 1665.—Willis's *Cathedrals*, vol. II. p. 108, and Le Neve's *Fasti*, p. 160.

LL.D. 1660.

King's Chaplain, Vicar of St Mary's, Reading, and Rector of South-Warnborough, Hants, about the same period.

Canon of Windsor, 1662: installed October 30.—Le Neve's *Fasti*, p. 386.

Canon of St David's about the same period.

Collated Archdeacon of Berks, 1665, August 30.—*History and Antiq. of Sarum and Bath*, p. 303, and Le Neve's *Fasti*, p. 280.

President of St. John's College, Oxford, 1667 to 1673.

Prebendary of Durham, 1667.

Vice Chancellor of Oxford, 1669-70-71.—Le Neve's *Fasti*, p. 467.

Dean of Rochester, 1670, Le Neve's *Fasti*, p. 468.

Bishop of Bath and Wells, 1672.

Bishop of Winchester, 1684.

Died November 9, 1706, aged 87; and was buried in his Cathedral.—Le Neve's *Fasti*, p. 288, and *Registr. Winton**.

* In the time of the truly orthodox Bishop Pretymann Tomline, there were only four Episcopal Portraits at Farnham Castle, viz. those of Bishops MORLEY, MEWS, THOMAS, and NORTH.

XII. THOMAS KEN, D.D.

SUCCEEDED A.D. 1684.—DEPRIVED, A.D. 1690.—
DIED A.D. 1710.

The following is a reprint of Hawkins's Life of the Bishop. London, 8vo. 1713:—

“ Thomas, youngest son of Thomas Ken, of
“ Furnival's Inn, by Martha his wife, was born at
“ Berkhamstead, Herts, in 1637. His father's family
“ was of great antiquity *, and had possessed a very
“ plentiful fortune for many generations, having
“ been known by the name of the Ken's, of Ken-
“ place, an estate now in possession of the Earl
“ Poulett, who descends from an heiress of the
“ Kens †.

“ When he was about the age of he was
“ sent to Winchester College, where he contracted
“ that friendship, so closely at length cemented,
“ between himself and that afterward most truly
“ pious prelate, Dr. Francis Turner, late Bishop of
“ Ely; and where his parts, application, and beha-
“ viour, were so well employed and observed, that
“ at the age of he was elected to New College,
“ Oxon; where he took his degree of B.A., May 3,
“ 1661, and that of M.A. January 21, 1664; B.D.
“ 1678, and D.D. June 30, 1679. But by reason

* A. Wood says his father was an attorney.—[ED.]

† John, Lord Paulett of Hinton St. George, married Christian, daughter and heir of Christopher Ken, of Ken in Com' Som' Esq. Dugd.¹ Bar.

“ he out-lived all, or most of his contemporaries,
“ and that therefore little account of his behaviour
“ in that place can be had, I shall not render this
“ whole account suspicious, by inserting surmise
“ where I intend to advance nothing but what may
“ evidently be made appear. I shall only add this,
“ that as soon as his circumstances would permit, he
“ gave them upwards of 100*l*. as a small acknow-
“ ledgment for his education, and towards the erect-
“ ing of their new building.

“ He was from hence, on December 8, in the year
“ 1666, chosen into the Society of ^r_e Winchester,
“ where his most exemplary goodness and piety did
“ eminently exert itself; for that college being chiefly
“ designed by its founder for a retired and studious
“ life, what could a great and generous spirit propose,
“ but the good of souls and the glory * of that God,
“ to whom he constantly ascribed it, even in his most
“ familiar letters. And for this purpose he kept a
“ constant course of preaching at St. John’s Church
“ in the Soak, near Winton, (where there was no
“ preaching minister, and which he therefore called
“ his Cure) and brought many Anabaptists to the
“ Church of England, and baptized them himself †.
“ And that neither his study might be the aggressor
“ on his hours of instruction, or what he judged his

* Glory be to God, was his constant prescript to all his letters and papers.

* Hence it is evident that this eminent Prelate considered their previous baptism, being laical, *invalid*.—[EDIT.]

“ duty prevent his improvement ; or both, his closet
“ addresses to his God, he strictly accustomed him-
“ self to but one sleep, which often obliged him to
“ rise at one or two o’clock in the morning, and
“ sometimes sooner ; this grew so habitual that it
“ continued with him almost till his last illness.
“ And so lively and cheerful was his temper, that
“ he would be very facetious and entertaining to his
“ friends in the evening, even when it was perceived
“ that with difficulty he kept his eyes open ; and
“ then seemed to go to rest with no other purpose
“ than the refreshing and enabling him with more
“ vigour and cheerfulness to sing his morning hymn,
“ as he then used to do to his lute before he put on
“ his clothes.

“ Some time after he was Fellow of Winchester
“ College, Dr. George Morley, then Bishop of that
“ diocese, made him his Domestic Chaplain, and
“ presented him to the parsonage of Woodhay, in
“ Hampshire, vacant by the removal of his tutor,
“ Dr. Sharrock. And it was about this time he
“ composed and published his ‘ Manual of Prayers
“ for the Use of the Winchester Scholars.’ That
“ Prelate soon after, without any application made
“ in his behalf, preferred him to the dignity of a
“ Prebendary in the Cathedral Church of Winton ;
“ and he was installed accordingly, April 12, 1669.
“ In which post he was taken notice of by king
“ Charles II. In the year 1675, the year of Jubilee,
“ he travelled through Italy, and to Rome ; and
“ upon his return within that same year, he was
“ often heard to say, that he had great reason to

“ give God thanks for his travels, since, if it were
“ possible, he returned rather more confirmed of
“ the purity of the Protestant Religion than he was
“ before. And now that prince made choice of him
“ to go with the Lord Dartmouth, to the demolish-
“ ing of Tangier ; and at his return from thence,
“ himself gave order he should be his chaplain.

“ He was some time after this made chaplain to
“ the Princess of Orange, who was at that time
“ residing in Holland ; in which post, his most pru-
“ dent behaviour and strict piety gained him entire
“ credit and high esteem with her ; but a conse-
“ quential act of his singular zeal for the honour of
“ his country, in behalf of a young lady, so far
“ exasperated the Prince, that he very warmly
“ threatened to turn him from the service ; which
“ the Doctor resenting, and begging leave of the
“ Princess, (whom to his death he distinguished by
“ the title of his mistress) warned himself from the
“ service, and would not return to that court, till,
“ by the intreaty of the Prince himself, he was
“ courted to his former post and respect, consenting
“ to continue there for one year longer ; during
“ which time he was taken at least into a shew of
“ great familiarity, and when that year expired he
“ returned for England. This was not unknown to
“ the King, nor did he shew the least dislike to his
“ behaviour ; for when the See of BATH and WELLS
“ became vacant, by the removal of Dr. Peter Mews
“ to Winton, the King himself stopped all attempts
“ of Dr. Ken’s friends, (who would of their own
“ inclinations have applied in his behalf) with this

“ remarkable saying,—‘That Dr. Ken should succeed,
“ but that he designed it should be from his own
“ peculiar appointment.’ And accordingly the King
“ himself gave order for a *congé d’elire* to pass the
“ seals for that purpose, and he was consecrated
“ BISHOP of BATH and WELLS on St. Paul’s Day,
“ in the year 1684. And this even just after his
“ opinion, that a woman of ill repute ought not to
“ be endured in the house of a clergyman, especially
“ the King’s Chaplain, was publicly known. For at
“ that time the King coming to Winton, and his
“ harbinger having marked the Doctor’s house,
“ which he held in right of his Prebend, for the
“ use of Mrs. Gwin, he absolutely refused her
“ admittance, and she was forced to seek other
“ lodgings.

“ And now at this juncture it was, when the
“ King’s period of life drew near, his distemper
“ seizing his head, and our Bishop well knowing
“ how much had been put off to that last point, and
“ fearing the strength of his distemper would give
“ him but little time, (as indeed it proved) his duty
“ urging him, he gave a close attendance by the
“ royal bed, without any intermission, at least for
“ three whole days and nights, watching at proper
“ intervals to suggest pious and proper thoughts
“ and ejaculations on so serious an occasion; in
“ which time the Duchess of Portsmouth coming
“ into the room, the Bishop prevailed with his
“ Majesty to have her removed, and took that oc-
“ casion of representing the injury and injustice
“ done to his Queen so effectually, that his Majesty

“ was induced to send for the Queen, and asking
“ pardon, had the satisfaction of her forgiveness
“ before he died. The Bishop having homely
“ urged the necessity of a full, and prevailed, as is
“ hoped, for a sincere repentance, several times
“ proposed the administration of the Holy Sacra-
“ ment ; but although it was not absolutely rejected,
“ it was yet delayed from time to time, till (I know
“ not by what authority) the Bishop and all others
“ present were put out from the presence, for about
“ the space of half an hour, during which time it
“ has been suggested that Father Huddleston was
“ admitted to give Extreme Unction. And the
“ interval between this and death was so short, that
“ nothing concerning the Bishop’s behaviour hap-
“ pened worthy of notice in this account. This
“ close attendance the Bishop thought so absolutely
“ necessary, as thereupon to delay his admission to
“ the temporalities of the See of Wells ; so that,
“ when King James came to the crown, new instru-
“ ments were passed for that purpose, and he was
“ accordingly in full possession.

“ At this time, it was frequently said by many of
“ eminence, who knew him well, that they never
“ knew any person so able and earnest to do good,
“ in such a station, as he was. He had a very
“ happy way of mixing his spiritual with his cor-
“ poral alms. When any poor person begged of
“ him, he would examine whether he could say the
“ Lord’s Prayer or the Creed ; and he found so
“ much deplorable ignorance among the grown poor
“ people, that he feared little good was to be done

“ upon them : but said, he would try whether he
“ could not lay a foundation to make the next gene-
“ ration better. And this put him upon setting up
“ many schools, in all the great towns of his diocese,
“ for poor children to be taught to read and say their
“ catechism ; and about this time, and for this purpose
“ it was, that he wrote and published his *Exposition*
“ *on the Church Catechism*. And, although it con-
“ tained nothing but what was strictly conformable to
“ the doctrine of the Church of England, yet there
“ being an expression, in the first edition, which the
“ papists at that time laid hold of, as if it favoured
“ their doctrine of transubstantiation ; he took par-
“ ticular care in the next edition, even in that reign,
“ by altering the expression, to ascertain the sense.
“ By this method and management he engaged the
“ Ministers to be more careful in catechising the
“ children of their parishes ; and they were, by him,
“ furnished with a stock of necessary books for the
“ use of children. And we may now judge, by the
“ great and good success of the Charity Schools,
“ which are now so numerous, what great and good
“ ends he at that time proposed. About this time
“ also, he published his Prayers for the use of the
“ Bath.

“ He went often, in the summer time, to some
“ great parish, where he would preach twice, confirm,
“ and catechize ; and, when he was at home, on
“ Sundays, he would have twelve poor men or
“ women, to dine with him in his hall ; always en-
“ deavouring, whilst he fed their bodies, to comfort
“ their spirits by some cheerful discourse, generally

“ mixed with some useful instruction. And when
“ they had dined, the remainder was divided among
“ them, to carry home to their families.

“ By his instruction and example, he awed men
“ into a sense of religion and duty. He often de-
“ plored the condition of the poor at Wells (who
“ were very numerous;) and, as he was charitably
“ disposed, so he was very earnest in contriving
“ proper expedients of relief; and thought no de-
“ sign could better answer all the ends of charity,
“ than the setting up a workhouse in that place.
“ But judging it not practicable without the advice,
“ or at least the assistance of the gentlemen, he,
“ therefore, often met and consulted with them;
“ but, not finding any suitable encouragement, he
“ was forced to desist. In this he had a double
“ view; to rescue the idle from vicious practice
“ and conversation; and the industrious from the
“ oppression of the tradesmen; who, to use his own
“ expression, did grind the face of the poor, grow-
“ ing rich by their labour, and making them a very
“ scanty allowance for their work.

“ His conduct at the time of the rebellion, under
“ the Duke of Monmouth, had sufficiently confirmed
“ King James in opinion of his duty and allegiance;
“ insomuch, that although he daily relieved some
“ hundreds of the rebel prisoners, then in Wells,
“ daily praying with them in person, the King judg-
“ ing that it was only out of a principle of duty to
“ distressed brethren, to save them from perishing
“ both in body and soul, never so much as harboured
“ any jealous thought of him; nay, so far did that

“ King entertain hopes of his absolute obedience to
 “ his will and pleasure, that although many of his
 “ sermons were framed against the Church of Rome,
 “ yet it was thought worth while to attempt to gain
 “ him over to the interest of that party at Court;
 “ but so ineffectually, that upon preaching a sermon
 “ in the King’s own Chapel, at Whitehall (which
 “ seems wholly intended against both the popish and
 “ fanatic factions, then united* at Court) and it being
 “ misrepresented to the King, (who had not been pre-
 “ sent at divine service †) but sending for the Bishop,
 “ and closetting him on the occasion, received nothing
 “ in answer, but this fatherly reprimand: That if his
 “ Majesty had not neglected his own duty of being
 “ present, his enemies had missed this opportunity of
 “ accusing him; whereupon he was dismissed.

“ But although that Prince did not mistake his
 “ integrity, yet certainly he was mistaken in him on
 “ a much more fatal occasion; for now came the
 “ dispensing power in play, and his Majesty’s decla-
 “ ration of indulgence was strictly commanded to be
 “ read ‡; when this Bishop was one of the seven who

* This unnatural coalition is still thought prudent when any point is to be carried against the Protestant Episcopal Church.—[EDIT.]

† It is impossible to make grammar of this sentence without re-writing it. The parenthesis renders the whole nonsense, nor would the sense be complete were the parenthesis absent. I reprint as I find the original.—[EDIT.]

‡ This passage also is nonsense. How could the declaration be commanded? He means—it was commanded that the declaration should be read.—EDIT.

“ openly opposed the reading it, suppressed those
“ [copies of it] which were sent to him to be read in
“ his diocese, and petitioned the King not to pursue
“ what was likely to prove so prejudicial both to
“ Church and State; which petition, being called
“ treasonable, was made the occasion of committing
“ him to the Tower, in order to a trial: all which
“ being already well known, I shall no longer dwell
“ on so grating a subject. But though he dared to
“ disobey his Sovereign, in order to preserve the
“ purity of his religion, and the care of his flock was
“ always nearest his heart, yet rather than violate his
“ conscience, by transferring his allegiance, he chose
“ to leave both himself and them to the protection of
“ the Almighty.

“ So when the Prince of Orange came over,
“ and the Revolution was grounded on the abdica-
“ tion of King James, the Bishop retired; and as
“ soon as King William was seated on the throne,
“ and the oaths of allegiance were to be taken to him,
“ he, for his refusal, being deprived by the State,
“ relinquished his revenue (though not his care)
“ with as clear a conscience, and as generous a mind,
“ as that by which it was once bestowed on him.

“ At the time of his being made Bishop, Mr.
“ Francis Morley, nephew to the forementioned
“ Bishop, knowing how little he had provided for
“ such an expense as attends the entry and continu-
“ ance in such a chair, most generously offered, and
“ lent him a considerable sum to defray his expenses,
“ and furnish him with an equipage, as his station
“ required; which he would often mention with a

“ grateful acknowledgment, expressing a particular
“ satisfaction when he found himself in a condition
“ to discharge the debt. And he was often, by Dr.
“ Thomas Cheyney, (one of his Chaplains, to whom
“ I am obliged for many of the particulars which
“ frame this account) observed to complain, that for
“ this very reason no great matter was to be expected
“ from him; as thinking himself obliged to be just
“ before he could be charitable. But here, if any
“ should expect extravagance, in that having enjoyed
“ such preferments he was still poor, it must be
“ observed, that, if there can be an extravagant in
“ good works, he was such, in that most excellent
“ gift of charity. His whole fortune lying in his
“ preferments, those of his relations who were ne-
“ cessitous, (but whom he could never regard the
“ less for their being so) were a continual drain upon
“ his revenue; and he seemed to joy with those who
“ lived in more plenty, not more for their own well-
“ being, than that thereby he was at liberty to dis-
“ perse the remainder of his income to necessitous
“ strangers. Which he always did with so open a
“ bounty, that he became a common father to all the
“ sons and daughters of affliction. His charity was
“ so extensive, that having once, while in the See of
“ Bath and Wells, received a fine of 4000*l.*, great
“ part of it was given to the French Protestants;
“ and so little regard had to future contingencies,
“ that when he was deprived by the State, (which
“ was not long after) all his effects, after the sale of
“ all his goods, excepting his books, (which he never
“ sold) would amount to no more than 700*l.* Which

“ with the ever to be acknowledged generosity of
“ his noble friend and eminent benefactor, procured
“ him the enjoyment of a clear quarterly payment of
“ 20*l.*, which that noble Peer charged on part of his
“ own estate; and which among many other, and
“ greater favours, is thus thankfully acknowledged
“ in the last Will and Testament of our grateful
“ Bishop: viz. I leave and bequeath to the Right
“ Honourable Thomas Lord Viscount Weymouth,
“ in case he outlives me, all my books, of which his
“ Lordship has not the duplicates, as a memorial of
“ my gratitude for his signal and continued favours.
“ Besides which gift of books, he had in his lifetime,
“ both before and after deprivation, given several
“ large catalogues to places that were populous, and
“ had parochial libraries within his own diocese.
“ He had an excellent genius for, and skill in music;
“ and whenever he had convenient opportunities for
“ it, he performed some of his devotional part of
“ praise with his own compositions, which were grave
“ and solemn.

“ He had always a great relish for divine poesy;
“ and in his retirement under this noble Lord’s roof,
“ he composed many excellent, useful, and pious
“ pieces, which (together with one Epic Poem, which
“ was written by him about the time of his voyage to
“ Tangier, and seems to have had his last hand) may
“ soon be ready for the press, if this specimen be
“ well accepted *. But now his public affairs giving

* This Life of Ken appeared, with a specimen of the Bishop’s poetry appended.

“ room, and his Cholic pains rendering him inca-
“ pable of more serious study, he applied himself so
“ happily to this favourite entertainment, as thereby
“ in some measure to palliate the acuteness of his
“ pain, and, as is hoped and conceived, may give full
“ satisfaction to his readers, by promoting their chief
“ happiness, to the glory of God the Giver. So
“ close was his application to these studies, and so
“ was his mind bent upon quietness, that during all
“ the time of his retirement, and among all the at-
“ tempts of, and clamours against, those called
“ Jacobites in the reign of King William, he was
“ never once disturbed in that quiet enjoyment of
“ himself, and it is presumed, never suspected of any
“ ill design; since never publicly molested, or pri-
“ vately rebuked. It is true, he was once sent for
“ by warrant, to appear before the Privy Council, in
“ the year 1696; but having the particular of that
“ matter by me, left under his own hand, I think it
“ best to refer the reader to it, as subjoined to the
“ latter end of this account. That his opinion was
“ not agreeable with such of the nonjurors, who
“ were for continuing a separation, by private conse-
“ crations among themselves, may (should there be
“ any good occasion) best be known by his answers
“ to letters, written from men of learning, who con-
“ versed with him on that subject, and which he left
“ behind him: and from what I must affirm, that it
“ was on his request the present Bishop of Bath and
“ Wells accepted of that See. And because some
“ have attempted to detract from this good man,
“ as if tainted with errors of Popery, and not

“ so stedfast to the doctrine of the Church of
 “ England, and perhaps for want of a steady conduct
 “ about the time of the Revolution ; I think myself
 “ obliged to transcribe the words following from his
 “ will, made not long before his last sickness (and
 “ which being taken as a death-bed profession of
 “ faith, may gain the greater credit) ‘ As for my
 “ religion, I die in the holy Catholic and Apostolic
 “ faith, professed by the whole Church before the
 “ disunion of East and West ; more particularly I
 “ die in the Communion of the Church of England,
 “ as it stands distinguished from all Papal and *Pu-*
 “ *ritan* innovations, and as it adheres to the doctrine
 “ of the cross.’

“ And because I have lately seen some reflections
 “ in a pamphlet, lately crept into the world under
 “ the suspicious title of a Secret History * ; wherein
 “ Dr. Ken is, by name, mentioned, to teaze the Duke
 “ of Monmouth in vain on the scaffold, to profess the
 “ doctrine of passive obedience ; I think it proper
 “ here, in this place, boldly to affirm, that our Bishop
 “ (for such he was at that time, and did attend on the
 “ scaffold) never acted or assisted there, but in the
 “ devotional part only ; and this, though a negative,
 “ may be proved to satisfaction.

“ And as to what is so confidently mentioⁿed a
 “ little after, concerning the subscription of the
 “ Bishop of Bath and Wells, among many others, to
 “ the invitation of the Prince of Orange ; was there

* Vide Secret History of Europe, Part II. p. 27.

“ any such subscription any where to be produced,
“ it must not have been denied ; but there are very
“ strong arguments to be urged, that he never had
“ any the least hand in that matter.

“ And now, to close all, I shall set forth one instance of care, that himself might not offend. For
“ whilst he stayed in town, and lodged with his old
“ friend, Dr. Hooper, now Lord Bishop of Bath
“ and Wells, who had daily and earnestly discoursed
“ him on the subject of compliance with the oath ;
“ he at last used these expressions to him : ‘ I question not, but that you, and several others, have
“ taken the oaths with as good a conscience as myself shall refuse them ; and sometimes you have
“ almost persuaded me to comply, by the arguments
“ you have used ; but I beg you to urge them no
“ farther ; for should I be persuaded to comply,
“ and after see reason to repent, you would make me
“ the most miserable man in the world.’ And lest
“ any hereafter looking into his will, and observing
“ the legacies therein bequeathed, should determine,
“ that either he who left such legacies, could not be
“ this described poor man ; or this man of charity,
“ to have left more legacies than effects ; I think
“ myself obliged to reconcile these seeming contradictions, by a very easy explanation : for so little
“ distrust had our present Princess on the throne, of
“ any ill actions of this just and religious Bishop, so
“ great an opinion of his honesty and quiet temper,
“ that notwithstanding he could not be prevailed
“ with to qualify himself for living under her protection, by the now necessary oaths ; yet she was

“ glad he would not refuse her yearly favour, which
“ she was graciously pleased to bestow on him to his
“ death, and would often complain, it was too little
“ for his thanks, which he dutifully sent her; which
“ together with a legacy given him a little before his
“ death, by a very valuable friend of his, not only
“ enabled him to do many acts of charity in his life-
“ time, (as what he chiefly proposed by accepting it)
“ but his executor likewise, to discharge all such
“ legacies, as he thought fit to charge him with. I
“ shall not be so bold as to sum up the character of
“ such a man, I have neither leisure or opportunity
“ to search for particular facts, a large account of
“ his life requiring both a more able and polite
“ genius and pen. My design being only to give
“ some short account to introduce his writings into
“ the world, I shall only add some few matters of
“ fact of my own knowledge concerning his last sick-
“ ness, and leave the reader to refresh himself with
“ the following specimen.

“ Making bloody water, which was thought to be
“ occasioned by an ulcer in his kidneys, he went to
“ Bristol in the beginning of the year 1710, for the
“ benefit of the hot well; where he spent the sum-
“ mer, and till November following. At which
“ time, he removed to Lewiston, near Sherborne, in
“ Dorsetshire, a seat belonging to the Honourable
“ Mrs. Thynne, whose good works merited his re-
“ spect and acknowledgment, as much as her gene-
“ rosity attempted the relief of his distemper. And
“ being there seized with a dead palsy on one side of
“ him, he was confined to his chamber, till about

“ the middle of March ; when being (as he thought)
“ able to take such a journey, he resolved for the Bath,
“ [i. e. to visit Bath] in hopes to find relief from those
“ waters ; nor could the persuasions of that good
“ lady, or his physician, divert his design, though he
“ laboured under another distemper, viz. the dropsy.
“ So calling at Longleat on Saturday, in his way
“ thither, he spent that evening in adjusting some
“ papers ; all the next day he confined himself to
“ his chamber, and on Monday he was confined to
“ his bed ; till on the Monday following, viz. March
“ 19, 1710, his soul was set free. He was remark-
“ ably patient in his sickness ; and when upon his
“ own enquiry of his physician, how many days he
“ thought he might probably live, desiring him to
“ speak plainly and freely, and telling him he had
“ no reason to be afraid of dying ; and being by him
“ answered, about two or three days ; his only reply
“ was (his usual expression, and that without the
“ least concern,) *God's will be done* : desiring that
“ no applications might be made to cause him to
“ linger in pain. It can be no wonder he should so
“ little regard the terrors of death, who had for
“ many years travelled with his shroud in his port-
“ manteau, which, as he often said, might be as soon
“ wanted as any other of his habiliments ; and which
“ was by himself put on, as soon as he came to
“ Longleat, giving notice of it the day before his
“ death, by way of prevention, that his body might
“ not be stripped. He dozed much the day or two
“ before he died ; and what little he spake was
“ sometimes not coherent, which having been plied

“ with opiates, seemed to be rather the effect of
 “ dream, than distemper. He was buried at Frome
 “ Selwood, it being the nearest parish within his
 “ own diocese to the place where he died, as by his
 “ own request, in the Church-yard, under the east
 “ window of the chancel, just at sun rising, without
 “ any manner of pomp or ceremony, besides that of
 “ the order for burial in the Liturgy of the Church
 “ of England; on the 21st day of March, 1710.
 “ Anno Ætat. 73.

“ He left behind him but few relations : Martha,
 “ the daughter of his brother, Mr. John Ken, by
 “ Rose, his wife ; who, Martha, married Christo-
 “ pher Frederic Kreienberg, Resident of his Elec-
 “ torial Highness of Hanover, in London. John
 “ Beacham, at this time Fellow of Trinity-College,
 “ and William Beacham some time Fellow of New
 “ College, Oxon, and since deceased, who were the
 “ sons of his sister Martha by her husband, Mr.
 “ James Beacham. Isaac Walton, Residentiary of
 “ the Cathedral Church of Sarum, and Anne, son
 “ and daughter of his sister Anne, by her husband,
 “ Mr. Isaac Walton, of London; which Anne hav-
 “ ing married to William Hawkins, D.D. some time
 “ Prebendary of the Cathedral Church of Winton,
 “ had issue by him William and Anne, both living.
 “ Which William being, by will, proved in the Pre-
 “ rogative Court of Canterbury, April 24, 1711,
 “ appointed executor, and having had opportunities
 “ of knowlege and inquiry of him, submits this im-
 “ partial, and he hopes not unacceptable account to
 “ the public.”—*End of the Reprint of Hawkins.*

Portraits.—There is a Painting of this Prelate in Bishop LAW's collection of episcopal Portraits, at Wells Palace. See Part I. p. 39 of this Work. There is also a Painting of him at the Marquis of Bath's, at Longleat. For the engraved Portraits of him, see Part I. p. 70.

Arms.—See Part I. p. 66 of this Work.

The place of KEN's interment is marked by an open iron-grating, coffin-shaped ; within which were affixed, to a stone, the mitre and crozier, of the same material.

Bishop Ken gave a small silver cup and plate, in a case, for the use of the Minister of Frome, in the private administration of the Sacrament. These were, for many years, used by me, and are still carefully preserved.

A Life of Bishop Ken, comprehending, in some degree, the history of his period, may shortly be expected as a separate volume, from the elegant and classical pen of the Rev. W. L. Bowles, of Bremhill, Wilts—a gentleman every way qualified for such an undertaking.
—EDIT.

XIII. RICHARD KIDDER.

SUCCEEDED A.D. 1691.—DIED A.D. 1703.

The following very interesting piece of auto-biography, by Bishop Kidder, was never before published. The manuscript, one of undoubted authority, exists, in original, at Wells, and is sufficient, in point of bulk, though not in general interest, to form a respectable volume; in the present article much irrelevant matter relative to various, now uninteresting, disputes, with his clergy, candidates for orders*, &c.; and many other matters are omitted, and the whole has been considerably abridged. The language is the Bishop's own, and has in general been faithfully retained, though several grammatical faults, illogical deductions, and inelegancies of style have been corrected, and obscurities cleared without the parade of a note.

CHAPTER I.—I was born at East Grinstead†, Sussex, in 1663; and was baptized there in February: I think the register hath it on the 8th. I was the eighth child of my parents, who had nine children, eight whereof lived to the age of men and women, and the greater part of them to more than the

* Bishop Kidder fell into the very reprehensible practice of *ordaining Dissenting Teachers*, without obliging them, previously, publicly to *recant*. I do not design any pun on the word *cant*.—EDIT.

† Willis and many other writers have erroneously said Brighton: while the author of the Supplement to Collier's Dictionary, seems not content without fixing his birth in Suffolk.—EDIT.

60th year of their age. My father was a man of great diligence and industry, and made a shift with a little estate of his own, and some that he hired, to give his children a decent education. He was of a most kind disposition, and apt to be surety for other men, which run him to great straits and inconveniences, in so much that when his children grew up he was able to do but very little for them, though he were obliged to sell the small estate he had: my mother was a woman of great sanctity and piety—of great wisdom and diligence: and perhaps, had she been great in the world, she would have passed for one of the most conspicuous examples of virtue that appeared in it. She was greatly given to reading the Holy Scriptures and other pious books, of which she had a competent collection; much given to prayer and religious discourse; and for the care of her numerous family, perhaps, none ever exceeded her. She had, indeed, at that time and place the *name* of a *Puritan* fixed upon her. But her keeping to the public worship of God was enough to justify her from the *guilt of schism*.

I was taught to read by a gentlewoman in the neighbourhood, who chose that employment, and would not suffer me to be sent to a school. This good lady taught me so effectually, that I was very early fit for a grammar school. There I was placed when I was very young, and continued under the same master till I was sent to the University.

I cannot but in this place acknowledge God's great mercy to me in providing so well for my education. The master who taught me was Mr. Reyner Harman; he was born at Nimghen, in Guelderland, bred up in

Westminster school; afterwards scholar in Pembroke Hall, Cambridge. A man of singular learning and extraordinary diligence; a great contemner of this world, and of a beneficence that was very exemplary. He gave to the poor most frankly upon occasions, and perhaps the world had not in it a man of greater simplicity and candour.

Mr. Herman bestowed all due pains both in teaching me the Latin and Greek tongues, and more especially in instilling principles of religion and morality. This he did with as great care as if I had been his child, or son of his greatest benefactor. He did it without reward, or hopes of it till he thought me fit for the University. CHAPTER II.—I was now about fifteen years of age, sufficiently inclined I was to go to the University, and in the opinion of others I was thought fit. But alas! I had no money to place me there, nor any estate to maintain me. I was destitute of friends, and could never promise myself any assistance. I was therefore sent to an apothecary in Seven Oaks, Kent, in order to be brought up in that profession. I was not long there upon trial, before some friends took pity of me, and raised a small sum of money to send me to Cambridge. I was sent to Trinity College, at first, with a letter to the then master of the College, Dr. Hill. I waited on him but he refused to admit me, and I was forced to return to London, having spent part of the little sum which I had. After this I met with Mr. Stephen Watkin, who was then a preacher at St. Mary Overie, who was much concerned on my behalf, and shewed me then and afterwards, very great kindness. He carried me to a very reverend divine,

Mr. Jeremy Whittaker, then minister of St. Mary Magdalen, Bermondsey. He sent me a second time to the University, and I must thankfully own it, my education at Cambridge, was owing to the great care of these reverend persons. I was sent to Dr. Tuckney, then master of Emanuel College, Cambridge: he received me with great humanity, having been informed of the piety of my mother, who was lately deceased, and committed me to the care of Mr. Samuel Cradock, then a worthy fellow of that house.

Mr. Cradock I can never forget. He was very tender of me, and the greater part of my subsistence was owing to him. 'Tis hardly possible that one man can owe to another more than I do to him. He did not only direct me in my studies, but made me sensible of my obligation to lead a life of religion, and provided so plentifully for me, by procuring for me such helps for my maintenance, that I had enough to spare when I commenced B.A. to pay for my degree, and to discharge all my creditors.

I have great cause to bless God that I was admitted in Emanuel College. I am very sensible that I made not that improvement which others did and *I might* have done. The college was at that time a school of virtue, as well as learning; the discipline was very strict, and the examples which the young students had in the master and fellows were very conspicuous.

When I had taken the degree of B.A. I was forced to leave the University for want of maintenance. For then the assistance I had before, fell, of course, and I should be obliged to live at a greater expense. This was a great affliction to me: for I was forced abroad,

before I was fit for it, and lost the opportunity of improving myself in academical studies. But I must always acknowledge the great goodness of God to me. For it was not long before I was invited to return and sit for a fellowship which was then void. I had just cause to fear the event, considering the strict examination which by the statutes and usage of that house I was to undergo. To the college I did return many months before the election. I did what I could toward the preparing myself for the trial, and I had the success I wished for, being chosen fellow of that house, for which I have great cause to bless God. I continued fellow there several years after I was M.A. and was much pleased with that life.

During my being fellow of that house, and especially about the year 1657, there were great disputes between the Episcopal Divines and the Presbyterians concerning Ordinations. The Presbyterians had their frequent [mock] Ordinations, and in public Churches, by Presbyters only. There were some few Bishops living who ordained privately, according to the rules of the Church of England. I was then not in Orders, and did not want invitation to take [what they presumed to call *]

* To call by the venerable name of "Orders" the self-appointed office of Presbyterian teacher, is an unaccountable misnomer, and I cannot but wonder how Kidder could have let the word drop from his pen. We have an expression like this in the life of the methodistical Archbishop Secker, by the no less methodistical Bishop Porteus. He says, that Secker "was brought up for '*Orders*' among the Dissenters." *Risum teneatis?* This is something like the "*Methodist Church*," the "*Independent Church*," the "*Baptist Church*," the "*Unitarian Church*," and other ridiculous anomalies and impudent assumptions of the times.—EDIT.

Orders from the Presbyterians. I considered that matter as well as I could; and though the stream of that time run against Episcopacy, and no man could think it the way to preferment to espouse its cause, yet I did choose to be ordained by a BISHOP. I was, by a letter of Mr. Sherman, formerly a fellow of Trinity College, Cambridge, recommended to Dr. Brownrig, Bishop of Exeter, and was by him ordained both Priest and Deacon in one day, and this was done at Dr. Bokeman's house, in St. Edmund's Bury, in Suffolk, in November, A.D. 1658. This I reckon as one of the happiest providences that ever did befall me.

There is another thing that fell out during my being fellow of Emanuel College, in Cambridge. I do heartily bless God that he made me an instrument of doing a good office upon that occasion. It happened that the free-school of Stamford became void: I was consulted about nominating a fit person to recommend to that important place. I thought presently upon my old master, Mr. Herman. He did, indeed teach a school in Sussex, but had no settled salary. Stamford is a great town; the school hath a plentiful salary, and a considerable house for the master. I knew Mr. Herman was not like to mend his condition in Sussex. He was known to be an hearty friend to the Church of England, a loyal subject to King Charles I., and had gotten the name of a '*Malignant*,' as many worthy men had in those days. He had a little before been presented to a good living in Sussex, and was refused by the men that were then

uppermost, as insufficient. In short, I recommended him so very zealously that I obtained *it**, and went into Sussex and brought him over. There he lived in great reputation, and raised a most flourishing school; and there he continued till the late Earl of Exeter, who committed to his care the present Earl, his only son, provided better for him, in a place where he lived in great honour and plenty for several years to the time of his death.

It was not long after my Ordination, before a College living fell void, viz. the Vicarage of Stanground, in Huntingdonshire, and diocese of Lincoln. I did not seek after it. There were several that were seniors to me among the fellows; though by the statutes of the house, they that chose, viz. the Master and fellows, are at liberty as to that matter, and no way obliged to choose the senior who puts in for it. It happened at that time that one Mr. Attwood, much my senior, put in for that living. I did not oppose him, nor did I in the least seek it. But so it was, that they do, of course in those elections, put up a slate for form's sake, and then proceed to elect. It happened that my name was put up. I refused to give my vote for myself, which Mr. Attwood did when it came to his turn; however, so it was, I was chosen, and Mr. Attwood passed by, to his great advantage; for soon after the rectory of North Cadbury became void, and fell to his share, which is of greater value

* Sic in MS.

and better air* by far. Upon this I was obliged to leave the College and go to the Vicarage; and so I did, and resided upon it. This was in the year 1659.

—CHAPTER III. Stanground is a Vicarage endowed, hath a great glebe and considerable great tithes belonging to it. It hath many inhabitants, and a chapel at Farcet annexed. There it was that I entered upon the discharge of my ministerial function, and the weighty care of souls, a care under which I trembled, well considering “the account I had to give.”

I placed a person to take care of Farcet, and gave him a liberal allowance; I think I may truly say I gave him as much as the corn-tithe of the place amounted to.

The Common Prayer was not then restored. I took care to provide for the several offices certain forms agreeable to our Liturgy, and used them upon occasions.

I continued some years in this place, and met with great kindness among this people, and hope I contributed something to their amendment, though I fell much short of what I should and might have done.

During my continuance there, King Charles II. was restored to his crown and dignity, and the Church of England to her rights and advantages. The kingdom had been long without King and Bishops in their respective Sees: the Sacraments had been disused, the Common Prayer laid aside, and many of the common people *distracted with Sectaries* and their followers.

* Sic in MS.

There was now a design on foot to give the Dissenters *reasonable** satisfaction in some matters in which they *differed* from the Church. There was a meeting on that occasion at the Savoy. There were the Bishops and others commissioned in that matter, and several of the more eminent† Dissenters also. The matters in difference were there debated, and we have the prints which relate to the conferences on that occasion. I was then young, but yet I was very careful to inform myself of those proceedings, in order to the better governing myself.

These debates continuing some time, at length the Common Prayer Book was, with very many alterations, agreed on by the Bishops, and passed by the Parliament by an act requiring conformity thereunto by the clergy, as may be seen by the act itself. Those who did not by the following feast of St. Bartholomew next ensuing, subscribe to the use of the said book were to forfeit their spiritual promotions.

I was that summer warned to a Visitation of Dr. Sanderson, who was then Lord Bishop of Lincoln; and it was moved, that those who were present would

* "*Reasonable satisfaction*,"—the expression seems totally misapplied. If they could stay in Communion with the Church of England without sin, (and who will assert the contrary?) their secession is unjustifiable. Indulgence is not to be given to private judgment when private judgment wantonly violates that essential of the Gospel, UNITY.—EDIT.

† How oddly the Bishop chooses his epithets—"eminent Dissenters"! Eminent indeed! This reminds one of a learned Prelate talking of "*orthodox* Dissenters."—See the Speeches in the House of Lords, on the repeal of the Corporation and Test Acts.—EDIT.

then before the said Bishop subscribe that they would conform to it. The far greater number did it. But the book itself was not then published, nor did we know what it did contain. Upon that consideration I did then refuse, not thinking it fit to subscribe to what I never saw, especially the law granting us longer time, it might justly be presumed the books would be delivered to us ere long, that we might be able to act in that matter out of choice, and after due consideration.

But it fell out quite otherwise; the books to which we were to subscribe were not tendered to us till it was too late. As I remember it was not brought to me till the 13th of September following; I am certain not till some day of that month. And though I used all possible means to procure it, yet I was not able to get a sight of it till after the dissenting ministers in London had preached their farewell sermons.

This is the exact truth of the matter. This was my sad case. I was thereupon deprived of my living*, and another Fellow of Emanuel came forthwith and took possession of it. Some few of my neighbours were in the same condition. They lost their livings as I did. But their patrons offered to present them

* KIDDER's conduct herein, after *such* a diocesan's recommendation of subscription, certainly looks contumacious rather than conscientious. Could a Prelate so sound as SANDERSON on the essentials of Christianity—conformity, visibility of the Church and Episcopacy—propose to his clergy any thing for subscription injurious to the cause of the Protestant Episcopal Religion?—I am aware that, originally, Bishop Sanderson was not sound in the *Quinquarticular Controversy*, but that had nothing to do with Kidder's refusal. Sanderson afterwards renounced his errors in regard to that controversy.—EDIT.

anew. It was otherwise with me, for I sent to the college by Dr. Bright, late Dean of St. Asaph, that considering the compassionableness of my case, I might have the same liberty, but could not obtain it. I do not write this to reflect upon the college in the least. For I am of opinion, that if any one of their fellows would insist (against whom they had no just exception) they were bound by the letter of the statute to give it to him before any other who was not (as I was not then) actually fellow of the house. However, I did all that became me to do; I craved the liberty of choosing whether I would conform or no, when that which I was to conform to should be laid before me.

There were a great number of men who lost their livings upon the coming of the King. Some were possessed of sequestered livings; and where the former incumbents were surviving, they were forced to give way to those who had a right; others had taken the '*Covenant*' and some the '*Engagement*,' and having so far entangled themselves, were not willing to declare solemnly against their own act; others were against Episcopacy, and a Liturgy, and all forms of prayer, and refused to conform upon that account; some had been too far concerned in helping to throw down the Church and abolish the Common Prayer in the late unhappy times; some were not in Orders at all, and others had taken Presbyterian Orders*, and were not willing to take Orders from a Bishop. There was

* One really wonders how Kidder can use this word 'Orders' when applied to the schismatical nature of the Presbyterian ministry.

nothing of all this in my case. I had a good title to my living; I never took the Covenant or Engagement; I was entirely satisfied in Episcopacy*, and with a Liturgy; I had no hand in the late confusions, and was so far from it that I lamented them. I had Orders from a Bishop at a time when it was dangerous to receive them that way. [By what other way could he have received them?] The truth is, I had not due time given me to consider, and was deprived of my living for not subscribing to a book that was not, as it ought to have been, laid before me†.

After this I continued in the same parish, came to the prayers of the Church, and was conformable to the Orders of it. I did not set up any meeting-house, nor make myself the head of a party, but lived in great peace.

I had then a growing family, and no estate at all. I was much pitied indeed by those who knew my case, and by some I received some support, but not from them who had the greatest reason to consider me. In this condition I continued about two years, having spent that little which I had, neither seeking any preferment, nor refusing any. I often preached in churches; I did so at London and in the country, whenever I was desired; nor were those of the clergy who knew me, shy of permitting me to do so.

* This is but cold approbation of Episcopacy—"I was satisfied in Episcopacy"! He should have said, 'I was convinced that *there* alone could be the Church where a divine commission, transmitted from the Apostles to their successors, the Bishops, was to be found.'—EDIT.

† Kidder does not say the year he was ejected. Willis has it 1662.

In 1664, I received a letter that assured me that there being a rectory void in Essex, in the gift of Arthur, late Earl of Essex, the Earl was resolved to bestow it upon me; I was therefore solicited to go to Hadham, where the Earl was. I did not presently go, and it was not long before I received a second letter to the same purpose.

The Earl of Essex was a person I knew not. He was at that time a great favourite at Court, and was known to be a true friend to the Church. I shall represent how this matter came about, in which I have great cause to adore the good providence of God.

When I was of Emanuel College, I had formed a very intimate acquaintance with one Mr. John Powell, a very studious and learned man; he was much straitened for maintenance in the College, but yet he made a very hard shift to maintain himself some time after he was M.A. He was frugal and temperate, and a good husband to the highest degree. Yet could not his greatest frugality save him from running into debt for necessaries. He had, I presume, some hopes of a fellowship, and I am sure he had just pretences to it. Upon this consideration he earnestly endeavoured to continue in the College so long. But so it was, that he lived to see another step in before him—another I mean of the same county, (we cannot be two fellows of one county by the statutes of that house) which put an end to his hopes. He was then thoughtful how to dispose of himself, and I was also thoughtful for him. It was not long before I provided for him a place in a merchant's family of my acquaintance, to whom I heartily recommended him. He was

accepted and sent for to enter upon the place of a Chaplain in that wealthy family, where he was to receive a competent allowance. But so it was, when he was to leave the College, his creditors demanded what was due to them, nor would they "have patience" with him till God enabled him to make them satisfaction. In short, no importunity could prevail with them to let him leave the College with his books (his only wealth) unless they had satisfaction presently. Upon this he applied to me. I was as little able to lay down the money as he was. However, I being then fellow of the house, had a little more credit with his creditors than he. I did, upon this his great distress, engage another of the fellows to join with me, and we gave security to pay his debts, which was done accordingly. This kindness made so great an impression upon him that he did not forget it. He was removed some time after from the place I had recommended him to, and made Chaplain to the said Earl of Essex. There he was when I was out of my living. It happened that the Earl had then a rectory fallen void; it was Rain, near Braintree, in Essex, the ancient seat of the Capels: a living it is worth about 120*l.* per annum. He offered this to his Chaplain, Mr. Powell, who, knowing my circumstances, and remembering our friendship, told his Lordship that he would choose rather to continue in his Lordship's family, but made it his request he would bestow it upon me, acquainting him withal of my circumstances. The noble Lord granted his request, and ordered him to send for me.

After I had received two letters I went. I was at

that time very poor, and low in the world. But I do solemnly declare, *that* did not move me to do any thing against my conscience. I had thoroughly considered the Common Prayer Book, and the whole matter in debate between those of the Church of England and the Dissenters*, and conformed upon as clear conviction, perhaps, as any person in the kingdom.

It is true that some men gave me an ill name because I stood out, but I have the charity to hope they did it *because they did not understand my case*†.

CHAPTER IV.—I came, about the year 1664, into Essex, and settled at Rain. At my first coming there I found the deceased minister's widow with a very great number of children, and many of them very small. Her husband died before or at the beginning of harvest, and though I could ill bear it, yet I did readily consent to give her the whole harvest.

I soon discerned that the country I was come into was very different from that which I left. The country, indeed, was more agreeable as to my health, but in other things the difference was great. I had lived among a people that were modest and teachable, very conformable to the orders of the Church, and that

* How persons who have divided the body of Christ first were called by the gentle name of "Dissenters" instead of Schismatics, whereby their SIN would be intimated, one is at a loss to conceive. Most certainly the term is misapplied; for where there is a divine commission and a *sinless* communion, *there* there is no room left for "*thinking*" differently, *i. e.* dissenting, unless the opinion of man can be set up against the Ordinance of God.—EDIT.

† This is very like Mr. PEEL's argument, adduced to justify his change of opinion on the Roman Catholic question.—EDIT.

shewed great respect to the clergy, that paid their tithes and offerings exactly. I came to a people that were factious to the greatest degree, that endeavoured to defraud the minister of his dues*, that were very censorious and given to *separation*, and great inveighers against the *innocent* rites and ceremonies of the Church. I do not say they were all such, but there was much too much of this leaven, and it had infected a very great part of that side of the country.

I lived in that place about ten years, and have been used to call it the *lost part of my life*. I preached constantly twice a Sunday, and had I not done so (such despisers they were of the Common Prayer) I should hardly have had any company when there was no sermon. I tried to bring them to be catechized, but could prevail very little. I took great pains to fit them for, and to bring them to the Communion. I very often preached on that occasion. I took off their

* Among the numerous (unjustifiable) pleas for separation from the Church, next perhaps to the tame and drowsy style of desk and pulpit oratory therein, may be reckoned the *tithe system*—that never-failing cause of eternal bickerings between the priest and those whom ‘he is appointed to bless in God’s name,’ unless the former is content to lay his claims at the mercy of the latter. The Clergyman, doubtless, ought not to be deprived of one iota of his legal due, but if the maintenance of that due is to be the cause of alienating the people from the legitimate stewards of the mysteries of God—if it is to drive the people to the meeting, and consequently to a rebellions and schismatical species of worship (for, *nil moror* as to its abstract goodness), surely no words can be sufficiently strong in reprobation of a system fraught with such consequences, and reason and religion *call aloud* for a *commutation of tithe for LAND*, whereby the priest would have his full and undisturbed right; and harmony would be preserved between those whose relative connection is of so spiritual and endearing a nature.—EDIT.

popular objections against their Communicating, and shewed them the extreme danger from their neglecting their duty in this matter, but all to little or no purpose. I did afterwards print (without any alteration) in a treatise intituled ‘*Convivium Cœleste*,’ what I preached to them on that subject.

I met with great afflictions in that place; I shall here mention some of them.

The plague raged in London during my residence at Rain; and, the next year, it spread into Essex. It swept away very many hundreds in the two neighbouring Parishes of Braintree and Bocking. I lived about a mile from these places, in a house at a considerable distance from any other house. I had then, in my house a young gentleman who was left to my care—a youth of great hopes and of a considerable fortune. He fell sick, and due care was taken of him; on Whitsunday, in the morning, just as I was going to the Church, I was with him in the chamber, and was satisfied that he was sick of the pestilence. I forthwith procured him a nurse, and left him one of my servants to attend him, and removed, with the rest of my family, to another house, where I shut myself up for a month, that I might give no offence. The next day the young gentleman died, and soon after my servant, whom I left in my house, fell sick of the same disease, but recovered. I had, at that time, great cares upon me; I had two families to provide for, with food and physic. I expected every hour, when my wife and children would be seized. I visited my infected house frequently, and provided them with necessaries. I did take the same care of the family that was with me. I

gave them such antidotes as I could procure, and made such other provision as I was able. My neighbours durst not come near, and the provisions which were procured for us, were laid at a distance, upon a green before my house. My wife fell sick, and I doubted not of the disease. I did all that was possible to remove her fears, and to help her. And it pleased God to preserve her from that disease. No tongue can express the dismal calamity which that part of Essex lay under at that time, and, for myself, I was in perpetual danger. I conversed daily with those who came from infected houses, and it was unavoidable. The provisions sent into the neighbouring infected town were left at the village where I was, and near my house. Thither the Earl of Warwick sent his fat bullocks, which he did every week give to the poor at Braintree. The servants were not willing to carry them further. This occasioned frequent coming from that most infected place to my village, and indeed to my very door. My Parish Clerk had it when he put on my surplice, and went from me to his house and died. Another neighbour had three children and they all died in three nights, immediately succeeding each other, and he was forced to carry them all to the Church-yard, and bury them. We were alarmed, perpetually, with the news of the death of our neighbours and acquaintance, and awakened to expect our own turns. This continued a great part of the summer. It pleased God to preserve me and all mine from this noisome pestilence. Praised be his name.

I did, after this, meet with another great affliction, in the death of all my three children; two of them died

in less than three weeks ; but there was nothing in their death but what was common. I say this, because of a false story that was believed and commonly told about that time, and since, that one of them was destroyed by a sow. This was not only told and believed, but I could name the person who was said to be so uncharitable as to insinuate that it was a judgment upon me for my *conformity* ! But I thank God there was no truth in the matter. Thus much, indeed, was true, that one of these children walking abroad with others, received a slight hurt in the thigh, (that was soon perfectly cured) by an animal of that kind ; and that was all the ground for that false report which obtained, and received belief in many places.

Some other losses and troubles I met with, common to mankind, which God was pleased to carry me through.

I kept close to my own house and charge ; I was near the Earl of Warwick's, but lived in the country several years before I went to that noble family ; perhaps had never gone, had I not been sent for over, and desired to preach, the Chaplain of the family being then sick. There I was received with far greater respect than I could deserve or expect. I was wont, afterwards, to be frequently in that noble family ; and, besides the great kindness I received from my Lord and Lady, and the noble branches of that family, I always thought it a great happiness that there I became known to the Honourable Robert Boyle, and to his excellent sister, Lady Ranelagh.

I was, during my stay at Rain, offered another living in that country, but refused it. I had been invited to

the City of London also, once or twice, but was not forward to leave a place where I had great health, and a competent maintenance, and many friends also, in the country, of the highest rank. And yet, at length, I was prevailed with to come to London, by a worthy Citizen, and a good friend of mine, which occasioned my leaving Essex and settling in London. CHAPTER V. —It was so, that the Minister of St. Helen's was fallen sick, (Dr. Horton, some time Master of Queen's College, Cambridge,) I was desired to preach (whilst I continued in town, whither I was then come) during his last sickness, and so I did. I never sought the place, nor did I make any applications for it to any man living. The Doctor died, upon which the gentlemen of the Parish met to consider whom they should agree in to succeed the Doctor. They all agreed in me, as far as they were concerned.

For thus the matter stood as to St. Helen's. The patronage of it is in the Dean of St. Paul's; or in the Dean and Chapter. The tithes, about 60% or 70% per annum, belong to Sir Stephen Langham; the maintenance is altogether precarious. The Dean of St. Paul's, at that time, was Dr. Sandcroft, late Archbishop of Canterbury. To him I had been known, in Emanuel College, from my youth. He was very willing I should have the place, and did, both then and afterwards, express very great kindness to me; Sir Stephen Langham did readily consent to allow me the great tithes, and the gentlemen of the Parish offered very great subscriptions. I received many kindnesses in that place, which were things very surprising to me, I having been used to a people that were not forward to pay their

strict dues. But here I might have what I would, and much more than I was willing to accept. There is no house belonging to the Minister; but they were willing to have built one. Their Church is very large, and when I complained of it, an offer was made to set up a screen, that should have separated the lower from the upper part of the Church. But yet the Church would still have been too big for my voice. I was obliged to preach twice a day, and I did so. But I found myself decay very much in my health, and therefore I did not take institution; my bad health rather increased upon me, and I was much worse after drinking the Tunbridge waters, to which I was advised. I was wont to say, that would my strength permit me to stay, I would rather have continued Minister of St. Helen's than gain an Archbishopric. I was very loth to part with that people, but was forced to it, and did desire them to provide for themselves.

There was at that time, when I supplied St. Helen's, and doubtless before my time, a very great and wealthy congregation. There were also many strangers which came to that church, I presume for the opinion they had of Dr. Horton. Some of these continued to come thither when I supplied it. I believe for riches and persons of quality it was one of the most considerable congregations in the whole kingdom. I was not, indeed, instituted, but yet I did at present supply the cure, and might have had institution when I pleased. I found one thing among them that gave me some care. There were very great Communions, and great sums of money given to the poor at those times. But I found a great number that kneeled not at the Sacra-

ment, but were otherwise very devout and regular. I very well knew the Canon in the case, and the hazard I should run if I gave them the Sacrament when they did not kneel. On the other hand, I considered the mischief of dismissing such a number of communicants, and sending them to the Non-conformists*. I found that their former minister had indulged them in this liberty, and was told that he had not been wont to kneel when he received himself†. Upon the whole, (and I here frankly own it) I gave it to those who did not kneel, and run the hazard of being suspended for it, but kneeled myself as the law required. But this being irregular, I did not stay till I was accused to the Bishop for this, but I went to him and accused myself. Dr. Humfry Henchman was then Bishop of London. He inquired of me of the state of the parish. I told him that things were well, excepting that several refused to receive the Communion kneeling. I told him freely that I had given them the Sacrament notwithstanding. For though I always kneeled myself, and well liked that order of the Church‡, yet I was not willing to

* Fear is a bad motive: *Fiat Justitia, ruat cœlum* is the rule of rectitude. The Canons of the Church should not be relaxed to please Schismatics; *they* should be brought up to the Church, and not the Church down to them. Bishop Kidder's conduct is something like that of Ministers in yielding to Romanists.—EDIT.

† The dereliction of duty in his predecessor did not justify *his* violation of the Canon. When an orthodox man succeeds one of relaxed discipline, or a 'saint,' he is too often deemed arbitrary, intolerant, uncharitable, and illiberal.

‡ As the Church orders communicants to kneel, communicants of course

dismiss so great a congregation of communicants on that account. I was indeed indifferent as to the living, and as I never sought it, so I would not take it upon those terms of dismissing all at once those who did not kneel. I very well remember what the Bishop replied on that occasion. The substance of what he said was to this purpose: That I should go on to do as I had done, and not refuse those that did not kneel*. That I should never preach up kneeling in the pulpit; for then (said he) those who kneel not will think you aim at them. But that I should in private conversation endeavour their satisfaction. I did not stay at St. Helen's very long after this; but this I found by experience, that the next parish in London which I took the care of was reduced to exact conformity in this matter in a little time.

Sir Harbotel Grimston was at this time Master of the Rolls. His preacher's place at the rolls was then void. I received several messages from his family, I doubt not by his directions, that that place was then void, and that I should be welcome to the mastership. But

are bound to kneel: howbeit, those who received the Sacrament at its institution, received it in the recumbent posture, usual at that period at meals: Although it would be desirable to find a direct Scriptural authority to receive the Sacrament kneeling, yet in the absence of such we must bow to the Canon enjoined by those who have it in charge to "do all things in order." It would also be desirable to find a direct Scriptural authority enjoining the *laity* to receive the Sacrament in *either* kind. The parties to whom the original precept was delivered were exclusively *sacerdotal*.—EDIT.

* Bishop Henchman should have been brought before the Convocation for such uncanonical advice.—EDIT.

I took no notice of this, and declined any occasion that might make him think that I desired it. At length he sent a direct message to me, and desired me to give him a sermon at the Rolls,—which I did. He offered me the preacher's place. I, on the other hand, made my excuses. He urged me very much to make a trial—encouraged me with hopes of farther preferment. It required preaching in term time. It was no cure, required no institution, nor charge to enter upon it. I was overcome to undertake it for some time, and did preach there four terms*, and then was succeeded by Dr. Gilbert Burnet, now Bishop of Sarum.

I was now leaving the town and returning to my Cure in Essex.

Dr. Smallwood, Dean of Litchfield and Rector of St. Martin Outwich, the next parish to St. Helen's was prevailed with by the gentlemen of his parish to resign that Rectory; and I was desired to accept of it. I did: and though its revenue was very small, yet its consistency with the Rolls made it tolerable. I had a wife and children, and this was like to afford some provision for them. I was offered a qualification in order to get a dispensation to hold my living in Essex with this Rectory, but I utterly rejected it. And as I never did hold two livings, so I was fully resolved never to do so while I was able to find bread in one. Though I confess I cannot condemn those who hold two livings that are near to each other, and when they are so small

* One cannot help regretting the neglect of dates so prevalent in biographical articles.—EDIT.

that one is not a competent maintenance*. Soon after I had entered upon this living, and thereby voided

* With regard to the question of pluralities, as they now exist, they must, beyond all controversy, be admitted to be an evil, and an evident imperfection in, and abuse of the system of sacerdotal maintenance. The truth is, there ought to exist no pecuniary pretext for pluralities—no justifying plea but *that* sanctioned by the Apostle Paul in his epistle to Timothy; “Let the elder that ruleth well be counted worthy of double honour.” The pecuniary pretext for pluralities has grown out of the smallness of some of the livings, for when *one* living was inadequate to the maintenance of the Incumbent, a second, if he could get it, was superadded. But to cure the innumerable evils springing out of this source, every living should, by legislative enactment, or ecclesiastical provision, be made adequate to the support of the Incumbent: every living should have a Parsonage-house thereon, and every Incumbent, with the exception of those counted “worthy of the double honour,” should be compelled to residence. Not that livings should be equalized, for *that* would interfere with private property, and besides, the very idea of equalization in any thing but *Bishoprics*, is revolting to the well constituted Tory. Bishoprics do certainly form an exception; for their possessors should be placed beyond the suspicion of sacrificing their vote on the altar of translation. Modified pluralism is scriptural, nor can there be any impropriety in the priest holding two preferments, provided always that he *deserves*, from his abilities, zeal, orthodoxy, or some professional qualification, such “double honour:” for the abstract and original question of pluralities may safely appeal for its sanction to the 17th verse of the 5th chapter of the 1st Epistle of St. Paul to St. Timothy, Bishop of Ephesus, who has been already quoted. I am not to be dislodged from my position by the ignorant objection that, ‘Livings, as we now use the term, were not then known:’ or that *τιμη* means *only* ‘honour,’ and not *emolument* conjoined with honour. It is plain from the context of the passage, that *τιμη* signifies more than empty honour—it means evidently an *emolument* of some kind—a *liberal* maintenance out of the public stock, as appears from the reasoning in the 18th verse; “Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward:” *τιμη* has moreover the same relation to provision or maintenance in Matthew xv. 6. and Acts xxviii. 10.: and although there were in apostolic times, ‘no livings’ in

that in Essex, I was dismissed the Rolls without any reason assigned, or due warning given. And now I

the sense in which we use the term, yet, as the priest or elder that ministered well was entitled to a double share out of the then public fund of the Church, it follows, since that fund consists now (by reason of the Church having obtained civil establishment) in tithes, that those who prove themselves able and deserving ministers above the ordinary level, are entitled to an increased income out of those tithes, that is to say, to hold a second preferment. It is the *abuse* of pluralities that requires looking into; it is their being given to men who are dull, prosing, and monotonous preachers; and insipid, tame, and incorrect readers; men who can neither preach with animation, nor read with point. From such having become pluralists (whereas they never should have been admitted into orders), much practical evil has arisen, and it has too often happened, that when parishes have been neglected by the pluralist, the self-constituted preacher has cunningly “crept in”—altar has been erected against altar, and Christian unity has been sent to seek a settlement somewhere else than in the British Isles.

But, if those who prove able and efficient ministers, are by the Apostle's direction to be counted worthy of *double* emolument, what shall we say of that Church who suffers her able and efficient ministers to wear out their lives in the vineyard, without ever obtaining *any* permanent provision in the way of preferment? and who, when they become grey-headed and infirm, and unable to continue the labours of a Curate, are turned out to the cold blast of Heaven for consolation! Is it possible, in this land of boasted ‘liberality,’ that a man may toil in the sacred function from 23 to 70, with irreproachable character, and yet be unprovided with a living? It is! Provision of an eleemosynary nature, if there were any such, is not the sort of provision that such persons ought to have made for them. It is the Church—the CHURCH—that should provide for her own veteran labourers, and wipe away this obloquy. Could there be any more commendable, any more legitimate way of providing for aged or deserving ministers, than the appropriation of a certain portion of the stalls and livings in episcopal patronage, to those who have served as Curates with “good report” for twenty years? If to this were added, through the generosity of the Monarch, at the interposition of the Minister and Chancellor, a portion of the livings in the gift of the Crown, a provision would thus be made for meritorious clerical

was but very meanly provided for. I did, however, never repent that I had parted with my other living when I took this. I might have had another living to have held with this afterwards, but refused it.

CHAPTER VI.—It was in 1674, that I entered upon the Cure of the parish of St. Martin Outwich. I soon found the difference between St. Helen's, which I left, and the parish I had now taken. The income of the first was considerable—that which I had taken was very short of it. And when I was dismissed at the Rolls I was more straitened. However, I thank God I made a shift to live, and had very many friends that were assistant to me; my neighbours were very kind and some others also who knew my condition, especially the family of Sir John Frederic and Sir Nathanael Hern. The latter of which was to the day of his death so kind, that he perpetually pressed me with his benefits. He offered me such things as I believe are hardly to be paralleled. I remembered a proverb of my master Herman's, who was wont to say that it was among the Arabs in use, viz. "That if my friend be all honey, I ought not, therefore, to eat him up." I visited him very rarely, and declined to make that use of him which he gave me the liberty to do. I must ever honour his memory and wish well to his family, and acknowledge my great obligations while I live.

It was not long before I was chosen to a week-day

service; which, while it would solace the declining years of many a worthy Clergyman, would, at the same time, wipe away the opprobrium the Church most unaccountably now suffers herself to labour under, and add a lustre to the regal diadem, far superior to that emitted by its brightest gem.—EDIT.

lecture, at Black Friars, [Freres] given by Mr. Whet-tenal, and settled by Act of Parliament, in the time of James I. This was worth 25*l.* per annum, and made some little addition to my strait maintenance. I now was obliged to constant preaching three times a week, twice every Sunday at my own Church, and once at my lecture. And this I thank God I did for many years. And this was all my preferment for a great many years together.

In 1681, the Rev. Dr. Burton died. He was Prebendary of Norwich, and his Prebend was in the gift of the late Earl of Nottingham, then Lord High Chancellor of England. A Prelate now living gave me very early notice of his death. He called on me on purpose where I then was at Wandsworth. He well knew that I was not unknown to the Lord Chancellor, and might hope for his favour. Two of my friends were then with me, clergymen who lived thereabouts. These persons were very earnest with me, and forced me to go over to Kensington, where the Lord Chancellor then lived, and where, perhaps, he might be found before any applications were made to him and not being willing to trust me in my own business, they would needs go with me. We went and found the Lord Chancellor at home and alone. But my friends (and particularly the late Countess of Nottingham, then the Lady Essex Finch,) who were to speak for me were abroad. I told his Lordship that it was now in his power to do me a great favour. He answered that he was disposed to do it. I then told him that there was a Prebend of Norwich void by Dr. Burton's death. I found that was news to him. I added that I begged

his favour in it, that I had none to plead for me, and submitted myself to his Lordship's pleasure. He considered a minute or two, and then ordered me to get a petition,—directed me in the form (for his clerks were abroad) and gave me his fiat immediately. And now by the favour of this great man I was restored to a better condition than when I was preacher at the Rolls. This was the first time that ever I begged any ecclesiastical preferment. Thus did God graciously provide for me. CHAPTER VII.—I had not been many years at St. Martin Outwich before I was surprised with the gout. For the first quinquennium it was tolerable, like the first five years of Nero, but after that it proved a tyrant. I cannot express the tortures I endured. It came to that height that I never had any fit but it was a measuring cast whether I should live or die. This violent distemper prostrated the little strength I had, and disabled me from discharging the duty of my place as I would gladly have done. And yet I returned to do my duty as soon as my distemper would give me leave, and sometimes, perhaps, too soon, preaching sometimes upon my knees, not being well able to stand so long.

In 1680 another sore affliction befel me, which bore very hard upon me. I had then a wife and four children. I had two sons that were a great comfort to me. The eldest then admitted into Merchant Taylors' School, and the younger well entered for his time, and both of them great comforts of my life. It pleased God that the small-pox first seized my eldest son, then my wife and my other three children. In less than three weeks I buried two sons and a daughter! Per-

haps another man might have borne this much better than I could do. It was such an affliction to me as laid me very low.

In 1678 I went to Lees, to see the Countess of Warwick; while I was there she had a living void in her gift, viz. Braintree, in Essex. She desired me to recommend a clerk to her, I did recommend Mr. Robert Middleton, a very pious and conformable man. She told me she would do all in her power to annex the great tithes to the Vicarage. But the good lady was taken to a better world before any thing could be done in it. However, I did not fail to let her mind be known to those concerned, and had great success in it. For, by the favour of the Earl of Nottingham, Mr. Middleton obtained the Vicarage and the great tithes also.

I thought myself very happy that God made me an instrument of saving a family from ruin. Mr. Robert Carr was formerly Vicar of Braintree, and was afterwards removed to the Rectory of Chiltington, in Sussex. He had a wife and ten children, and but a small estate to leave amongst them; and beside was in debt very considerably. It pleased God when he seemed to be in perfect health to strike him with the palsy, and the stroke was so violent that it in great measure took away his speech, and weakened him to that degree that it disabled him from serving the cure he then had. He was obliged to greater expences than before, and being thus disabled, could not discharge his duty as formerly, and was thereupon obliged to part with his Vicarage. I represented his case, as I had occasion, to the wealthy citizens I was acquainted

with, and raised him a very considerable sum of money, and paid his debt. Some time after he died, and left the care of his children to me, and a power to sell the little estate he had, and with the money to put his children out. He left a widow. Two of his sons were at Trinity College, Cambridge, and were in a great measure maintained there by the assistance which I procured them. Two other sons I placed out to good trades in the city. After the widow died, the estate was sold, and the children had their portions, and were competently provided for. God be praised for his goodness to me.

During my continuance at St. M. Outwich I was advised with by gentlemen concerning the placing young men in the University, that they might be well nurtured there, and secured from debauchery. Several were left to my care entirely. Sir William Dawes lived with me from his infancy till he went to Oxford*.

Another that was left to my care was Mr. George Harbin, whom I kept in my house till he was fit for the University. CHAPTER VIII.—The life I led at St. Martin Outwich was very painful and laborious, but yet it was withal the most comfortable and easy part of my life.

I engaged in writing several things during my stay in this place. A friend obliged me to write a discourse about giving alms to the best advantage, which I complied with, under the title of “*Charity Directed*,” and made it public.

* He afterwards, through a succession of preferments, became, in 1713, Archbishop of York.

In 1680, I printed a “*Discourse concerning Christian Fortitude*,” wherein I shewed the supports which our religion affords us under our sufferings. I drew it up upon occasion of the dismal apprehensions we generally had of our approaching ruin. *We seemed resolved to ruin ourselves, and pulled our destruction upon ourselves with all our might. We were weary of our franchises and liberties, and courted chains and slavery. We made way for arbitrary power, and too many courted the advent of Popery. We were for giving away our Charters, though at the same time WE WERE BOUND BY OATH TO DEFEND THEM**.

In 1684, I reprinted my ‘*Discourse of the Sacrament*,’ with the addition of some heads of Examination, and prayers at the latter end. I did the same year print the first part of ‘*The Demonstration of the Messias*.’ I promised a second part, and if God spare my life and give me strength, I intend to publish it.

I was then engaged in a new work, and such it was as put me to great labour, and was very prejudicial to my health. There was a design in Holland to print Dr. Lightfoot’s works in Latin. I was too easily persuaded to undertake the translation of his English works into Latin. I had promised and could not go back. Some part I did myself, and procured others to do the rest. I also procured his map of the Temple now printed.

I was at the same time engaged in writing “*Short*

* How applicable to the awful times in which we live—1829.—EDIT.

*Notes upon the Five Books of Moses**." Others were engaged in the other books of the Old and New Testament. It was designed for the use of families and well designed. I did perform my part, which I have since published. I am not willing to inquire into the causes why others performed not their part. I am sure that I very much weakened my health by these labours, nor did I receive any kind of advantage. I have this satisfaction only, that I did what I could to promote so worthy a design.

But my labour now increased. Charles II. being dead, was succeeded by James II. The danger of Popery was now great and it stood us in hand (who ministered in things) to contend for the ancient faith, and to do all we possibly could to preserve our people, and to hinder the spreading of Popery. I had never been wont to entertain my people with controversial divinity, but now it was high time to enter into the controversies between us and the Church of Rome.

There were some considerable families about the City of Norwich, and in the county, of the Popish religion. There was a mass house set up in the City, and *men that should have put a stop to the growing danger, seemed to want the courage. They had parted with their Charter before, and betrayed their franchises which they were bound to have preserved.* It was given

* See a masterly treatise, entitled "*The Authenticity of the Five Books of Moses Vindicated*," by Dr. HERBERT MARSH, now Lord Bishop of Peterborough, then Fellow of St. John's College, Cambridge. Rivingtons, 1802.
—EDIT.

out (I wish I could not say from the pulpit) that there was no danger of Popery; that we had a Prince that never broke his word; that those men ought to be watched who did either speak or insinuate that we were in danger of Popery. The enemies of our Church knew how to make their advantages of all this; and this spirit did but make way for the entrance of the Popish religion.

I was not altogether idle at that time. I had lately published a Sermon, which I had preached at Covent Garden, upon these words: "Prove all things." Here I discoursed against the Romanists' blind obedience, and maintained the necessity of allowing the judgment of private discretion*; this was, at that time, brought down to Norwich, and I hope had some effect. I bought a parcel of books against Popery, and dispersed them, and advised the sending for a considerable number of the admirable book, intituled the *Funeral of the Mass*†. CHAPTER IX.—I was chosen Lecturer of Ipswich, in the latter end of Charles II.'s reign, and again, about the latter end of King James's. I had an inclination to have taken that place the first time, had I not been prevented by some accidents that came in the way. Dr. Mapletoft, whom I recommended to the place, took it upon him for some time, and performed its duties better than I could do. For the

* Private judgment, in religion, is a point full of danger. The less of it the better. It is the never-failing source of schism.—EDIT.

† "The *Funeral of the Mass*" was written by William Barlow, a preceding Bishop of Bath and Wells, as is noticed in his Life. Page 459 of Part I.

second time I was prevented from doing the town the service I was inclined to do them, and therefore I entered not upon it. I am willing to forget the great wrong that was done me in a public print, as if I had designed to go to Ipswich, to serve a faction, which was the farthest thing from my thoughts. Had I been guilty of so mean a design, I cannot tell what could have hindered me, for I was *twice* chosen, and followed with vehement and repeated importunities to accept of the place, and yet, after all, declined it.

Another thing there is that I should have mentioned before, because it fell out before what was last related : and thus it was : I was entrusted, by the Governor of Christ Church Hospital, with the examining of the Grammar School, and reporting, under my hand, in their book, the true state of it. This I did once a year, constantly, at the request of my friend, Sir John Frederic, the President. There was a great complaint that the Master of the School was very negligent ; I knew the Master well, and believed he was wronged. I came with the resolution to set him right with the Governors, and to excuse some small faults, if I found any such, as much as, in justice, I could. I knew how invidious an employment it would be for me to accuse the Master, and raise myself enemies by provoking him and his friends. But so it was, that upon a long and fair examination, I found the Grammar School quite ruined : the boys had not so much as the first rudiments, and those who were to be chosen to the Mathematic School were not able to do what the orders of the house required. In a word, the salary was quite thrown away, and the School utterly spoiled. This I

did testify under my hand—the master was dismissed. I had not been honest had I done otherwise. I chose rather the censures of those enemies I might hereby create, than to be false to my trust. Mr. Secretary Pepys was by, while I examined, and well knows that I could not do otherwise than I did.

I received a letter, A.D. 1687, from the Bishops of Durham, Rochester, and Peterborough, (the Bishop of London being then suspended) requiring me to preach before the Lord Mayor, on the 15th of January next ensuing. I am apt to believe that those Bishops, when they wrote that letter,* did not foresee what else would be ordered on that day. For so it was, that that day was appointed by the King for a day of thanksgiving for the conception of the Queen, and a Form of Thanksgiving was soon printed and sent abroad for that purpose. I had some concern upon me on that occasion, being very tender of giving any just offence to the Court, and, on the other hand, as fearful of doing any thing that might look like flattery or base compliance. I knew that there would be great multitudes at Bow* Church, out of curiosity, and some as spies to carry news to the Court. There was a vast appearance of Citizens and others there. I preached upon the 2nd St. John, ver. 4. I preached the very

* This Church (in Latin *de Arcubus*—of bows or arches) is so named from the steeple, which is raised by pillars built *arch-wise*, like so many bent bows. The Arches Court, *Curia de Arcubus*, is the chief and most ancient Consistory Court belonging to the Archbishop of Canterbury, for the debating spiritual causes. It is so called from the Church, in London, called St. Mary-le-Bow, where it was formerly held.—EDIT.

same Sermon afterwards, at Whitehall, before the late Queen, March 9, 1689. And have since printed it exactly as I delivered it at Bow. The reader may soon be satisfied that I was not guilty of any base compliance towards the Court; I thank God I was never guilty of it, either then, or in the times of Charles or of King William. 'Tis that which I ever detested and kept myself clear from.

About that time I was sent for to the Lord Mayor, who was a Dissenter, and, it was to be feared, would do some great disservice to the Church of England. He cared not to hear the Prayers of the Church, and was *deliberating about bringing the Dissenters to preach in Guildhall Chapel, at least to preach sometimes* *. I easily saw whither we were going, and the mischievous consequences of such a course. I did deal very frankly and openly with him. I told him it was against law, and that it would be of very dangerous consequence. I laid before him the mischief of such a course, with all the arguments which I could think of. I pleaded the cause of the Church of England as strenuously as I could. He told me that some other men thought otherwise of the thing, and persuaded him to this course. I replied that I was very ready to argue that point with those who were of another opinion. I begged of him that he would, when those he mentioned

* Can any thing more strongly shew the absurdity and danger of the repeal of the Corporation and Test Acts, than the possibility of Lord Mayors of schismatical propensities, introducing the doctrine of the Conventicle into those places which heretofore have resounded with the Gospel and the reasonable service of the Church?—EDIT.

came to him again, send for me, and he might at once hear them and me also argue that matter. While we were discoursing, an *eminent* * non-conformist Minister was brought into the room. I was pleased at it, because I now hoped to argue the matter before him. But all that I could do would not prevail with him to stay. He pretended that he could not stay, and perhaps he could not. After a very long discourse, I left the Lord Mayor; it was the only time I ever was in his company. After all endeavours to bring in the Dissenters to Guildhall Chapel it succeeded not. For (as I remember) a Court was called about it, and I took care, at that Court, to have a considerable friend or two to attend, and to counterwork that design.

In 1688, the Bishops were sent to the tower. After they were discharged, one of them, the then Bishop of St. Asaph, came to my house and lay concealed there for several weeks. The danger was not over (as was conceived) though they were acquitted in Westminster Hall. During that time I was sent over by the said Bishop to the Archbishop of Canterbury, about a matter of very great moment. I was then in an ill state of health, of which also I gave his Grace an account before I went away. I told him I must be forced to leave the town, and betake myself to some country living. After this I took my leave. His Grace, it seems, remembered what had passed. For the very next morning he sent to my house Mr. Wharton, his then chaplain, with an offer of the rectory of Sundridge,

* ‘Eminent!’ *risum teneatis!*

near Sevenoaks, in Kent, then void and in his gift, in value about 200*l.* per annum, and very well situated. I went to Lambeth and returned my thanks to the Archbishop. He told me, that if I desired, he would collate me to it. I desired he would give me leave to see it first—which he granted me. The Archbishop told me that he would give me that living, upon condition that I would reside upon it. I answered him, That if he would give me that living upon condition that I should not reside, I would not take it upon those terms. I went down to Sundridge and preached there, and liked the place, but did not accept of it. I took care to refuse it without offending the Archbishop, and made use of Dr. Beveridge to that purpose, who, upon my refusal, gave it to Mr. Edward Brown, the present rector. CHAPTER X.—Soon after this, the Prince of Orange landed, and not long after King James left the kingdom. I shall give some account of myself from this time till I was made Bishop.

The following March I was sent for to White-hall, to wait as Chaplain to their Majesties. I had never heard that I was in the list till then, and was so lame of the gout that I could not attend. I did, however, make a very hard shift to preach at White-hall, before the Princess Ann, on Easter-day, March 31, 1689.

I was desired to preach before the Lord Mayor, Sir Thomas Pilkington, on the 29th of May this year. I did so, at Bow Church, and have since published the sermon. This year died Dr. Lake, Bishop of Chester. He was succeeded by Dr. Patric, then minister of Covent-Garden and Dean of Peterborough. Upon his promotion, the present Duke of Bedford

offered me that living. He is the patron of Covent-Garden, and though it were upon promotion in the crown, yet had he the favour from the King to name a minister. I shall ever own the kindness, well knowing the place to be of great value, and a place of great credit. However, finding my health very much impaired, I did decline it, not judging myself able to perform the duty of it as I ought to do. Though, otherwise, I should, perhaps, have chosen it before any living in England, not only for the value of the living, but upon account of the noble patron and his family.

It was not very long before I had notice from the late Archbishop Tillotson (a person not to be mentioned without honour) that the King had given me the DEANERY OF PETERBOROUGH, for which he assured me that I was obliged to Daniel Earl of Nottingham. I paid my thanks to the noble Earl, and in a little time kissed his Majesty's hand at Hampton Court. I was then but M.A. but soon after, the King going to Cambridge, commanded by the Duke of Shrewsbury, then Secretary of State, that I should be created D.D. in his presence, which was accordingly done. I went to Peterborough and was installed, and returned to London forthwith.

There was at that time a commission granted to several Bishops and others, to consider of such alterations in the liturgy, &c. as might give some satisfaction to the Dissenters; and these things were to be prepared against the ensuing Convocation. I was then named in that commission, and had appeared in it before my going to, and attended upon it at my return from Peterborough. I heartily wish that all that

passed in the Jerusalem Chamber in Westminster (for there the commissioners sat) were laid open to all mankind. For whatever opinion some have conceived of the proceedings there, I am sure what was there done need not fear the light. I will not undertake to give the history of that matter. It shall be enough to give account of myself. I was by a learned Prelate desired to prepare and offer to that assembly what concerned the old translation of the Psalms, which is bound up with the liturgy and read in Churches. I drew up something on that occasion, and humbly offered it to the commissioners.

I went at the usual time in the following year 1690, to Peterborough, where I preached and endeavoured to do some good, and maintained an hospitality at least proportionate to the income of the place, and lived in very great peace with the Prebendaries of the Church. There is a free-school in the gift of the Dean and Chapter of that Church, and some encouragement to the young scholars, I made an order that the Dean and Chapter should one day in a year, visit and solemnly examine the boys, and see if there were any neglect in the master or usher. An order that I found need of then, and that will, I hope, for the future, be strictly observed. CHAPTER XI.—Towards the end of the summer I returned to London, and there I continued till the spring, when I waited on their Majesties as chaplain. About that time there was much discourse about disposing of the vacant Bishoprics; and the late Archbishop, then Dean of St. Paul's, proposed to me that of Peterborough, where I was at that time Dean. I refused it absolutely; and a while after that

I gave him my reasons, in a letter, why I did refuse it. I added also, that I cared not to accept of any other Bishopric. And this I did that I might avoid farther solicitations that way. Sometime after this I went to Norwich, and was very secure that I should now hear no more of a Bishopric. I had not been long there before I heard the news of filling up the vacant Sees. Dr. Beveridge I found was nominated to Bath and Wells. But he refused it, and it continued vacant a considerable while after the other Sees were filled. I had letters from my friends, in which they sometimes mentioned me as likely to be nominated to it. But I did not fear that, having dealt so plainly with the then Archbishop. Had I been offered that of Chichester, perhaps, I had not refused it. But that was full when I left town, and was, after I came to Norwich, disposed of. I did, while I continued at Norwich, after great importunity, write to my friend Dr. Williams, that *I would not be so stiff as absolutely to refuse a Bishopric, excepting that of Bath and Wells, which I was not willing to take.* He soon told part of this to the Archbishop, that is, he told him I was willing now to take a Bishopric when offered, but he concealed my exception against Bath and Wells. He is alive and knows this to be true. I knew very well I should be able to do less good if I came into a Bishopric void by deprivation. I had never in my life come into a place of that nature. I had suffered that way, but never done any thing of that kind. I was, however, thoroughly satisfied that those men who now succeeded the deprived Archbishop and Bishops in Canterbury, Gloucester and Peter-

borough and Ely, were men "of whom the world was not worthy."

From Norwich I went to Peterborough, to my residence, as Dean. Having spent some time there, a messenger came from Norwich, on purpose, with a letter from the late Archbishop, who, when he wrote it, supposed me to be at Norwich. 'Twas to let me know, from the Queen's direction, *that I was nominated to the Bishopric of Bath and Wells*, and that the Earl said I must not refuse it. I was, upon the reading of it, in such trouble and consternation as I have seldom been in during my whole life. I saw the strait I was then in. If I took this Bishopric, I well knew I must meet with trouble and envy. If I refused, I knew the consequence of that also, especially Dr. Beveridge having so lately done it.

After some days I returned my answer, and 'twas to this effect:—That unless her Majesty would excuse me, and think of some other person, I would accept of the Bishopric. And this I did perhaps not so wisely as I should. I cannot say I did it against my conscience; but of this I am sure, that since I have considered things better, I should not have done it were it to do again. I did not consult my ease. I have often repented of my accepting it, and looked on it as a great infelicity.

I was consecrated at Bow Church the 30th of August, 1691. And in September following I went down to Wells and was installed in person, and returned to London in October following, where I continued the winter. CHAPTER XII.—In 1692, I returned to Wells,

and there continued that summer. I am sure no man living could come into a place with a more hearty desire to do good than I did. I had the last year sent out letters to the several Archdeacons, and put them upon some inquiries which I judged for the good of the Church. I expected an account from them which would have been of great use to me. I wish I could say that they had given me that assistance which they were by their places, not to say by their oaths, obliged to. However, I was not so discouraged but that I proceeded to discharge my duty in the place over which the providence of God had set me*.

I returned to London, the Parliament being ready to sit, and was desired to preach before their Majesties, November 5, 1692; by their special command I printed the sermon. I continued that winter in town, and was again required to preach before them, on Sunday, March 12, being the second Sunday in Lent. That sermon also is since printed by their Majesties' special command. I had occasion in that sermon, on St. Matthew v. 43, 44, to speak of praying for our enemies, and particularly considered those places in the Book of Psalms where the Psalmist seems to pray *against* them. CHAPTER XIII.—I came down to Wells in the beginning of 1693, and appointed an Ordination upon Trinity Sunday following. Among those who pre-

* The auto-biographer here proceeds with accounts of his Visitations, Confirmations, Ordinations, &c. but as these contain nothing more than the routine business of a Bishop, the printing of them I have deemed uninteresting. The Bishop also relates divers unedifying disputes with his Canons, &c. &c.

sented themselves to be ordained, there was one Mr. Nicholas Mallarhé, a man of about sixty years of age. I examined him very carefully. I found he had commendable skill in the Greek and Latin tongues. I tried him also in theological matters, in which he gave entire satisfaction. He seemed also to be a man of great piety and probity, and I have reason still to think so of him. I examined his title also, and found that very good. I had a letter from Robert Siderfin, Esq. patron of the Rectory of Hawkridge, in my diocese, and then void. He signified his purpose to give it to him if I judged him fit to enter into Orders, which he left to me entirely, and desired me to report to him what I thought of him. This I did when I had examined him. I had from several worthy gentlemen of the country a very good character of Mr. Mallarhé, and also from the hand of the present Bishop of Exeter, a testimony of his satisfaction of his probity and sincerity of religion; I never had better assurance of any man that I ever ordained. However, he coming out of Devonshire, though I had no great reason for it, yet to avoid all offence, I advised with the Lord Bishop of Litchfield, who was then at Bath, whether or not it belonged to me to ordain him or not, or leave him to the Bishop of Exeter. He was clearly of opinion that it belonged to me, because his title lay in my diocese; and it is fit that I should judge of his fitness, because he was to be employed in my diocese. Besides, the Bishop of Exeter had given a very good account of the man, under his hand and seal, in his licence which he had given him to teach a school in South Moulton, in Devonshire, dated September 2,

1692. After this care, I ordained him on Trinity Sunday, 1693; nor did Dr. Creighton and Mr. Cheyney, or any other of the clergy in town, refuse to assist me. When I had ordained him deacon, I was desired by him to ordain him priest before the next public Ordination, for fear, I suppose, of a lapse. I promised him to write to the Archbishop about that matter. I did so, and received his answer and leave in a letter dated July 25, 1693. I was willing to ordain him priest, and sent to Dr. Creighton and Mr. Cheyney to assist me. Here follows the

Case of Mr. Mallarhé. August 18, 1693.

Mr. Nicolas Mallarhé offered himself to be ordained Deacon by the Bishop of Bath and Wells last Ember Week. He brought with him a sufficient testimonial from persons who are known to the Bishop, and a title in the diocese of Bath and Wells from Robert Siderfin, Esq.; the Bishop examined him, and so did his Chaplain, with entire satisfaction, and he was ordained Deacon last Trinity Sunday.

Mr. Mallarhé desired the Bishop to ordain him Priest before the next Ordination Sunday. The Bishop acquaints the Archbishop and obtains leave. Mr. Mallarhé thereupon comes for Orders, and brings with him his presentation and testimonials; but his testimonials not being from clergymen, but from others, Dr. Creighton and Mr. Cheyney (two Canons of the Church of Wells) being sent for by the Bishop, and shewed the Archbishop's license, did not absolutely refuse to join with the Bishop in ordaining Mr.

Mallarhé, yet they modestly demurred and objected two things :

First, That they had heard Mr. Mallarhé had been a *Nonconformist*, and then that he ought to have testimonials from the neighbouring clergy.

To the first, the Bishop answered, that he would call Mr. Mallarhé to speak for himself, who accordingly appeared, and said, that for ten years last past he had been constant to the public worship, and that he was perfectly satisfied with the forms which the Church required, and for his other fitness he offered himself to be examined by those Canons.

As to the second, the Bishop was content to dismiss Mr. Mallarhé for that time till he brought a testimonial from the clergy, and sent him away *re infectâ*. But he soon sent a certificate from four of the neighbouring clergy. Upon receipt of it, he sent it to the afore-named Canons, but they then were not satisfied. Upon which the Bishop sent his Secretary to them to let them know that he now required of them to assist him, or else to appear and give him good reasons why they could not. Now they objected that in this testimonial there wanted *per Triennium*, which the Canon required, and therefore they could not join with the Bishop. Hereupon the Bishop, willing to stop all pretences, ordered Mr. Mallarhé to procure such a testimonial, which he accordingly did, and brought with him, August 15, 1693, upon which the Bishop sent once more to these Canons to assist him. But Mr. Cheyney was out of town ; Dr. Creighton came to the Bishop. The Bishop asked him what

satisfaction he wanted now? He raised several objections.

1st. That he would have him preach a *Recantation Sermon**, which the Bishop answered and told him he had no power to lay new conditions on him, and that he could not charge him.

2. That Mr. Mallarhé might, for what he knew, be excommunicated, and that he ought to have had a recommendation from the Bishop of Exeter, in whose diocese he had of late taught school. To which 'twas answered, that this would give Mr. Mallarhé another great journey, and that he had brought with him a license from that Bishop (that bears date September 2, 1692) which license hath the Bishop's hand; and in it, speaking of Mr. Mallarhé, he says he was sufficiently informed "*de probitate et sinceritate religionis*" of the said Mallarhé. The Doctor urged also a Canon of the Council of Nice; but the Bishop believes the Doctor himself did not believe (or think) it to be to his purpose, and therefore spares him.

3. He urged our Ninth Canon, which is nothing to the purpose, unless it could be proved that Mallarhé had ever censured those that conform.

Lastly, He objected that whereas Mr. M. lately taught school in Devonshire, the Bishop ought to have

* *Public Recantation should ever be insisted on previously to ordaining a Dissenting minister*; in such recantation the chief point to be exacted is,—the utter inefficacy of his former assumed administration of the Sacraments, and the sinfulness of such assumption without Episcopal Ordination—the only visible medium of a divine commission to administer in holy things.—
EDIT.

letters dimissory from the Bishop of Exeter; to which the Bishop replied many things:

I. He asked him if he would assist him in case Mr. M. did procure such letters, to which he would give no answer.

II. That he was of opinion that none ought to ordain him but himself. On which occasion the Bishop said many things which seemed to give him satisfaction.

III. That he (*i. e.* the Doctor) was not concerned in such letters, they being between Bishop and Bishop, and that the Bishop was to answer if he failed in any matter of that nature.

The Bishop did read over this account to Dr. Creighton, September 5, 1693, and asked him if he could object against the truth of any part of it; to which he replied he could not. The Bishop did it the rather because his enemies had misrepresented him in this matter; and a certain Lawyer, who dined with the Doctor a little before, had before a friend of the Bishop railed at him for his proceedings in this matter. The Bishop's friend had the case in his pocket, as represented; the lawyer read it. I was amazed what he had done that he should be so horribly abused.

The Bishop had nothing to answer for in that whole matter. He did nothing but what was exactly agreeable to the laws and Canons of this Church. Yet was abused by his enemies; reported to have ordained a *fanatic**, and to have dispensed with his subscriptions, a thing that he never did, and that he abhors and

* It may be asked how the Bishop could know that Mallarhé was *not* a fanatic, that is, a Dissenter, unless he had recanted?—EDIT.

detests. They went so far in their malice, that they misinformed the Queen in this matter, and have endeavoured, by lies and false stories, to murder his fame, and to weary him out.

Mallarhé they say was once a Non-conformist. Grant it to be true; is he therefore to be refused, after eight or ten years conformity*? But he was no graduate in the University; be it so. Where is that Canon which does exclude him from Orders if he have all the learning and good qualifications that the law requires? I have seen cause to reject several graduates for insufficiency. Besides, Mr. M. was bred beyond sea in his younger time, and might have no opportunity of studying in our Universities. He was one of the best and fittest that I ever ordained; and though I honour the Universities, yet the law does not bind me up to admit to Holy Orders none but graduates†. When

* No, not if disposed publicly to *recant*.

† But it is much to be lamented that such is not the case, though it must be owned, and as a member myself of one of the English Universities, it is with shame and regret I do own it, that the gross profligacy and immorality into which young men, under the present state of things at OXFORD and CAMBRIDGE, are there initiated, render those places any thing but a desirable preparation for the sacred profession. But this is an *abuse*: and we are not to argue against any institution from its abuse. The extravagant habits and vicious career of too many young men at the seats of learning, are points that call aloud for *instant* and *summary suppression*. This moral rottenness in those who are to become the authorized and commissioned ministers of religion, cannot but sap the existence of the Church as an establishment: for though the unworthiness of the minister hinders not the effect of his ministration, and though his divine commission is of paramount importance in spite of his personal faults, yet a plausible and popular, though false and hollow plea for separation is thus afforded to the schismatically disposed.—EDIT.

the Dean urged this, I showed him the Canon that mentions graduates, and convinced him I had done nothing against the Canon, which he had not considered before as he ought to have done. He seemed to wonder that the Canon was worded as I shewed him it was.

I was willing (to satisfy these two Canons) that Mr. M. should procure letters dimissory, though I knew it was not reasonable to insist upon it, now he was to be made priest. Mr. Mallarhé wrote to Mr. Cook, the Bishop's Registrar, about it. I have the Registrar's answer by me, dated August 24, 1693, in which he tells him that the Bishop was at Trelawney, and would be there till after Michaelmas. He adds his opinion, that his Benefice lying in another Diocese, his certificate from the Clergy, and his presentation to obtain orders were sufficient. Dr. Creighton had made a great bluster about this matter, and it was given out, that rather than assist the Bishop, he would leave Wells. There was a speech that he was packing up his goods to be gone, and the Dean represented to me how great a loss that would be to their Church. For my part, I was prepared very well to bear that loss ; and, knowing my cause to be good, I was resolved to be steady to it. An overture was made to me, that I should make use of the Vicars, and that I should connive at Dr. Creighton's absence. I answered, that I insisted on his assisting me, and that otherwise, I would not ordain Mr. Mallarhé. I knew that it was mere humour, and a false notion of honour. The Doctor had spoken big words against it, and could not tell how to go back with reputation. Besides, had I connived at the ab-

sence of these Canons, they would have given out that they had no hand in it. And I could expect nothing but a contempt of my authority, and reproaches from my enemies.

Mallarhé was poor, had now lost his School, and were he not ordained would want means to subsist, and lie under contempt and disgrace. How far the Canons might consider this, I knew not; I thought myself obliged to do it.

Dr. Creighton, at length, came to me and submitted; he told me he would assist me in the ordination of Mallarhé, and he was as good as his word. I asked him if he would engage for Mr. Cheyney also, he told me he would, and, upon that promise, I said nothing to Mr. Cheyney. But Mr. Cheyney failed to make good what the Doctor had promised on his behalf; in this matter Dr. Creighton cannot be excused from blame; for, if he did ill in complying, he ought not to have done it at all; if there were no ill in it, he ought not to have given me and Mr. Mallarhé so much trouble. But, *when men are in a faction, they do not consider as they ought.* CHAPTER XIV.—I returned, from London, to Wells, 1694, and shall now report some things that happened in that year.

While I was at London, in the winter, Mr. Ashton, the Prebendary of Wivelscomb, died. This is called the Golden Prebend, and hath a corps of about 500*l.* per annum. This was in my gift, and I wanted not great applications. I had then a Chaplain that had a very small Prebend, and a brother of my wife's that had another. I waved them because they were both competently provided for. Many suitors I had, but

was deaf to them all; and, indeed, I hardly gave any thing to the man that asked *. I considered that I had a small Rectory which I had lately bestowed on one Mr. Wells, a worthy man. It was Axbridge, a market-town, in my Diocese. That Rectory is hardly worth 30*l.* per annum. I had before, for his encouragement, given him a small Prebend. He did not (nor did any person for him) seek for it, which inclined me to bestow it on him. I sent for him, and gave it him, and by that means I have made Axbridge a very competent maintenance.

In this year I published my "*Notes on the Pentateuch*," in two volumes. I also published a Sermon, preached at Whitehall, before the Queen, May 23, by her Majesty's command.

I met with a great many troubles this year; one was from Daniel Ballowe, Clerk and Minister of Crewkerne; another from Mr. Edwin Sandys, Archdeacon of Wells †. CHAPTER XVI ‡.—1696. I shall, in the

* The disposal of Preferments may conveniently be regulated thus:
 "*Those that ask, shall not have, and those that do not ask, do not want.*"—EDIT.

† The first is the case of a Clergyman, whom the Bishop represents as having violated his promise to reside on a certain living, and as having, on various occasions, behaved contumaciously. The latter, of one of his own Archdeacons, who refused recognizing him as Bishop, in consequence of his filling the See after Ken's deprivation. Other disputes with his Clergy are also noticed.—EDIT.

‡ Chapter XV. being taken up entirely with the election of Canons in the Church of Wells, is wholly omitted. The present Chapter (XVI.) begins with accounts of Mr. Samuel D'Assigney and a Mr. Robert Emborough, who presented forged letters of Orders, as also did some others. There is

next place, relate another matter which gave me very much trouble; but then, I do solemnly declare that I am perfectly innocent, as to the whole matter, and shall readily declare as much with my last breath, and take the Holy Sacrament upon it. I have been very much slandered and traduced, by that very perfidious person who hath done me all the wrong, and knows in his conscience that, in the whole proceeding, I have done him none. He declared to me, at the conclusion of that affair, which I shall mention afterward, that I had dealt honourably with him, and that he should always speak well of me. This he hath not only said to me, but he hath said it behind my back very often, as I can prove to his face by unexceptionable witness. And, though I have had no dealing with him since that time, yet hath he made it his business to reproach me and my family after the most virulent manner, without the least injury or provocation on my part. I know no reason I should conceal the name of so profligate a wretch.—His name is CLAVER MORICE *, M.D. an inhabitant of Wells.

This person courted my daughter †, and because he

recorded an unedifying quarrel between the Bishop and Mr. Sandys, Clergyman of Yeovilton, who omitted certain Prayers. He next relates his introduction of a bill of attainder against Sir J. Fenwick, for high treason; this is succeeded by the narrative, as above, respecting a contract of marriage between one of the Bishop's daughters and a Dr Morris.—EDIT.

* Elsewhere the Bishop writes the name MORRIS.—EDIT.

† It is to be regretted the Bishop did not say which of his daughters. He left issue, two daughters, who were his co-heiresses; Susan, who married

hath misrepresented the case I will here represent it truly, under the letters A. B. as I drew it up some years ago, in order to take some advice upon it, and it is as follows:—

The Case.—A. makes his addresses to B. in her father's house, in the country, without the knowledge of her father. When the father knew it, he expostulated with A. thereupon, and finding his daughter not yet entangled in her affections, he puts an end to it, with the knowledge and consent of his daughter, and absolutely puts off A. and after this goes to London, leaving his wife and daughter in the country.

During that time A. renews his suit, not only without the knowledge, but against the express will of her father. How far, in the time, he might engage her affections, I leave any man to judge by the sequel. After this, B. comes to London. A. writes to her thither, persuades her to marry him against her parents' consent; endeavours to beget in her an ill opinion and contempt of her parents, and, falsely, represents to her what had passed, as appears by a letter producible, under his own hand, bearing date November 8, 1693.

Upon this, the father, having first left his daughter to her liberty to marry him, puts off A. a second time; and B. gave him a positive and absolute denial under her own hand.

Thus things stood till about June, 1694, when the

Sir Richard Everard, Bart. of Langleys, in Great Waltham, Essex; and Anne, who dying cælebs, May 13, 1728, left 300*l.* for erecting a monument to her father and mother's memory; which was done soon after. *Vid. infra.*—EDIT.

father, with his family, returned into the country. The father cannot, in this interim, accuse A. of any secret practices to entangle B. a third time. But yet (to his trouble and surprize) he found, when he was in the country, (where A. lived) that B. discovered some inclinations towards A.; fell very sick upon it, and dangerously so. A woman that the father put great confidence in, averred to him that that was the cause of her illness. The father (out of his great kindness to B.) declared that if that was the case, he would, rather than bury his daughter, submit to a treaty with A., and did consent that he should be sent for to that purpose.

A. did come, and the father did agree with him upon terms of settlement, and did promise his consent that he should marry his daughter on such terms, and did add that all this on his part should be made good, on condition that he gained the consent of B.

After this, though the father agreed on a portion that fully answered what A. was to settle, yet A. endeavoured to screw him higher. He insisted on the present possession of part of the mother's jointure, and declared he would not marry B. unless it was granted. But this was refused. When he sent one to the father to persuade him to engage to make B. equal to her younger sister, which the father absolutely refused to consent to: and said, that he did not *choose* A. for a match for B. but *submitted* to it, and that he would not oblige himself to do as much for a child that chose for herself, as for one that in that affair should be governed by him.

In the mean time, writings were roughly drawn up,

and left with the father to peruse. He did peruse them, and sincerely intended to proceed. And whereas the mother was against the match, he did endeavour to reconcile her to it, and did tell A. that he hoped to effect it. However, he did all that an honest man could do, and hath done so in the whole affair. Nor was there any thing wanting towards his completing the matter, but the consent of B. which A. could not obtain, though he affirmed to her father that he had it, and that she had promised him.

On the other hand B. begs of her father that he would break off the intended match. To whom he replied, that he would not do it. That he had done it twice already. That it was said she had promised A. marriage. He charged her solemnly in the presence of God, that she should take care to do A. no wrong.

In the mean time, A. rails at the father for effecting this alteration in his daughter; misreports and slanders him (as his manner is) in all places; gives out that B. loved him as well as formerly, and this alteration that seemed to be in her, he imputed to the fraud and wickedness of her parents.

Upon this the father sends for him with two of his friends, to convince him of his error in two things.—1. That the father had not dealt insincerely.—2. That B. loved him still. As to the first the father provoked him to say what he had to accuse him of, and put him so to it that he had nothing to say of moment. He there protested his innocence—offered his daughter in marriage to him, which he took no notice of, and told him he did consent as at first, on condition B. did, whom he had always left entirely to her liberty. As to

the second, he offered to call in B. that she might declare whether she loved him as before, which A. refused. A. insisted, that whereas B. had loved him, he would have reasons assigned of her alteration. To which the father replied, that he would inquire strictly into that matter, and so that meeting broke up.

Soon after this the father called B. to account; tells her that A. did believe that she loved him as before; assures her that she had his consent to marry him, that he would not take it ill if she did it: and moreover, that whereas her mother was supposed to be against the match, he would take upon him to render her easy on the account. She replied, that she was mistaken in A. That she could not be happy with him, and shewed a great aversion. The father told her that she ought then to declare the reasons of the alteration, and that A. expected it. To which she replied, that her reasons were these:—1. That when he thought he was sure of her kindness, he entertained her with frequent invectives against her parents, which she could not bear.—2. That she deprehended him in frequent lies in his ordinary conversation.—3. That her father having at that time a spiritual promotion fallen into his hands, he tempted her with 100*l.* to procure it for a friend of his. These reasons she assigned. And the father knows and can prove the facts that are here charged. The third he owns and justifies also.

After this the father meets with A. and told him that now he could assign the reasons of the aversion in B. from her own mouth, and that he was ready to do it before his two friends who were present at the last meeting. This he did, because he found it necessary to discourse

him before witnesses having experimented how he had formerly misrepresented him. But he never thought fit to bring those friends to hear the matter.

It must not be forgot that A. pretends that B. promised him marriage. All that he pretended at first was a promise from her. But after a friend of his, a learned civilian, had declared that there was nothing binding in a single promise on one side, then he gave out that there had passed a mutual and reciprocal promise or contract. But we have his word only for this.

However, this being a matter of moment, the father makes the most exact inquiry into it. Upon the whole he can find nothing (unless he rely upon the veracity of A.) that obligeth in the matter. Here's no witness produced. The father would not have refused her entering into such a contract before witnesses and in his presence. But that was never desired.

The father is willing to admit for the completing this case as much as he can possibly with reason. And *that* he supposeth to be this:—That A. endeavoured to extort a promise that she would marry none but him during his life. She resisted it. He urged her, and tells her that she shall never stir from that place (it was not in her father's house) unless she repeated such words, to the purpose above-said after him. She told him if she repeated those words to gain her liberty, yet she would not abide by them, or esteem herself obliged. Upon this protestation she is supposed to have repeated those words, and to have parted from A.

For any promise after, though it does not appear

there was any thing mutual, or that amounted to more than this that she intended to marry him;—and as she did intend it, so did her father also, who leaves it to others to judge what can be inferred from that;—it is to be questioned whether A. intended now to marry B. or not. For he acted as if he intended to break it off. And a certain clergyman of good fame discoursing with A. about this whole matter, A. told him, that as for the business of marriage he was at ease, and well content with a single life, and that he would please himself with obliging B. to a single life also, and glut himself with revenge.

This is the case as I drew it up when those things were fresh in my memory. I did it with a design to take some learned friends' advice upon it. And so it was that about the same time Dr. M. drew up his case, and sent it to the Dean of St. Paul's, who gave me the original written by the Doctor himself, which I have by me. The Doctor's case is as follows:—

“ A gentleman makes love to a lady—obtains her
 “ favour—has her parents' consent—then a promise
 “ from her of marriage; afterwards was unaccountably
 “ rejected, and he consents to relinquish the promise.
 “ Some weeks after the lady grew extremely in love
 “ with this gentleman, and by the warm and repeated
 “ solicitations of her relations he was prevailed with
 “ to renew his address. He did, and they both
 “ promised each other marriage; the lady's parents
 “ were thus gratified, and the fortune and settle-
 “ ment were agreed to. But the better to secure
 “ themselves of each other, the gentleman takes the

“ lady by the hand and says thus :—In the presence
“ of God I speak it, that I will never marry any one
“ else but you ; and now, madam, it is but reason-
“ able for me to request you to say the same words
“ too. She answered, I have already promised you,
“ and you may trust me. But to satisfy you, I do
“ assure you, I will never be married to any one but
“ you while you are alive. After this, by an amazing
“ capriccio of her parents, the lady (though of age) by
“ threats and severities was forbidden the company
“ of the gentleman, though nothing was alleged
“ against him, and a great application has been made
“ to him to acquit her of the obligations. The gen-
“ tleman desires to know whether if both released
“ other of these contracts, he could (*in foro con-*
“ *scientiæ*) marry any other woman ; the promise
“ mentioned being of the nature of a vow, and a dis-
“ junctive one, which he doubts, obliges him to keep
“ from marrying any one else, though he is not likely
“ to obtain *her* for whose sake he made it.”

This auto-biography of Kidder is concluded in the following Chapter (XVII.) which treats of a long altercation with a Mr. H. Bridges, son of Sir Thomas Bridges, Knt. of the county of Somerset :—also with the Rev. Samuel Hill, Rector of Kilmington, Somerset, about a book against the Bishop of Salisbury, which Hill affirmed Bishop Kidder had instigated him to write, but which evidently the Bishop had nothing to

do with. There is yet another dispute with a Mr. Jones, to whom the Bishop refused ordination. The Bishop's narrative abruptly terminates with a vindication of his mode of ordination, and the persons so admitted by him.

Bishop Kidder died, November, 1703, in his Palace, at Wells, and was privately buried in the Cathedral. Through a most unhappy accident, in the night, between the 26th or 27th of that month, he was killed in his bed, with his lady, by the fall of a stack of chimnies, occasioned by the great storm! It is reported that his heirs were sued for dilapidations! He was a very learned writer, and one of the best Divines of his time.

He left issue, two daughters; Susan married to Sir Richard Everard, Bart., of Langleys, in Great Waltham, Essex; and Anne, who died unmarried, May 13, 1728. The latter left 300*l.* for erecting a monument to her father and mother's memory, which was done soon after. The Bishop's daughter, Lady Everard, died September 12, 1739 (Sir Richard, her husband, having deceased in 1722-3), leaving two sons, Sir Richard and Sir Hugh, successively 5th and 6th Barons. Sir Richard Everard, Bart., grandson of Bishop Kidder, died *cælebs*, in 1741-2, and was succeeded by his only brother, Sir Hugh. It does not appear to which of the two daughters Dr. Morris paid his addresses.

Publications, arranged in the order in which they appeared :—

1. *The Young Man's Duty*.—A discourse shewing the necessity of seeking the Lord betimes : as also the danger and unreasonableness of trusting to a late or death-bed repentance. Lond. 1663, 12mo. The 10th edition of it was published in 1750.

2. *Convivium Cœleste*.—A plain and familiar discourse concerning the Lord's Supper. Lond. 1674, 8vo. reprinted afterwards with additions.

3. *Charity Directed*; or the way to give Alms to the greatest advantage.—In a letter to a friend. Lond. 1677, 8vo.

4. *The Christian Sufferer Supported*; or a Discourse shewing at once that the Sufferings of good men are not inconsistent with God's special Providence, &c. Lond. 1680.

5. He collected and communicated to the ingenious Mr. Ray, the *Hebrew Proverbs*, that are added by way of appendix to that industrious gentleman's 'Collection of Proverbs.'

6. He published these several *Sermons*;— A Discourse concerning the Education of Youths: on Eph. i. 4. Lond. 1673.—A Sermon preached before the Lord Mayor and the Court of Aldermen, at Guildhall Chapel, on July 16, 1682. The text is 1 Peter iii. 2. A Sermon preached at the funeral of Mr. William Allen, August 17, 1686, on Hebrews xiii. 4. This Mr. Allen was a citizen of London, and wrote ten books, chiefly in defence of the Church of England, against the Anabaptists, Quakers, &c. A Sermon at the funeral of Thomas Pakeman, M.A. 1691, on Rev. xiv.

13. A Sermon on the "Resurrection." Lond. 1694. Besides which, he published in 1697, *Twelve Sermons* preached upon several occasions; amongst which is reprinted, "The Judgment of Private Discretion."

7. He wrote the following *Tracts against Popery*. (1.) A Second Dialogue between a new Catholic Convert and a Protestant, shewing why he cannot believe the doctrine of Transubstantiation. Lond. 1686, 4to. (2.) An Examination of Bellarmine's Thirteenth Note of the Church, *Of the Confession of Adversaries*: Lond. 1687, 4to. (3.) The Texts which Papists cite out of the Bible for the Proof of their Doctrine, Of the Sacrifice of the Mass, examined. Part I. and II. Lond. 4to. He was assisted in this last by Mr. Gee. (4.) The Judgment of Private Discretion in matters of Religion defended; in a Sermon on 1 Thess. v. 21. preached at St. Paul's, Covent Garden, February 23, 1686. Lond. 1687. 4to., with a preface. Reflections on a French Testament; printed at Bordeaux, A.D. 1686; pretended to be translated out of the Latin into French, by the Divines of Louvain. Lond. 1690. 4to. The other things he published were—

8. *Help for Children's Understanding the Church Catechism*.

9. *Charge to the Clergy of his Diocese*, at his primary Visitation, begun at Axbridge, June 2, 1692. Lond. 1692, 4to.

10. He was also author of *The Life of Dr. Anthony Horneck*. London, 1698, 8vo. And after his decease were published these two pieces.

11. *A Discourse concerning Sins of Infirmary and Wilful Sins*, with another "Of Restitution," 12mo.

Composed chiefly to be distributed amongst the poorer inhabitants of his Diocese. The copy was sent to the press a very short time before the dreadful tempest which put a period to his life.

12. "*Critical Remarks* upon some difficult Passages of Scripture, in a Letter to Sir Peter King." London, 1719 and 1725. 8vo.

Synopsis of Dates, Preferments, &c.

Born, A.D. 1633.

B.A. Emanuel College, Cambridge, 1652.

Fellow of the same, 1655.

M.A. 1656.

Ordained Deacon and Priest, 1658.

Vicar of Stanground Co. Hunt, 1659.

Ejected for non-conformity, 1662.

Rector of Raine, Essex, 1664. Resigned, 1674.

Minister of St. Helen's, London, before 1674, but not instituted.

Preacher at the Rolls, before 1674.

Rector of St. Martin's Outwich, 1674.

Week-day Lecturer at Black Friars', soon after 1674.

Prebendary of Norwich, 1681.

Lecturer of Ipswich, latter part of Charles II.'s reign.

Dean of Peterborough, 1689.

D.D. of Cambridge, by Royal Mandamus, 1690.

Bishop of Bath and Wells, 1691.

Died November 26, 1703. Aged 70.

Tomb.—"Between the easternmost columns on

“ the north side of the Choir, is the lofty Monument
“ of Bishop Kidder and his Lady, who were killed
“ in the great storm of November 26, 1703. This
“ was erected by their surviving daughter, who is
“ represented by an elaborate figure, reclining on a
“ slab, and looking at two urns, supposed to contain
“ the ashes of her ill-fated parents: at the sides are
“ two Corinthian columns, supporting an entabla-
“ ture and open pediment, crowned with flaming
“ lamps, and a lozenge shield of the family arms.
“ Beneath the entablature is expanded drapery,
“ with cherubim in basso-relievo *.”

Portraits.—There is an oil Painting of Kidder in the collection of episcopal Portraits, at Wells Palace. See Part I. p. 39 of this Work. There is an engraved Portrait, by Clamp, 8vo. He is not named in Granger or Noble.

Arms.—None on record in the Heralds' College. See the list of the Arms of the Bishops of Bath and Wells, at p. 66 of Part I. of this Publication.

* Britton's *Hist. Wells Cath.* p. 113.

XIV. GEORGE HOOPER.

SUCCEEDED A.D. 1704.—DIED 1727.

THIS distinguished Prelate, the son of George Hooper, gent. was born at Grimley, Worcestershire, November 18, 1640, and was educated in grammar and classical learning first at St. Paul's, and afterwards at Westminster-School, where he was a King's scholar. From thence he was elected student of Christ Church, Oxford, in 1657, where he took his degrees at the regular times; and distinguished himself above his contemporaries by his superior knowledge in philosophy, mathematics, Greek and Roman Antiquities, and the oriental languages, in which he was assisted by Dr. Pocock. In 1672 he became Fellow-Chaplain with Dr. Ken, to Morley, Bishop of Winchester, who collated him to the Rectory of Havant, in Hampshire, which, the situation being unhealthy, he resigned for the Rectory of East Woodhay, in the same county. In July, 1673, he proceeded B.D. and not long afterwards removed to Lambeth, being made Chaplain to Archbishop Sheldon, who begged that favour of the Bishop of Winchester, and who in 1675 gave him the Rectory of Lambeth, and afterwards the Precentorship of Exeter, an option of his. In 1677 he commenced D.D. and the same year, being made Almoner to the Princess of Orange, he went to Holland, where, at her request, he regulated her Chapel according to the usage of the Church of England. After one year's attendance, he returned in order to complete his marriage to Abigail, daughter of Richard Guildford, gent.

the treaty for which had been set on foot before his departure. He then went back to the Princess, who had obtained a promise from him to that purpose; but, after a stay of about eight months, she consented to let him return home. In 1680, he is said to have been offered the Divinity-professorship at Oxford, but the succession to that chair had been secured to Dr. Jane. About the same time, however, Dr. Hooper was made King's Chaplain. In 1685, by the King's command, he attended the Duke of Monmouth, and had much free conversation with him in the tower, both the evening before and the day of his execution, when the unhappy Duke assured him "he had made his peace with God;" the nature of which persuasion Dr. Hooper solemnly entreated him to consider well, and then waited on him in his last moments. The following year he took a share in the popish controversy, and wrote a treatise, which will be mentioned presently with his works. In 1691, he succeeded Dr. Sharp in the Deanery of Canterbury, being installed July 11 *. As he never made the least application for preferment, Queen Mary surprised him with this offer, when the King, her husband, was absent in Holland. With a disinterestedness not very common, he now proposed to resign either of his livings, but the Queen observed, "That though the King and she never gave two livings to one man, yet they never took them away, and ordered him to keep both. However, he resigned the Rectory of Woodhay. He was made Chaplain to their

* Le Neve *Fasti*, p. 10.

Majesties the same year. In 1698, when a Preceptor was chosen for the Duke of Gloucester, though both the royal parents of that Prince pressed earnestly to have Hooper, and no objection was ever made against him, yet the King appointed Bishop Burnet for that service. In 1701, he was chosen Prolocutor to the lower house of Convocation ; and the same year is said to have been offered the Primacy of Ireland, by the Earl of Rochester, then Lord-Lieutenant, which he declined. In 1703, soon after the accession of Queen Anne, he was nominated to the Bishopric of St. Asaph. This he accepted, though against his inclination : on this occasion he resigned at Lambeth, but retained his other preferments with this Bishopric; in which, indeed, he continued but a few months, and on that account he generously refused the usual mortuaries or pensions, then so great a burthen to the clergy of Wales, saying, " They never should pay so dear for a sight of him." In March 1704, he became BISHOP OF BATH AND WELLS, a translation which he earnestly requested her Majesty to dispense with, on account of the heavy expense attendant, as well as a reluctance to remove, and also in regard to his friend Dr. Ken, the deprived Bishop of that place, who had survived the prelacy of Bishop Kidder, and whom Bishop Hooper begged might be restored. The Queen readily complied with Hooper's request ; but the offer being declined by Ken, Hooper consented to become Bishop Kidder's successor. He now relinquished the Deanery of Canterbury, but wished to have retained the Precentorship of Exeter *in commendam*, solely for the use of Bishop Ken. But this was not agreeable to Dr. Trelawny,

then Bishop of Exeter. His intention, however, was supplied by the bounty of the Queen, who conferred an annual pension of 200*l.* on the deprived Prelate. In 1705, Bishop Hooper distinguished himself in the debate on the danger of the Church, which with many other persons, he apprehended to be more than imaginary. His observation was candid; he complained with justice of that invidious distinction which the terms high Church and low Church occasioned, and of that enmity which they tended to produce. In the debate of 1706, he spoke against the union between England and Scotland, but grounded his arguments on fears which have not been realized. In 1709-10, when the articles of Sacheverel's impeachment were debated, he defended that divine, and entered his protest against the ill-judged proceedings of the faction opposed to him.

Character.—His prudent, courteous, and liberal behaviour in his diocese, secured the esteem both of the laity and clergy. To the latter he was a faithful friend. His disposal of the preferments in his diocese was judicious and disinterested. Those who served, or who were zealous in their endeavour to serve the cause of the Church, were dignified without any expectation, *and the diligent were always advanced without being permitted to undergo the pain of solicitation.* His regulation also in official proceedings was so conspicuous, that “no tedious formalities protracted business—no imperious officers insulted the clergy.” The regard which he experienced, inseparably attached him to this diocese, and it is said that he could not be prevailed on to accept the See of London, on the death of Dr. Compton, or that of York, on the death of Dr. Sharp.

This Prelate astonished even his most accomplished guests with his learning : he was an Universalist in the best sense of the word ; and not a smatterer in various sciences, but a perfect master of them all ; the lawyer, the casuist, the divine, the antiquary, the linguist, the philosopher, the classical scholar ; yet always the refined and accomplished gentleman. He blended the gravity of the Bishop with the pleasantry of the wit ; but the former always restrained the latter, so that the gracefulness of piety ever kept the brilliancy of imagination in chastened restraint. *He was the Father of his diocese, known to, beloved and esteemed by the good and wise. He was not a man to patronize Clergymen of doubtful, " liberal," or low-church principle, because they were his nephews or cousins. His Clergy were his family—his spiritual sons : to them he was all gentleness. He drew no line against applicants for preferment, because they were applicants : he encouraged them to reveal their wants, and, when necessary, his patronage and purse raised the distressed, laborious, zealous or orthodox pastor to ease and competence.* The discriminating Dr. Busby observed of him, when at Westminster—" this boy is the least favoured in features of any in the School, but he will be the most extraordinary of any of them." Bishop Burnet, however, describes him as " ambitious," and dissatisfied with his Deanery, because he thought he deserved to be raised higher. But supposing that he did think so, I cannot see why he is to be blamed : and the ambition of Prelacy, if arising from the wish to defend the Church, and impartially to dispense its patronage, so far from being censurable, ranks high in the list of

Christian virtues. That he was not avaricious, is evident from his remaining content with the moderate See of Bath and Wells.

Having presided over the See of Bath and Wells twenty-three years and six months, and having nearly attained the great age of eighty-seven, he died, September 6, 1727, at Berkeley, near Frome, Somerset, whither he sometimes retired. His remains were interred, at his own request, in the Cathedral of Wells, under a marble monument, with a Latin inscription, and adjoining to it is a smaller monument, with an inscription to the memory of his wife, who died September 24, 1726, aged seventy-one. By this lady he had nine children, one of whom only, a daughter, survived him, then the widow of — Prowse, Esq. A descendant of Bishop Hooper, an heiress of the name of Prowse, married the Rev. J. M. Rogers, LL.B. the present worthy Rector of Berkeley, and possessor of the estate.

Publications.—Besides eight Sermons, the Bishop published several books in his life-time, and left several MSS. behind him, some of which he permitted to be printed. The following is a catalogue of both: 1. “*The Church of England free from the imputation of Popery*,” 1682. 2. “*A fair and methodical Discussion of the first and great Controversy between the Church of England and the Church of Rome, concerning the Infallible Guide: in three Discourses.*” The first two of these were licensed by Dr. Morrice, in 1687, but the last was never printed. 3. “*The Parson’s Case, under the present Land-tax recommended, in a Letter to a Member of the House of Commons,*”

1689. 4. "*A Discourse concerning Lent*, in two parts." The first, an historical account of its observance; the second, an essay concerning its original, [herein he shews that most of our Christian ordinances are derived from the Jews; and conjectures that Lent is of the same original,] 1694. 5. "A Paper in the Philosophical Transactions, for October, 1699, entitled *A Calculation of the Credibility of Human Testimony*." 6. "*New Danger of Presbytery*," 1707. 7. "*Marks of a Defenceless Cause*." 8. "*A Narrative of the Proceedings of the Lower House of Convocation*, from February 10, 1700, to June 25, 1701, *vindicated*." 9. "*De Valentinianorum Hæresi conjecturæ, quibus illius origo ex Ægyptiaca theologia deducitur*," 1711. 10. "*An Inquiry into the state of the ancient Measures, the Attic, the Roman, and especially the Jewish*. With an Appendix concerning our old English Money and Measures of Content," 1721. 11. "*De Patriarchæ Jacobi Benedictione* (Gen. 49,) *conjecturæ*," published by the Rev. Dr. Hunt, afterwards the Hebrew Professor, with a Preface and Notes, according to the Bishop's directions, to the Editor, a little before his death. The MSS. before-mentioned, are the two following:—1. "*A Latin Sermon*," preached in 1672, when he took the degree of B.D.; and, 2. "*A Latin Tract on Divorce*." A beautiful edition of his whole works was printed at Oxford, 1757, folio, by the above Dr. Hunt, then Canon of Christ Church.

Tomb.—"Against the south wall of the south aisle, is a lofty monument of marble, with a long inscription on a tablet, between two Corinthian columns, supporting an entablature and pediment, in commemoration of

Bishop Hooper, who died 1727. At the sides, above the pedestal, are youthful Genii, and over the entablature are the arms of the See impaling Hooper *."

Portraits.—There is a whole-length Oil Painting of Bishop Hooper, at Mr. Rogers's, at Berkeley House; there is also a Portrait, in oils, among Bishop Law's collection, at Wells Palace. There is an engraved Portrait by Smith, from Kneller, mezz.; and by G. White, from T. Hall, 1728. Noble in his continuation of Granger's Biog. Hist. of England, vol. iii. p. 76, remarks that the mixture of mezzotinto with engraving was first practised in this print.

Arms.—None recorded at the London Heralds' College.

* Britton. *Hist. Wells Cathedr.* p. 114. In the passage quoted, instead of "the arms of the see impaling Hooper"—we should read—impaling those *used* by Hooper: for using arms and having them are two things. Bishop Hooper had no *right* to arms, none being recorded at the Heralds' College, London, at Ulster's, or Lord Lyon's Offices.—EDIT.

XV. JOHN WYNNE.

SUCCEEDED A.D. 1727.—DIED A.D. 1743.

Of the parentage of Bishop Wynne I am not informed. Of his ancestry it would be needless to enquire, for, as a Welchman, he doubtless possessed at least a sesquipedalian pedigree. He is said to have been descended from some tribe called, I think, the tribe of Markweijthian (I dare say I spell the name incorrectly) which said tribe is termed one of the fifteen noble tribes of Wales, but I do not know whether such descent, or even the existence of that personage and those tribes is enrolled at the Heralds' College—a paramount, I might almost say the sole authority on such subjects*.

A respectable descendant of the Bishop informs me that “the pedigree will be found pretty correctly given in the Appendix to the Memoir of Gabriel Goodman, published in 1825, by the Rev. R. Newcombe, among

* Without designing, in the remotest degree, to meddle with the Bishop's descent, which I doubt not was ancient and honourable, I cannot here help observing that Welsh pedigrees, almost *pre-Adamitical* and wholly unauthenticated as many of them are, are really infinitely absurd things, and calculated to bring the all-important, delightful, and deeply interesting pursuits of genealogy, into ridicule. I say unauthenticated, for every pedigree must be so deemed if destitute of *that* which alone can stamp a value on such documents:—viz. the having passed the ordeal of legal *proof* at the Heralds' College, and being there recorded. For what is any private pedigree unaccompanied by *official* sanction, (which can alone be obtained by the production of vouchers of a legal character,) but a collection of assertions, which any individual is competent to make?

the Kemeston claimants, page 4, by which it will be seen that the Bishop was descended from the Goodman claimants, and therefore of Founder's kin at Ruthin School *."

* Founder's kin, it seems, is likely soon to become an obsolete expression; the benefits thereof, in many institutions, being now, in palpable violation of the *expressed* intention of the founders, denied to the kindred, and thrown open, (like "*trade*," if made "*free*,") to every body! Another splendid proof, in addition to the many this age, so fruitful in all that is "*liberal*," exhibits, of the triumph of "*liberality*" over justice and other antiquated notions! Who that possesses a spark of common honesty or old fashioned feeling can see, without indignation, *vested* rights—for such they are, morally speaking, and privileges so distinctly designed to attach to the remotest scion of a founder, thus iniquitously set aside, trampled on, and annihilated? Sufficiently dishonest was it, and as a Protestant I candidly and with shame acknowledge its dishonesty—sufficiently dishonest was it, to divert from their true and original source, in favour of *Protestants*, the benefits of collegiate establishments, founded by *Romanists* expressly for *Romanists*, without adding to such malversation the extinction of the claims of founder's kin. In venturing to say this, I am quite prepared to be called by the low church and the liberal, a Papist, or favourer to Papists, but he must be an odd sort of a logician, or Divine, who says that this declaration betrays a partiality to *Romanists*. The only partiality it evinces is to the cause of honour and justice—*uni æquus virtuti* is the only guide in matters of this kind. If an action is, *per se*, wrong, it is neither more nor less wrong, whether done by Protestant or *Romanist*. Such plunder may indeed be legalized, but it is still what it was before—MORAL FRAUD; and in matters between man and man would bring a trustee under the punishment due to perversion and abuse of trust. Parliaments may legislate, power may plunder, but neither the one or the other can convert dishonesty into rectitude. Monstrous as is the turpitude of diverting a founder's wealth into other channels than those in which *he* designed them to flow, however superior, however worthier those other channels—for all such considerations are foreign to the question, and are bad ethics, as justifying the doing evil, that good may ensue—monstrous, I say, as is such turpitude, it is still exceeded by the *iniquitous abolition of the claims of*

Bishop Wynne was born in 1667 at Maes y Coed in Caerwys parish, Flintshire, and educated for some time at Northop School, whence he was removed to Ruthin School, Denbighshire. As a Welchman he naturally resorted to that flourishing and respectable hive of Welchmen, Jesus College, Oxford. Of that Society he became Fellow; and there he took the degrees of M.A. June 26, 1688; B.D. July 11, 1696; and D.D. Jan. 24, 1705. He became Rector of Llangelynin, Caernarvonshire, in the diocese of Bangor, and Prebendary of Brecon, in the diocese of St. David. He was appointed, in 1705, Lady Margaret's Professor of Divinity at Oxford, and, by virtue thereof, held a Prebend in Worcester Cathedral. He was elected, in 1712, Principal of Jesus College.

Through what recommendations he was advanced to the mitre, we no where discover, nor have we any record of his early associations, or political principles, farther than that he had been chaplain to an Earl of Pembroke on an embassy, and that he was a stickler for the Hanover succession. It so happened that he was the first Bishop appointed by George I., succeeding Dr. Fleetwood in the bishopric of St. Asaph, Jan. 11, 1714.

founder's kin. Nor am I to be told that lawyers hold blood to be extinct after a certain number of descents: for this, doubtless the founders knew, and yet, notwithstanding, they expressed their intentions in behalf of their remotest kindred, *without* reference to such alleged extinction of blood, by inserting in their statutes that their kindred and name should, *for ever*, share the advantages of their institution, and ever be entitled to priority of claim.

Dr. Wynne in 1720, while Bishop of St. Asaph*, intermarried with Anne, daughter and sole heiress of Robert or Richard (for my informant has it both ways) Pugh, of Bennarth Co. Carnarvon and Dol y mock Co. Merioneth, the ceremony being performed in Lambeth Palace by the Archbishop of Canterbury (Wake). By this alliance both those estates have passed into the possession of Mr. W. J. Bankes, M.P. the Bishop's great grandson, by the will of his great uncle, Sir William Wynne, second son of the Bishop.

On the death of Hooper, Bishop of Bath and Wells, Bishop Wynne was translated thither Nov. 11, 1727. At Wells he presided sixteen years, and died at his seat, Soughton Hall, in Flintshire, July 15, 1743, at the age of seventy-six, having been a Bishop altogether for the long space of twenty-nine years; a period in which he probably accumulated a fine property, having in 1732 purchased the Soughton estate, now possessed, as well as the other two above named, by Mr. W. J. Bankes. The Bishop left 100*l.* to the poor of Northop

* Though there can be no objection but what would apply with equal force to all the Clergy, to the marriage of a Bishop, yet the practice is certainly one comparatively of infrequent occurrence. The *plausible and ostensible reason* for the celibacy of the clergy, insisted on in the Romish church, was to prevent their becoming secular by being implicated in the affairs of the world; the natural and unavoidable consequence, to a certain extent, of marriage, and having issue; but the *masterly policy* was, to keep them as a distinct body, unfettered with attachment to the *laity*. As an object in their ecclesiastical polity it is well, but when they say the marriage of the Clergy is unscriptural, they only lay themselves open to being confuted by Scripture. The celibacy of the Clergy is unquestionably *desirable*, though not *necessary*.

He lies buried in the chancel of that church, under a flat blue marble, whereon the arms he *used* are sculptured.

The memoirs of this Prelate are very scanty. It appears that he was a botanist, having collected and arranged a *hortus siccus* at Soughton Hall. He was a benefactor to the cathedral and palace of St. Asaph. The former having been much damaged in a storm, Feb. 2, 1714, a contribution amounting to 600*l.* was effected for its repair, by the dignitaries, gentry, and clergy, conjointly with their diocesan *.

The Bishop seems to have "kept the noiseless tenor of his way;" but though undistinguished by splendour of talent, or vigour of exertion, either in the House of Lords, or in the literary world, he doubtless discharged efficiently and piously the important duties of his apostolic function.

Publications.—The only works he has left are an abridgment of Locke's "Essay on Human Understanding †," and a single occasional Sermon.

Descendants.—Bishop Wynne left issue two sons and two daughters. John, the elder, who succeeded to the Soughton estate, as above, ob. cœlebs. The younger was the Right Hon. Sir William Wynne, Knt. LL.D. Official Principal of the Arches Court, and

* See Edward's edit. of Willis's Survey of St. Asaph, vol. i. p. 143. Browne Willis was contemporary with Bishop Wynne.

† Nichols, in his *Lit. Anec.* 18th Cent. vol. i. p. 151. (not vol. ii. as cited in General Index, see vol. vii. p. 479.) says it was Locke's *Reasonableness of Christianity* that Bishop Wynne abridged. This is probably erroneous.

Master of Trinity Hall, Cambridge, who also died unmarried. Of the daughters, Mary married Henry Fane, Esq. brother of the Earl of Westmoreland. She died in 1744, and was buried near her father in Northop church: from her descends the present Lord Le Despencer. The Bishop's other daughter, Margaret, born 1724, married Henry Bankes, Esq. M.P. for Corfe Castle, Dorset, and died in London, 1822, ætat. ninety-eight; having had issue Henry Bankes, Esq. (living,) M.P. for co. Dorset, who by Frances Woodley has issue, 1. W. J. Bankes, M.P. for Marlborough. 2. George, M.P. for Corfe Castle. 3. Anne Frances, wife of the Earl of Falmouth. 4. Maria Wynne, married to her second cousin once removed, the Hon. Thomas Stapleton, eldest son of Lord Le Despencer. 5. Edward, in holy orders.

Portraits.—There is an oil painting of the Bishop at Wells Palace; one at Jesus College, Oxford; one at Soughton Hall; and one in the possession of his grandson, Henry Bankes, Esq., in London. An engraved portrait of the Bishop is a desideratum with the print collector: it is somewhat singular that none of the Bishop's descendants should have had a plate executed.

Arms.—None recorded at the Heralds' College.

XVI. EDWARD WILLES, D.D.

SUCCEEDED A.D. 1743.—DIED A.D. 1773.

The father of this Prelate was the Rev. Dr. John Willes, Rector of Bishop's Itchington, Warwickshire, who was of Trinity College, Oxford, M.A. November 16, 1669, B.D. February 1, 1680, and D.D. February 23, 1684. This Dr. John Willes was author of some works named by Anthony Wood *, and was younger son of Peter Willes, of Newbolt, in the parish of Leamington, Warwickshire. The family are said to be of long standing in Warwickshire, though the name does not occur in the list of its Sheriffs, from 9th Eliz. to the 22d Charles II.

Dr. John Willes had two sons: the elder of whom, Sir John Willes, knt. (M.A. of Trinity College, Oxford, December 9, 1707, B.C.L. All Souls, July 15, 1710, and D.C.L. October 29, 1715) became Lord Chief Justice of the Common Pleas in 1737; and Edward, the younger, the subject of this memoir, was advanced, (probably through his brother's influence) to the bishoprick of St. David's, in 1742, and to Bath and Wells in 1743.

The Bishop was born in 1693. He was of Oriel College, Oxford, M.A. July 6, 1715, B. and D.D. July 8, 1726, and became successively, though I cannot fix the dates, Rector of Barton, Bedfordshire, Prebendary of Westminster, and Dean of Lincoln, holding in commendam, in 1742, the Prebend of Milton Ecclesia.

* *Ath. Oxon.* vol. iv. col. 681. new edit.

His elevation (putting his brother's influence out of the question) was attributable to his holding a situation, the duties of which appear somewhat incongruous with the functions of a Priest. He was "*Decypherer to the King.*" The duties of this office are enveloped in profound secresy; but whatever they may be, or by whatever species of talent the subject of this memoir was enabled to execute them, it is clear, that to him the office proved the ladder of preferment, since, as I find by the information of a respectable descendant, "he recommended himself to the ministry of the day, by important communications and services in the *secret* department, about the time of Bishop Atterbury," the accomplishment of which truly orthodox Prelate's ruin, while it gratified the minister of the day, proved to the promoters of it, the fruitful source of divers consecrations and translations*. When the circumstances of Atterbury's case, and the evidence that led more immediately to his sentence† are considered, or even

* *Credite posteri!* that he who so ably, and like a true son of the Church wrote in *defence* of the CONVOCATION (indisputably one of the three estates of the realm) should have been so run down by his brother Bishops!—a lamentable instance of the desertion of right principles for the sake of private advancement, without parallel except in our own times.

† One of the points upon which Atterbury's condemnation turned was the very uncertain test of comparison of hand-writing, and no doubt the *decyphering* faculty of WILLES was here brought into action, and formed the "important service" rendered by him to a government bent on Atterbury's ruin. There is a feature in the untoward business of that great Prelate's downfall that will ever leave an unfavourable impression of the then ministry—I mean the pretended discovery of documents in the Bishop's close-stool, which had been ransacked to obtain evidence, as to hand-writing, in order

without taking those circumstances and that evidence into view, the medium of Bishop Willes's preferment will be thought somewhat strange, though perhaps not more so than many other of the *aditus* to ecclesiastical promotion in this country, where it may most truly be said, without designing to detract in any degree from the merits or talents of Bishop Willes, or of any other individual, "the race is not only *not*" always, but very rarely, "to the swift, and the battle to the strong."

From the Deanery of Lincoln, Willes was raised, in 1742, to the See of St. David's, and in 1743, he became Bishop of BATH and WELLS. Here he sat for the long period of thirty years, retaining the mysterious office of "*Decypherer to the King*," jointly with his eldest son Edward*.

He died in his 80th year, November 24, 1773, at his town residence in Hill-street, Berkeley-square, and was with his lady, buried in Westminster Abbey.

Character.—"Bishop Willes," says a living descendant of his, "was an exemplary and truly amiable divine. His talents were of the first order, especially in the *secret official department*. He was held in great estimation by his contemporaries, and was left guardian

to his conviction.—See some Remarks by Lord Bathurst in the House of Lords on the anxiety of the Bishops to run down Atterbury, in my *Lives of the Bishops of Salisbury*, Part III. p. 206.

* This office, the duties of which are enveloped "in clouds and thick darkness," and call, I believe, for a very active, laborious, and incessant exertion, admitting scarcely a moment's time for any thing else, was afterwards filled by the Bishop's youngest son, Sir Francis Willes, and is now held by the Bishop's grandson, Francis Willes, Esq. of Gloucester-place.

to the Countess of Halifax, wife of the Earl, who was Secretary of State. It was the advice of Lord Chesterfield to Edward Willes, the Bishop's son—'Patris-sare,'—'Do as your father did before you,'—a fine panegyrick."

I have never been able to learn that the Bishop left any marks of his talent in the way of publication.

His Library was sold in 1775.—See *Lit. Anec.* vol. iii. p. 669. He assisted Dr. Ducarrel in his plan respecting the endowment of Vicarages.—See *Lit. Anec.* vol. vi. p. 388.

Epitaph.—In the ambulatory, *i. e.* the cloisters of Westminster Abbey *, is a slab inscribed to the memory of Bishop Willes, "many years Prebendary of this Church, afterwards Dean of Lincoln, Bishop of St. David's, and of Bath and Wells, who departed this life November 24, 1773, in the 80th year of his age," and of Jane, wife of the said Bishop, who died October 9, 1771, in her 77th year.

Arms.—The arms sculptured on the gravestone of the Bishop are—those of the See of Bath and Wells impaling a chevron, *sable*, between 3 mullets, *gules*, surmounted by a mitre. These are the same as those recorded at the Heralds' College.—See Part I. p. 66.

Family Notitia.—The Bishop had nine children, five sons and four daughters. (See the annexed pedigree.) It is remarkable, that one of his sons, and two

* Mr. Britton has inadvertently said, that the Bishop was buried in South Audley Chapel.—See *Hist. and Antiq. of Wells Cathedr.* p. 81. It was Bishop Moss, Willes's successor, who was buried in Grosvenor Chapel, South Audley-street, which probably led to the mistake.

of his sons-in-law, should have held the archdeaconry of Wells *, and that the *decyphership* seems to attach as a sort of heir-loom to the Willes family. Sir John Willes, Lord Chief Justice of the Common Pleas, who died in 1761, (elder brother of the Bishop) had a large family, among whom Edward, second son, became a Judge. From him the family of Astrop, Northamptonshire, deduces its origin. The Lord Chief Baron Willes (of the Irish Exchequer) was son of the elder brother of the Rev. Dr. John Willes, mentioned at the beginning of this memoir, father of the Bishop. The Chief Baron was consequently first cousin to the Lord Chief Justice, and to the Bishop. The Chief Baron left two sons and a daughter, all deceased; the son of the younger son, Edward Willes, Esq. is now in possession of the family estate of Newbold, Warwickshire.

There is a Portrait of the Bishop at Wells Palace. See Part I. p. 39; for the engraved Portraits of him, see p. 70.

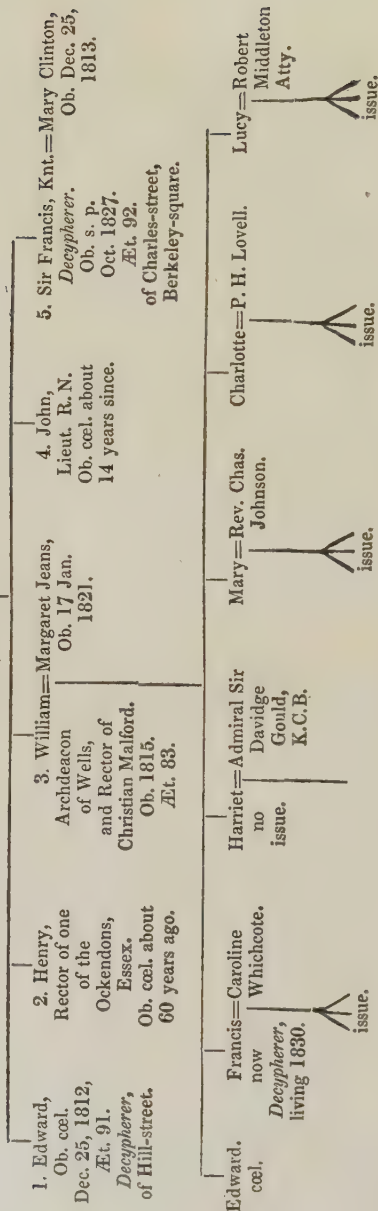
* His third daughter, Anne, married Edward Aubrey, D.D. Archdeacon of Wells: and his eldest, Jane, married Lionel Seaman, D.D. Archdeacon of Wells, and Vicar of Frome. Dr. Seaman became Vicar of Frome in 1747, and was succeeded in that living by Dr. Ross, then Bishop of Exeter, in 1762, and Bishop Ross by the Rev. Wm. Ireland, M.A. in 1793, who died in 1813.

DESCENDANTS OF BISHOP WILLES.

MALE LINE.



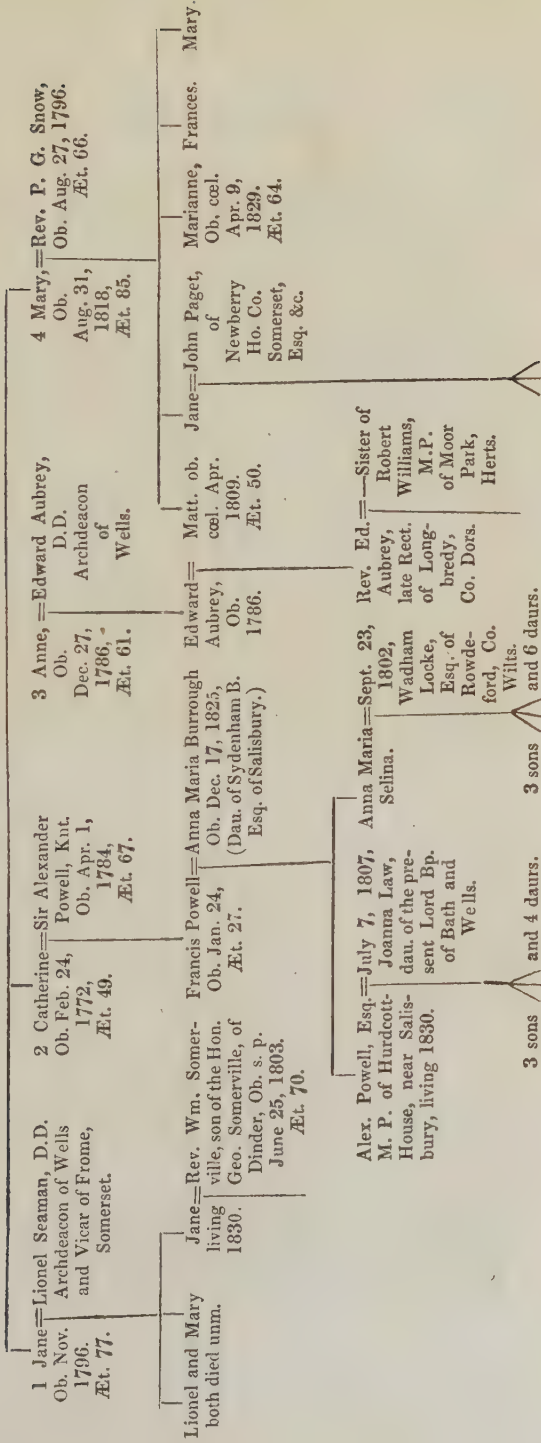
EDWARD WILLES=JANE WHITE.
Bishop of
Bath and Wells,
Ob. Nov. 24, 1773.



FEMALE LINE.



EDWARD WILLES==JANE WHITE.
Bishop of
Bath and Wells.



XVII. CHARLES MOSS, D.D.

SUCCEEDED A.D. 1774.—DIED A.D. 1802.

Bishop Moss was son of William Moss, of Posswick, Norfolk, yeoman, who was third son of Robert Moss, of the same place and station in life. The Bishop was nephew of Charles Moss, M.D., and of Robert, D.D. Dean of Ely, so instituted, 1712, who at his death in 1729, left the Bishop, "then a promising youth, and student of Caius College, Cambridge," some property. The Bishop was born in 1712, and became Fellow of Caius College, Cambridge. B.A. 1731; M.A. 1735; and D.D. 1747. He was made Archdeacon of Colchester, Prebendary of Salisbury, Rector of St. Andrew Undershaft, of St. James's, Westminster, 1750, and of St. George's, Hanover Square, in 1759. While rector of the latter he preached the Boyle's Lecture in 1759-60-1-2*. He was elected Bishop of St. David's in † 1766, and F.R.S. From St. David's, like his predecessor, he was translated to BATH AND WELLS, in 1774.

Having amassed a private fortune, of 140,000*l.* ‡

* List of Preachers of Boyle's Lectures. *Lit. Anec.* Vol. VI. p. 455.

† His consecration Sermon at Lambeth Chapel, was preached April 30, 1766, by W. Dodwell, D.D. Archdeacon of Berks. *Lit. Anec.* Vol. II. p. 445.

‡ If by the twenty-eight years' possession of a bishopric, he amassed one half of that sum, he ought to have done something for the Church; with what splendour would his name have gone down to posterity, had he appropriated a portion of the emoluments of the Church for the purchase of

(certainly too much for a Bishop,) and having filled this See twenty-eight years, and been a Bishop thirty-six, he died at the age of ninety, April 13, 1802, and was buried in Grosvenor Chapel, South Audley street.

He bequeathed 20,000*l.* to his only daughter (who had married Dr. King, afterwards Bishop of Oxford,) and 120,000*l.* to his son Dr. Charles Moss, who became Bishop of Oxford in 1807, and died in 1811 *. The Bishop's youngest son Robert, who married August 30, 1798, Sophia, second daughter of John Weyland, Esq. of Woodeaton Co. Oxford, died in the June preceding his father.

The Bishop had been chaplain to Bishop Sherlock, to whom he owed his promotions. Bishop Newton in his own life, calls Dr. Moss Sherlock's "favourite chaplain,"—p. 178, and recommends Moss's writing his patron's life.

livings to be set apart for aged and meritorious Curates of the Diocese. Each individual Churchman seems to think the Church will "last *his* time," little heeding what may become of its revenues afterwards. The Hierarchy by too much secularity must eventually work the downfall of the temporalities of the Establishment. A Bishop is not vested with such revenues solely for his own aggrandisement. He should be a father to his less fortunate fellow-labourers in the vineyard. It must be mentioned to the credit of Bishop Moss, that he repaired the widows' alms-houses at Wells.

* Bishop Charles Moss was of Christ Church College, Oxford, M.A. June 15, 1786; B. and D.D. Grand Compounder, Nov. 10, 1797; Chancellor of Bath and Wells, Prebendary of Sarum, and Rector of Therfield, Herts. He had broken a blood vessel some time previous to his death, from the effects of which he never recovered. He died at Cuddesden, December 1811, and was buried in the Cathedral, leaving his splendid furniture for the use of his successors. He bequeathed 42,000*l.* to each of the daughters of his sister, and 3,000*l.* in aid of the schools upon Bell's system.

Publications.—He printed a Spital Sermon, 1750; one on the Fast for the Earthquake, 1756; one before the Salisbury Infirmary, 1769; one before the Lords, January 30, 1769: and one before the Society for Propagating the Gospel, 1776. He also published a Charge before the Clergy of the archdeaconry of Colchester, occasioned by the uncommon mortality and quick succession of Bishops in the See of London, at a visitation holden in May 1764; and twenty years before a tract in defence of Bishop Sherlock's "Trial of the Witnesses of the Resurrection of Jesus." This tract was entitled, The evidence of the Resurrection cleared from the exceptions of a late Pamphlet, entitled, "The Resurrection of Jesus considered by a moral philosopher, in answer to the Trial of the Witnesses," &c. London, 1744. It afterwards appeared with the following title: The Sequel of the Trial of the Witnesses of the Resurrection, being an answer to the exceptions of a late pamphlet, &c. revised by the author of the Trial of the Witnesses, ib.—1749. The title page, however, alone is new, as the impression is identically the same as in 1744, but the inscription signed "C. M." is omitted.

Portrait.—There is a Portrait of Bishop Moss in the Vestry of St. James's Church, Piccadilly, where Portraits of most of the Rectors may be found.

Arms.—*Ermine* a cross patée, *sable* charged with a bezant.

The following anecdote is from Cumberland:—"Dr. Moss, the Bishop of Bath and Wells, was an amiable and edifying instance how serenely to the latest period

of extreme old age, a good man can possess his spirit, when supported by religion. I recollect," continues Cumberland, "one day, after dining with Lord Mansfield, the good Bishop, who was of the party, informed us that he was repairing an alms-house at Wells, for the reception of five and twenty widows of clergymen, and turning to me, asked me if I could suggest to him an appropriate inscription. 'Why do you apply to Cumberland,' said Lord Mansfield, 'for an inscription? I'll furnish you with what you want directly—'Here are five and twenty women all *kept* by the Lord Bishop of Bath and Wells,'—that's plain English; Cumberland would have puzzled the cause and his brains into the bargain*.'" My intellects are so obtuse, I cannot discover in this anecdote the edifying possession of spirit, or the religious support experienced by the worthy Prelate, for which Cumberland had prepared us.

* *Memoirs of Richard Cumberland*, vol. ii. p. 358.

XVIII. RICHARD BEADON, D.D.

SUCCEEDED A.D. 1802.—DIED A.D. 1824.

Richard Beadon was second son of Mr. Robert Beadon, of Upcot, in the parish of Brushford, Somersetshire, by Mary, daughter of the Rev. Samuel Squire, Rector of Oakford, Devon.

The Bishop's father quitted Brushford in 1730, to reside at Pinkworthy, Devon, where the subject of this memoir was born, April 15, 1737. He was educated at Tiverton Grammar School, and was removed to St. John's College, Cambridge, of which society he became fellow and tutor ; A.B. 1758 ; A.M. 1761 ; B.D. 1769 ; and D.D. 1780. He had been a wrangler, and, I believe, received a medal.

The *aditus* to preferment strongly verify the wise man's remark, that time and chance happen to all. Dr. Beadon's elevation arose from one of those lucky circumstances that attend the career of some men. *His* good fortune it was, to be selected for the cultivation of the great and powerful mind of William Duke of Gloucester, and his endeavours in the developement of His Royal Highness's faculties (whether successful or not the world has determined,) met eventually their splendid reward.

In 1775, Dr Beadon was made Archdeacon of London. In 1781, he became master of Jesus College, Cambridge. In 1789, he was nominated Bishop of Gloucester ; and in 1802, he was translated to *Bath and Wells*, where, having presided twenty-two years,

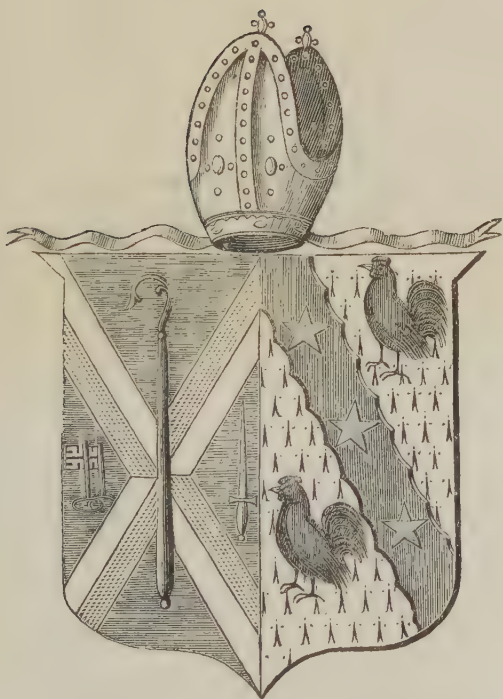
he died April 21, 1824, aged eighty-seven, and was buried in Wells Cathedral.

I believe Bishop Beadon left no other records of his abilities as a Prelate, than a Fast Sermon, preached before the Lords, April 19, 1793; and a Sermon before the Society for the Propagation of the Gospel.

Bishop Beadon's advanced age, and the infirmities of nature, rendered him hardly competent for the last few years of his life, to the due administration of the affairs of this important See.

By his wife, Rachael Gooch, a lady of an episcopal family, he left an only son, Richard Beadon, Esq. of Fitzhead, near Dulverton, Somerset.

Bishop Beadon was succeeded by George Henry Law, the present Bishop.



Dexter. Arms of Wells and the Priory of Bath
conjointly marshalled, as borne by Bishop Fox.—
Sinister.—Law.

XIX. GEORGE HENRY LAW, D.D. F.R.S. & F.S.A. SUCCEEDED A.D. 1824.

THE REV. EDMUND LAW =

Curate of Stavely,
near Cartmel,
County of Lancaster.



Edmund Law = Mary Christian,
born June 6, 1703,
Ob. March 1, 1762,
Bishop of Carlisle,
by whom he had
issue 13 children,
Ob. 1787.
among whom were



2. John,
successively Bishop of
Clonfert, Killala, and Elphin,
Ob. s. p. March 19, 1810.



4. Edward =
Lord Chief Justice of the Court of Common Pleas,
created Lord Ellenborough 1802, died 1818,
father of the present Lord.



Youngest son. — George Henry = Jane Adeane.
born September 12, 1761,
Bishop of Chester 1812,
translated to Bath and Wells 1824,
living 1830.

1. James = Lady Char.
Chancellor Grey,
of eldest daughter
Litchfield, of the Earl of
born Dec. 8, 1790. Stamford.

2. Henry, Archdeacon,
Chancellor, and Canon
of Wells. Treasurer
of Wells.

3. Robert,
Prebendary of Chester,
and

4. George, 5. Ann, 6. Joanna = Alex. Powell, Esq.
M.P. of Hurdcott
House, Salisbury,
great grandson of
Bishop Willes,
see Willes's pedi-
gree, p. 173.

7. Augusta = Rev. J. Slade, 8. Jane = Rev. R. Hark- 9. Margaret.
deceased. Prebendary ness, of Stowey
of Chester. House, county
of Somerset.

GEORGE HENRY LAW, the present Bishop of Bath and Wells, was 13th and youngest son of Edmund Law, Bishop of Carlisle, and born at Peterhouse Lodge, Cambridge, of which College his father was then Master, September 12, 1761.

He received the rudiments of his education at the school of the Rev. John King, at Ipswich, and thence was removed, when thirteen years old, to the Charter House, under Dr. Berdmore.

In the year 1777, he was admitted at Queen's College, Cambridge, being a private pupil of Isaac Milner, afterwards President of that College, and Dean of Carlisle. His degree of B.A., in 1781, was associated with the honours of second wrangler and first medallist. He was for three years Fellow of Queen's. In 1784, he proceeded to M.A., and on the 13th of July, in that year, was united to Jane, the eldest daughter of General Adeane, M.P. for the county of Cambridge, when he quitted the University.

In 1785, Mr. Law was collated by his father to a Prebend in the Cathedral Church of Carlisle, and afterwards, but a few days before his death, was presented by him to the vicarage of Torpenhow, in the county of Cumberland.

In the year 1791, Mr. Law was promoted by the Hon. James Yorke, Bishop of Ely, to the Rectory of Kelshall, Herts; there he resided for eleven years, and was afterwards presented, by the same patron, to the Rectory of Willingham, in Cambridgeshire, upon which occasion he took the degree of D.D. and published the sermon which was preached by him at St. Mary's, at the commencement.

But a more exalted station in the Church, and one affording a wider field of action than a parochial cure, awaited Dr. Law: and in the year 1812, entirely unlooked for and unsolicited by himself, the bishoprick of Chester was, though probably through the influence of the late Lord Ellenborough, then Lord Chief Justice, offered to him, by the late Earl of Liverpool, the then Premier.

For twelve years his Lordship presided at Chester, in which diocese, as at Bath and Wells, he was the means of conferring essential services to the sacred cause. The benefits which the former received from Dr. Law during his incumbency—the augmentation of its small livings—the increased comfort of its curates—the additions to its Church services—the improvement of its parsonage houses—the reparations of its sacred fabrics, and the restoration of its cathedral,—are still fresh in the recollection of the public, and will hand down to posterity the name of Bishop Law, as one of the most useful Prelates of that diocese. Although a Bishop has other and higher views than the applause of his clergy, yet it is gratifying to an honourable mind, to observe that the faithful and impartial discharge of the episcopal functions has called forth the gratitude and thanks of those over whom he has exercised his important charge. On his Lordship's translation from the diocese of Chester, the clergy of every deanery therein, simultaneously sent to him an address couched in the following terms:—

“ To the Right Rev. George Henry Law, D.D.

“ Lord Bishop of Bath and Wells.

“ The Dean and Chapter, the Chancellor, the
“ Archdeacon and Clergy of the Archdeaconry of
“ Chester, would feel deficient in energy and atten-
“ tion, did they not, upon your Lordship’s recent
“ translation to another See, express their sincere
“ regret for the loss they have sustained, and their
“ cordial and united declarations of gratitude and
“ affectionate respect for the zeal and activity which
“ they have so long witnessed in your Lordship’s ex-
“ emplary discharge of all the various duties attached
“ to your high office in this laborious diocese. Your
“ example has been an excitement to diligence ; your
“ *firmness* and decision created confidence, and your
“ kindness and attention conciliated the esteem and
“ affection of your clergy. But it is on other and
“ higher grounds that we think it to be our duty, on
“ the present occasion, to offer to your Lordship
“ this united testimony of our gratitude,—it is for
“ the constancy and perseverance with which you
“ have resisted every attempt, either in Parliament
“ or elsewhere, to assail the principles, or encroach
“ upon the privileges of the Church,—for the anxious
“ care and unremitting diligence with which you
“ watched over and promoted the temporal and
“ spiritual good of all under your authority,—for
“ your indefatigable pains in acquiring an intimate
“ acquaintance with all the concerns of the diocese,
“ and the promptness and decision with which your
“ knowledge was brought to bear upon the wants

“ of religion and the Church. Your Lordship’s
“ personal visitation of every parish in this extensive
“ district, at great expense of money and bodily
“ fatigue, the large sums collected at your sugges-
“ tion, and under your influence, for repairing the
“ venerable fabric of our cathedral, your liberality
“ and uniform attention to the various public cha-
“ rities, and your paternal anxiety for the welfare of
“ that excellent institution, in which we cannot but
“ feel ourselves peculiarly interested, as its objects
“ are the widows and orphans of the clergy, not only
“ justify the observations we have made, but demand
“ this avowal of our gratitude and respect. Such
“ instance of your zeal, ability, and kindness, will
“ long mark the date of your Lordship’s episcopacy
“ in the See of Chester.

“ Whilst we regret the loss we have sustained,
“ we beg to offer our congratulations on the change
“ which your Lordship has deemed conducive to
“ your happiness. May this and every succeeding
“ event in your Lordship’s life add to it.

“ We have the honour to subscribe ourselves, your
“ Lordship’s most respectful and obedient servants.”

In his style of writing, Bishop LAW is easy, natural, and unaffected, full of piety and good feeling; often a successful imitator of PALEY in closeness and clearness of reasoning—oftener his superior in eloquence and animation. There appears but little of the *labor limæ*,—perhaps too little. As his sentiments flow warm and rapid from the heart, so his words distil spontaneously

from the pen. The great truths of Christianity are artlessly but impressively displayed ; sound doctrine is energetically but mildly maintained ; and the *practical* results of a right faith are insisted on, with a perspicuity of argument that none can mistake—that carries conviction to the mind and makes its way directly to the heart.

Publications.—Bishop Law has published the following Charges, Sermons, &c.—

1. *Additional Evidences of the Truth of Christianity* ; in two Visitation Sermons. The First, on John xxi. 21, et. seq. preached at Baldock, May 31, 1797, at the Visitation of George, Lord Bishop of Lincoln.

2. The Second, on Acts xxvi. 27, preached at Baldock, May 17, 1798, at the Visitation of the Archdeacon of Huntingdon, [Mr. Law was then M.A. and Prebendary of Carlisle].

3. *The Doctrine of Christianity on the subject of War* ; a Sermon preached at the Consecration of the Colours presented by the Hon. Mrs. Peachey to the Royston Volunteer Corps, August 1, 1799.

4. *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul*, May 6, 1802.

5. *The Limit of our Enquiries with respect to the Nature and Attributes of the Deity*. A Sermon preached before the University of Cambridge, on Commencement Sunday, July 1, 1804, [then D.D. &c.].

6. *A Sermon at the Anniversary of the Royal Humane Society*, 1813, [then Bishop of Chester].

7. *A Sermon preached at the Cathedral Church of St. Paul, before His Royal Highness the Prince Regent, and both Houses of Parliament, July 7, 1814, being the day appointed for a General Thanksgiving.*

8. *A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary-le-Bow, February 16, 1816.*

9. *An Address delivered to the Young Persons who were Confirmed at the Visitation of the Diocese of Chester, in July and August, 1817.*

10. *A Sermon preached at the Cathedral Church of Chester, Nov. 23, 1817, being the Sunday after the interment of the Princess Charlotte.*

11. *The Scriptural Doctrine of Man's Salvation;* a Sermon preached at the Cathedral Church of Chester, before the Judges of the Assize, September 6, 1818.

12. *A Sermon preached at the Opening of the Chapel for the Blind Asylum [Asylum for the Blind] at Liverpool, October 6, 1819.*

13. *The Necessity and Advantages of an Habitual Intercourse with the Deity.* A Sermon preached at the Collegiate Church of Manchester, October 31, 1819.

14. *A Charge delivered to the Clergy of the Diocese of Chester, at the Visitation of that diocese in July and August, 1820.*

15. *On Education.* A Sermon preached in the Cathedral Church of Wells, at the Anniversary Meeting of the Bath and Wells Diocesan School, October 9, 1827, [then Bishop of Bath and Wells].

16. *The Spiritual Duties of a Christian Minister.* A Charge delivered to the Clergy of the Diocese of

Bath and Wells, at the Visitation of the diocese in July, 1828.

His Lordship has also published a new edition of his father's (Edmund Law, Lord Bishop of Carlisle) *Theory of Religion*, with the Life of the Author, by W. Paley, D.D. prefixed. 8vo. 1820. London: Rodwell, Bond-street.—I am not aware of any other publication by his Lordship.

Review of Bishop Law's Publications.

His earlier Sermons, especially the two entitled Additional Evidences of the Truth of Christianity, are more in Paley's style than the later : they have also less of that scriptural cast which distinguishes the more recent.

I.—In the first of the Sermons on the above lists, the coming of our Saviour, predicted by Himself, the writer applies to the destruction of Jerusalem, and not to the end and consummation of all things ; and the tarrying of the beloved disciple till Christ should come, is explained as not being meant to convey any intimation of his never dying, but simply that he should survive till the destruction of Jerusalem.

The undesigned coincidences which TRUTH alone can produce—the ignorance and mistaken apprehensions of the Apostles, honestly recorded by themselves—the different manner in which the Gospels would have been composed, had they been fabricated in a subsequent age, are points all forcibly urged to shew that we have not followed cunningly devised fables.

Mr. Law, for such he then was, has successfully adduced, if not an original argument, at least one which he has strongly and ably set forth—That by the fulfilment of the prediction of the destruction of Jerusalem by the Romans, the divine origin of our religion is satisfactorily demonstrated.

At p. 20, he thus writes on the subject of the French Revolution :—

“ Great, we have acknowledged, were the oppressions of the people. The privileges of the higher orders ; their exemption from, or unequal payment of, taxes, were injurious to the rights of others *, and reduced the most numerous and useful part of the community to a state of the lowest poverty and debasement. As none of these abuses, in any degree, exist under our invaluable constitution, there is no need of such a lesson to teach respect for the equal rights of the poor †. *They*, however, may hence learn to be convinced, that a violent change

* These, we apprehend, were not the operative causes of the French Revolution, so much as a latitude of thinking. It was *private judgment* that led the French to attempt to effectuate their boasted égalité !—EDIT.

† Perhaps it is hardly safe in a political point of view, to talk of the equal rights of the poor. Equal rights under a monarchical and aristocratical form of government like that of Great Britain, they cannot have: nor, indeed, under any form, but under that beau ideal of absurdity, a democracy. *Equal administration of justice* they may, and ought to, have in every well constituted state: but *that*, and *equal rights* are two things. Privileged orders there must be: and it is to be regretted that privilege, prerogative, and exclusiveness, are rapidly decreasing. All things in England appear verging towards the gulph of equality.—EDIT.

“ is not necessarily for the better ; that the destruc-
“ tion of all the fences of subordination, the total
“ subversion of rule, and the annihilation of the higher
“ ranks, do not, consequently, procure liberty or
“ wealth ; that rash experiment, and the *loosening of*
“ *the reins of government*, though they may imme-
“ diately produce an unbridled excess of licentious-
“ ness, yet ultimately end in arbitrary power. Li-
“ berty ! thou first but most perverted of all human
“ blessings, what evils hath the use of thee occa-
“ sioned ! Under thy garb and semblance, licen-
“ tiousness and anarchy have been imposed upon
“ mankind. Yet thine is a mild and gentle sway ;
“ no bloody sacrifices ever stained thy altars, but re-
“ ligious and humanity guard and adorn them.”

II.—At p. 33 of the second Sermon on the list, the Bishop thus declares himself on passive obedience :—

“ But while the advocates for licentiousness and
“ rebellion can find no sanction for their opinions in
“ the sacred writings, we do not mean, or wish, to
“ infer that unlimited obedience is inculcated in any
“ part of them ; we are no where required to submit
“ to the abuse of power, or the corruptions of an
“ existing government.”

This is a tender point, especially in these days. It is difficult to conceive how a good Christian, and a good subject can do otherwise, under *all* circumstances, than bow implicitly to the “ powers that be” (*i e.* that CONSTITUTIONALLY exist,) because, he *knows*

that those powers are “ordained of God”—it is difficult to conceive how he can refuse to Cæsar, even Cæsar’s *oppressive* demands. Submit—aye, and that for “Conscience sake” he must. Of the *abuse of power* in the government, the peaceable and loyal subject knows nothing :—these things are too high for him—he cannot understand them : let him leave all in the hands of those to whom God has consigned the nation’s destinies. *Bella viri pacemque gerant queis bella gerenda.* Neither with the *corruptions* of government has he any concern. If the measure of purity in the government were the standard of allegiance—if the ratio of declination towards corruption were, indeed, to constitute the measure of subjection, then down would fall those institutions which have been hallowed by time, and consecrated and ratified by Heaven itself ; and soon would the civil and ecclesiastical polities of Britain crumble into ruins. Never would there be wanting the discontented efforts of private judgment, and the visionary schemes of Utopian reformers. Binding, therefore, I humbly apprehend, from the Sacred writings, dwelling as they do on ‘order,’ unity, and submission,—imperatively binding on the Christian subject, is unreserved deference to the powers that be, even under the *abuse* of power,—even under the *corruptions* of an existing government. Then, and then only, may we raise our voice, when the CONSTITUTION is likely to be repealed—or when the barriers of the Established Church are likely to be prostrated.

III.—The Sermon on the subject of war certainly is not, nor could it be expected to be from the nature of the subject, much of a doctrinal nature, —but it is an oration worthy of the best orators of Greece or Rome.

IV.—The passage in p. 14, beginning, “Great however,” before the Sons of the Clergy, is full of pathos. The passage also at p. 18, beginning, “Need I to a Christian audience say more?” is a happy peroration; though we cannot but regret the mistake, a very usual mistake, that charity covers, or atones for, a multitude of sins; this would be to admit the principle of commutation—that a virtue would balance and atone for a vice—than which nothing can be more unsafe. St. James, (as if some such doctrine as this had been taught in his days,) is so far from teaching that one great duty shall be accepted in lieu of many others; that he declares that the *keeping of all the commandments* except *one*, shall not atone for the neglect of that *one*; but that the neglecter shall be punished, as breaking into that *whole* law which the divine authority has laid upon him. The meaning of the passage is, that charity or good-will will lead us to overlook a multitude of faults in others; the idea is expressed in Prov. x. 12. “Hatred stirreth up strife, but love covereth all sins.” Charity covers the faults of others by bearing, forbearing, and forgiving. It may be said to cover our own, not by way of commutation, as the general quotation of the passage would imply, but it covers our own through that forgiveness which God has promised to those who forgive others. But almsgiving is by no means the genus totum, but only a branch of charity*.

V.—In establishing at p. 8, of the 5th Sermon, the

* There is a good qualification of the Bishop's meaning, when he uses the word Charity in Sermon xi. p. 15, published some years afterwards.

doctrine designed to be conveyed, as to the Holy Spirit being intended as an assistant to every sincere believer; in every age of the Christian Church, the quotations adduced do not seem exactly to bear upon the problem. The passage stands thus :—

“ Upon no subject of our religion have there been
 “ held more various and discordant opinions, than
 “ concerning the influence and operation of the Holy
 “ Spirit. While some have extended its* [His] agency
 “ to every occasion and incident of life, others have
 “ fallen into the opposite extreme, and discarded it
 “ altogether : limiting its interposition, and the effects
 “ of that interposition, to the infant state of the
 “ Christian Church.

“ That the latter opinion is unfounded, may fairly
 “ be collected from various passages of Sacred Writ.
 “ Our Saviour declared to his disciples, ‘ That he
 “ would pray the Father, and that he would give them
 “ another comforter, that He may abide with them
 “ for ever.’ And upon his ascension, his last words
 “ were, ‘ Lo I am with you alway, even unto the end
 “ of the world.’ It appears, therefore, undeniably,
 “ that the assistance of the Holy Spirit is promised
 “ to succeeding generations, and may be expected by
 “ the sincere believer, in every age of the Christian
 “ Church.”

* We should read—His agency. This must be merely an oversight in the rapidity of composition: *εκεινος το πνευμα* too emphatically marks the *personality* to be mistaken by any divine. The term “ Holy Spirit,” and not “ influence and operation,” is necessarily the antecedent.

Though I perfectly believe the doctrine designed to be inculcated, yet the texts adduced do not establish it; His Lordship has, inadvertently, fallen into a practice very usual through want of reflection—that of confounding “disciples” and “Apostles.” An error which, unhappily, has crept even into our liturgy. The promise of Paraclete was here made not to the disciples at large, but to those who were emphatically and κατ’ ἐξοχὴν called “The Disciples,” that is to say, the twelve *Apostles*, or hierarchy of that period. We should be careful in distinguishing between disciples and Apostles. Disciples is the generic, and Apostles the specific term: every Apostle was a disciple, but every disciple was not an Apostle: much depends on the observance of these inconvertible terms: and the non-observance of them has led to that glaring anomaly in the Baptismal service, where, in the prayer of consecration, beginning, “Almighty, everliving God, whose most dearly beloved Son,” &c. we have it,—Christ “gave commandment to his *disciples*, that they should go teach all nations, and baptize them in the name,” &c. Here, through the mistaken use of a genus instead of a species,—disciples instead of *Apostles*, our Saviour is unwittingly made to speak a language he never contemplated, by giving a commission to the disciples at large—that is, to his *lay* as well as his apostolic followers, to administer baptism! whereas, the *invalidity* of *lay* baptism is deducible from *this very passage*, wherein he addressed himself *not* to the disciples at large, but to the eleven Apostles*.

* Matt. xxviii. 19.

Every thing that would seem, however indirectly, to countenance the profane and unhallowed interference in spiritual things, of persons uncommissioned by episcopal ordination, should be carefully avoided in an age when the barriers of our apostolic Church are so rapidly being undermined by a soi-disant and self-appointed ministry: and utter regardlessness in the generality of professing Christians, as to the *quo*, while all that is looked for is the *quod*.

The arguments against the Calvinistic doctrine of irresistible grace, sensible experiences of the Spirit, and other unscriptural and fanciful hypotheses, are well combated from page 10 to 21. The Calvinistic errors on predestination arise from confounding God's pre-science, which does exist, with his predestination, which does not exist. The student in theology should observe, that the key to the wild doctrine of election, as taught by Calvinists, is, that in Scripture, election implies election to the knowledge of the means of salvation, and not to salvation itself*,—it refers to the calling, *not* of individuals, but of nations. In this sense it was truly said, that all the people of Pontus, Galatia, and Asia, were elect; in this sense all the inhabitants of the British islands are elect. The medulla of Dr. Law's argument is clearly given at p. 23, from "In some

* See the Sermon entitled, "The Anti-Calvinism of the Church of England," being the Fourth of CASSAN'S "*Sermons Designed to Correct some of the Principal Doctrinal Errors of the Present Times*," where, at p. 200, the true grammatical meaning of the favourite strong hold of Calvinism, (*Rom. viii. 29, 30.*) is explained, and the passage shewn to make *against*, instead of *for*, the doctrines of Calvin, the verbs being all in the *past* tenses, &c.

supposed incompatibility," down to the end of the paragraph.

At page 25, Dr. Law treats of the Trinity as an incomprehensible mystery;—Such I know it is generally considered, and I ever regret to find it so considered; but I would fain believe the mystery is solely a difficulty of words. The word *person**, from its ordinary and corrupt use, conveys to the mind the idea of a *separately existent being*. But what is its original, its etymological meaning? One *invested*: with what?—with a peculiar property, or *character*; περιζώνη—from περι and ζώννυμι—one *begirt*, *i. e.* with certain *externals*—certain characters, titles, powers, and offices, well expressed by the Latin word *persona*, used by Cicero de Oratore, when he says, “Sustineo unus tres personas, meam, adversarii, judicis.” To suppose, as most people do, that they are required to believe that God is three separate beings, and at the same time one being, is to suppose that three and one are the same; and must induce doubts in plain people, as to the general credibility of that system whose basis requires belief in what might appear so startling and absurd: but to believe that the One Deity manifests himself at one and the same time under three *personæ*, or *characters* (*salvâ unitate*) retaining under this triple exhibition, a unity of essence or being, is easily comprehensible, and converts the alleged difficulty of the doctrine of the Tri-unity of God, or the setting forth of him, as God the Father,—

* There can be no doubt that the term *person*, though sanctioned by use, is nevertheless, in its present acceptation, an improper expression. The word is not of scriptural use, but is a *vox artis*.

God the Son, or Redeemer,—and as God the Holy Ghost, or Comforter, into a matter as intelligible as that the *One Cicero* sustained, without possessing *tres essentiæ*, at once the character or persona of himself, as an individua substantia, and those of Judge and opponent*.

The doctrine of the Tri-unity may be thus briefly demonstrated:—I find in Scripture that the unity of God is propounded as an elementary principle: “Hear, O Israel, the Lord thy God is *one* God.” I find in the same Scriptures, besides the Father, two other persons named, each of them possessed of divine agencies, properties and characters. The inference, if the first position be correct, is inevitable,—viz. that those three persons are that one God. Now as *three separate existent* beings could not be one being, it follows that those three *personæ* are that one God manifesting himself under three different characters, or, in other words, that the one God “*sustinet tres personas*”—exhibits himself under the three endearing characters of Father, Redeemer, and Sanctifier; being at once the offended Judge (λόγος ἐνδιάθετος) whose laws have been violated, and whose justice demands satisfaction—2dly, his own victim, under the appellation of “Son,” (or λόγος προφορικὸς) to appease that justice—whereby mercy triumphs over justice—and lastly, the Holy Ghost, or Comforter of those whom he has redeemed in his mediatorial, and accepted in his judicial character; leading them into truth, helping their infirmities,

* Similar to this mode of expression are the words *Dramatis Personæ*, or characters represented.

preventing them with good desires, *ut velint*, and co-operating with them, *dum volunt* *. With truth, therefore, may it be maintained that each *persona* is God, and yet that there are not three Gods †.

The point of view in which the doctrine of the Trinity is here attempted to be placed would therefore supersede the view *falsely* taken of it, on the basis of its unintelligibility.

VI.—In the Sermon at the Anniversary of the Humane Society, the picture at p. 14, is drawn in vivid colouring; the appeal to the passions is searching. The Bishop, for such Dr. Law was then become, hurries us by his lively representation *in medias res*, and brings to our view by a masterly transition, the efforts of the Society in the art of restoring suspended animation. “With what indescribable emotions must

“the nearest relatives view the extinction of all their
 “hopes. The morn had risen upon a family con-
 “tent and happy. The same sun now views them
 “reduced to sorrow if not to want; for, in addition
 “to the pang of separation from one most near and
 “most beloved, the fear of distress, the apprehension
 “of those manifold and complicated miseries which
 “poverty is heir to, may aggravate and embitter
 “their sufferings. To a family thus visited by afflic-
 “tion—the very ideal representation of which is
 “painful to every feeling nature—to a wife and
 “children thus bending over the remains, the life-

* Article X.

† See the Defence and Explanation of the Athanasian Creed—the Fifth of CASSAN'S Sermons.

“less remains, as they deem them, of one of the
 “most honoured and most beloved,—to such mourn-
 “ers, with what anxious hope must the agents of
 “this charity present themselves to view! The
 “realized expectation, the perfect restoration of life,
 “have frequently heretofore, and will often, I trust,
 “again produce that ebullition of transport, that
 “ecstasy of joy, which I leave you to conceive, for
 “language in vain labours to express them. If
 “there be any thing which raises us above the lot
 “of mortality, and which communicates to us a
 “particle of that divine nature, which the good are
 “hereafter destined to inherit, it is the re-animating
 “the almost lifeless clay—it is the restoring a father
 “to the embraces of his children!”

This is but rarely the language, style, and pathos of Bishops. Such beautiful diction as this we expect not to find but in natives of the sister isle. Seldom, indeed, and *pudet hæc opprobria dici*, (but more especially blush we at the *non potuisse refelli*)—seldom do we meet with those who can use diction, tender, pathetic, animated, and eloquent like this, on the bench. It would seem as if those who were gifted with eloquence and animation were destined to be left, like MATURIN, undignified and unpreferred.

VII.—The Bishop of Chester, apparently elevated with the occasion, and rising in grandeur of style in proportion to the dignity of his royal and noble auditors, in his Sermon at St. Paul's, before the Prince Regent and both Houses of Parliament, at the General Thanksgiving in 1814, has the following spirited passage:—

“ We beheld a mighty warrior going forth with
 “ his armies, to overwhelm a distant land, and to
 “ destroy, as he vainly hoped, all opposition to his
 “ will. Tributary nations swelled his ranks,—Eu-
 “ rope looked on with anxiety and dismay, dreading
 “ lest the last expiring efforts of his opponents should
 “ serve only to extinguish their hopes and rivet their
 “ chains more durably. But the Lord He is God,
 “ and in his hands alone are the issues of war. At
 “ His will, the countless hosts of the enemy, in view
 “ of the very object at which they aimed, were sud-
 “ denly overthrown—their dead bodies covered the
 “ plains. And here let us pause a moment, to con-
 “ template the fate of their leader. It affords a
 “ memorable lesson to mad ambition*. He, poor
 “ conqueror! who went forth to subdue, returned,
 “ himself a fugitive†, his dominion over other na-
 “ tions was subverted, the cause of justice prevailed
 “ and triumphed. But though the mighty fabric was
 “ shaken, and his power curtailed, a vast empire
 “ might still have remained subject to his sway, and
 “ the world have yet dreaded the machinations of a
 “ mind where peace could never dwell. But here
 “ again we perceive effects, the causes of which we
 “ are not able sufficiently to develope, and appear to
 “ ourselves to behold another instance of judicial

* The Bishop here has caught Juvenal's—

Has, toties optata, exegit gloria pœnas.

† And again—

Exitus ergo quis est?

Nempe et in exsilium præceps fugit.

“infatuation,—the heart of Pharaoh was hardened ;
 “when, lo, the sceptre departed from him—his sun
 “set, and Europe hails the return of tranquillity and
 “peace.”

At page 19, the sound Churchman will dwell with a melancholy satisfaction on the following congratulation of the Church—a congratulation which, alas ! a liberalizing age has since deprived her of:—

“Just reason have we also to be thankful for that
 “pure and reformed Religion established in this
 “kingdom. *To check the growth of SCHISM, to prevent the struggles of perpetual contest, the honours
 “and emoluments of the State have been restricted to
 “the members of its National Church.*”

The uncalled for repeal of the Corporation and Test Acts was the fatal blow, whose ultimate consequences will be the extinction of civil and religious liberty, by the eventual overthrow of Church and State*.

VIII.—In the Sermon before the Society for Propagating the Gospel, our Bishop, at p. 11, satisfactorily proves the paramount necessity of a learned education,

* The writer of this, in a pamphlet, published at the period of this dangerous act of Whiggish liberalism, expressed his opinion that it was only designed as a *feeler* to both Houses, as to the practicability of Roman Catholic Emancipation. The event has proved that he was right. What will come next we may easily guess. A Petition is now said to be in preparation from a learned body against subscription to the Thirty-nine Articles. This will doubtless be succeeded by a petition against the Church, and for a repeal of the Constitution.

for the due propagation of the Gospel. "Nor," adds he, "is uniformity of doctrine a less important and indispensable requisite. If varying and opposing tenets are promulgated to the people, they at first doubt which of them are true, and too often end in disbelieving all. If, for instance, they are told by one preacher that Jesus Christ came down from Heaven and was both God and man, and then hear from another that he did not partake of the divine nature, and did not exist till he was born upon earth, if, in like manner, different and contradictory doctrines are holden out to them concerning the third person of the Eternal Godhead, what must be the unavoidable result? Religion, which proclaims peace and good-will, must become the parent of animosity and discord: and of all contests, religious contests have been the most rancorous and sanguinary. *Every wise legislature, therefore, will equally protect the ecclesiastical and civil constitution of the country.* Shall a man be punished for propagating treason, *and shall he be at liberty to preach infidelity and schism?* Shall we guard the temporal, and neglect the eternal welfare of mankind."

Many of the clergy, I doubt not, concur in these admirable sentiments, but few, alas! in a temporizing age, have the spirit to advance them publicly.

No praise is too high for the following sentiments (p. 13.)—

"Every age, we have seen, has its peculiar bias and dangers, and varying with this changeable

“ aspect of the times, will be the really uniform con-
 “ duct of the true friend to the people. ¶ Now the
 “ evil of this our day has been—a *morbid liberality* *;
 “ the specious tolerance of every mode of govern-
 “ ment and faith, but a real indifference or dislike to
 “ any. The salutary restraints, imposed at the first
 “ bursting out of the French Revolution, checked
 “ the spread of the contagion, and preserved this
 “ nation from the scourge of similar horrors. The
 “ like temperate and early precautions might, perhaps,
 “ have averted those dangers which at present assail
 “ our ecclesiastical fabric. Nor is this security an
 “ object of consideration to the clergy alone. Blind,
 “ indeed, must he be, both to the dictates of reason,
 “ and the *warnings of history*, who perceives not,
 “ that the well being of the state is intimately and in-
 “ dissolubly connected with the peace and stability of
 “ the Church. *As is the fate of the one, so will be*
 “ *the fortunes of the other.*”

Sentiments these worthy of a Bishop. A page like

* It is really lamentable to observe how venial schism is considered. In these days, if a man only asserts his belief in the Trinity—if he is not either a Unitarian, or Roman Catholic, or Jew, all is well. Even the learned, and in most points, highly orthodox and exemplary Bishop BURGESS, of Salisbury, says that MILTON was not a dissenter, because he believed in the Trinity! see *a Treatise of true Religion, by John Milton*; edited by Bishop Burgess. Preface, p. 22 and 23, whence it appears that a man may repudiate the Communion of the Church of England, and yet not be a dissenter! At all events, if he is not a dissenter, he is a schismatic—*utrum horum, &c.* Bishop BURGESS tells us in the next page, that Milton became successively Puritan, Presbyterian, and Independent, and yet was no dissenter! “Alas! for the chariot of Israel, and the horsemen thereof.”

this is reviving amid the volumes of schismatical and liberal trash we are now deluged with. The only wonder is, that a Bishop who ventured to be thus orthodox, was translated. But I forgot. Bishop Law was translated when lords Liverpool and ELDON were in power.

The standard, however, is hardly high enough in the following paragraph, at p. 14: where our grand and peculiar claims as a Church are not expressed with the *firmness they require*.

“ The inference then at which we arrive, is, that
“ the interests of the present and similar institutions,
“ are *most* effectually supported by the labours and
“ learning of a *duly constituted ministry*, and that
“ Christianity is *best* propagated in connection and
“ union with *an* established Church.”

It would pain me to offend, but as I write not for favour, but because my heart is in the cause of the Church, I would observe that the words in the passage quoted, which are in italics, are of too *qualifying* a nature,—not sufficiently decided. “ Duly constituted ministry” would have been less liable to misconstruction by schismatics had it been expressed, “ episcopally and by consequence apostolically, commissioned ministry;” and not only are the interests of Religion *most* effectually supported, and Christianity *best* propagated by such, but rather, such are the *only authorized* means of their support and its propagation. Again; the expression *an* established Church, should rather have been, “ *The Church*”—The Church, that

is, a Hierarchy, whether found in Italy, England, or India, who can prove an apostolic foundation, whether possessed of civil and national establishment or not, is the *only medium* authorized by Christ for the administration of spirituals, as having originally received the power of the keys from Him; all other religionists, whether possessed of national establishment or not, are intruders and busy bodies.

IX.—The address after Confirmation is fatherly and affectionate.

X.—The Sermon on the Death of the Princess Charlotte, is full of piety and resignation, and breathes also sentiments of ardent loyalty.

XI.—We next come to the Bishop's celebrated Assize Sermon, of which it is no mean praise to say, that it exposed him to a tempest of abuse from Calvinists and dissenters—a plain proof that his arguments came home to them. The passage that chiefly gave offence, and was the topic of criticism in all the Evangelical pamphlets and magazines, and low party prints, I shall here transcribe, p. 29.

“ If these things be so, it is incumbent upon every
“ friend to religion and virtue, upon every well-wisher
“ to social order, and the happiness of man, as at all
“ times so particularly now, to point out the utter
“ hopelessness of obtaining salvation, without the
“ observance of the laws of God. Whatever is sub-
“ stituted in the place of Christian morality, must, in
“ the end, prove treacherous and fatal. Nor are the
“ evil effects, alas! of such a system of religion, to be
“ deduced from theory, they have been too well at-

“ tested by facts. *Future remunerations have been*
“ *holden out independent of moral obedience.* Vice
“ has been rendered confident of salvation, and the
“ great barrier thrown down between him who serveth
“ God, and him who serveth him not. The most
“ atrocious violators of the law *have lulled their con-*
“ *science with some fancied experiences of faith,* and
“ they who have broken every commandment upon
“ earth, have yet looked for their reward in heaven.
“ Hence, the composedness with which even mur-
“ derers have gone from scenes of horror to the house
“ of God. Hence, the facility with which such per-
“ sons have turned from shedding blood to praying.
“ To this same cause, also, must we attribute that
“ growing hardihood in crime, through which con-
“ victed assassins so often deny their guilt, though
“ almost in the presence of their Maker: and thus
“ only can we account for that presuming audacity with
“ which creatures covered with guilt, have in their
“ last moments dared to think or say, that they are
“ ascending—from the scaffold itself—unto the right-
“ hand of God!!

“ May these fanatical delusions prove a warning
“ voice to my country before it be too late. May
“ they convince us of the alarming effects and evil
“ tendency of *enthusiasm*: may they keep us in the
“ sober steady path of that rational religion, under
“ which this nation has attained its present proud
“ pre-eminence, and in the practice of which our
“ fathers lived and died. Spiritual assurance be-
“ cometh no one of the sons of men. All are sinners.
“ The best of created beings should entertain a fear-
“ ful looking for of judgment to come; must close his

“accounts, with hope, indeed, through Christ, but
“with a hope still trembling.”

This Sermon is a first-rate performance: and perhaps is the best reconciliation of the apparently conflicting assertions in Scripture, as to faith and works: whoever wishes to see the two positions in Scripture,—1st, that salvation is procured through Jesus Christ alone; and 2ndly, that our condemnation or acceptance will depend on the things done in the body, ably harmonized, should read this composition, which is perspicuous, scriptural, and convincing. It at once puts an end to that controversy which has too long been carried on between faith and works.

XII.—The following passage in the Sermon at the opening of the Chapel for the Asylum for the Blind, at Liverpool, p. 11, is a pleasing instance of the amiable domestic feelings of the author: speaking of the privations of the blind, he observes:—

“The sight, too, of those most dear to us, the
“smile of connubial love, the view of infant filial
“happiness, the cheering look of friendship—these
“enjoyments their lot forbids; and with these, shuts
“out one of the great sources of rational and do-
“mestic felicity.”

XIII.—There is much fervent piety in the passage on *private prayer*, at p. 13.

“Another mode of intercourse with God is by *private prayer* on each returning morn and eve, either
“when we assemble together with our families, or

“ when we retire to our chamber and are alone—a
 “ duty this also of the greatest necessity and use, and
 “ which, though the observance of it has become
 “ more frequent both among the laity and clergy, yet
 “ still is it by no means so generally practised, as
 “ were in all cases devoutly to be wished for. But
 “ that drawing nigh unto God which we are about to
 “ consider, is distinct from, and independent of
 “ both these forms of supplication. It may be pro-
 “ perly and effectually performed at any time, in any
 “ place, whatever we be engaged in, whether in read-
 “ ing, writing, or meditation ; whether we be pursuing
 “ the necessary occupations of life, or partaking of
 “ its more trifling recreations and delights. During
 “ any of these employments, we may still offer up a
 “ short address to, and commune with our God. We
 “ may, though but for a moment, prostrate our souls
 “ before him, we may implore his influence—his
 “ fatherly hand—his protection. When, to all human
 “ appearance, we are engrossed in the passing con-
 “ cerns and petty anxieties of the world, we may yet,
 “ in the midst of all these, send up an availing prayer
 “ unto the Throne of Grace, we may pour forth the
 “ warm feeling of gratitude and love, unseen by any
 “ human eye, unobserved but by that Being, unto
 “ whom all hearts are open, and from whom no secrets
 “ are hid.”

The passage at p. 17, is so truly parental, that it leaves no doubt of the writer filling that endearing and delightful character :—

“ The same duty [that of prayer] is equally required from us, in all the connections and relations of life. The parent, for instance, cannot too often draw nigh unto God—he *whose happiness depends upon that of his children*, and who must know that their well-being is in the hands of the Almighty. Can *he* too often supplicate the Divine protection, too often bend the knee in thanksgiving or prayer ?”

“ We may,” says the good Bishop, at p. 23, “ join in repeating the words of our liturgy, we may bend the knee with our family in prayer without one suitable feeling being excited, without approving ourselves the more to Him whom outwardly we appear to adore. Set forms of words must, from their very nature, be adapted to the general infirmities and wants of all mankind : they are, therefore, to be referred by each individual to the peculiar circumstances and necessities of his own case. And on this account they require an abstraction of thought, an effort, a personal application, which too many, it is to be apprehended, entirely fail in exerting.  Whereas, a supplication, a thanksgiving, the lifting up the eye or hand, an ejaculation, a thought elicited at the moment by passing occurrences, must be the effusion of the heart, and can never be poured forth in vain. Here our prayers are particularized. They arise from the occasion, the occasion prompts the prayer. No other ideas can intermix with the act of adoration. We must pray properly if we pray at all. Another

“ recommendation of this mode of worship, is, the
“ quickness and the facility with which it may be
“ performed. It requires no seclusion, no prepara-
“ tion, no language but the language of the heart.
“ *We bear the temple of the Lord always within us :*
“ and can continually present to him that oblation
“ and homage which we know are well-pleasing in his
“ sight. Genius and eloquence here are of no avail.
“ The most illiterate are not less acceptable than the
“ most learned. To will, is to do.”

“ And here,” continues the pious preacher, at p. 27,
“ let it not be imagined, that this constant percep-
“ tion of the Divine power and presence, is calcu-
“ lated to engender religious fanaticism and gloom.
“ Far, very far otherwise. Of myself, indeed, if it be
“ allowed us from this place to speak of ourselves,
“ most truly, though with all humility can I say, that
“ through a life, as happy as life appears intended to
“ have been, this frame and habit of mind has ever
“ been the source of the purest intellectual enjoy-
“ ments. Under those heart-rending domestic pri-
“ vations, which, who is there that has not expe-
“ rienced? it forms our only consolation and stay.
“ Whilst under the lesser calamities and disquietudes
“ of life, it makes us more than conquerors.”

XIV.—At page 6, of a Charge, the Bishop thus plainly, practically, and connectedly lays down the credenda of our religion, as they should be inculcated from the pulpit.

“ Every hope should be built on faith in Christ

“ Jesus, and him crucified. No other foundation
“ can any man lay, save that which is laid, Jesus
“ Christ our Saviour. We are brought into a sal-
“ vable state solely through his redeeming love:
“ though we must afterwards work out that salvation
“ with fear and trembling. The atoning sacrifice,
“ offered up for the sins of the world, was inde-
“ pendent of every thing which man has done, or
“ could do. Our justification is of grace, through
“ faith: our final salvation will be of faith and works.
“ And this Christian covenant is extended to all man-
“ kind. None are excluded from its immediate bene-
“ fits: none will be deprived of its future and condi-
“ tional rewards, except those who have refused to
“ comply with the terms it enjoins. Who, however,
“ will obtain, or who will forfeit this proffered mercy,
“ is known to Him, and Him alone, who sees at one
“ and the same time, the past, the present, and the
“ future. The former are the predestinated, the
“ chosen, the elect: these hear the word gladly; and
“ bringing forth the fruits of it, will inherit eternal
“ glory: whilst they who reject this tender of salva-
“ tion, or who, professing to receive, act unworthily
“ of it, are the reprobate, the cast away, the vessels of
“ wrath fitted for destruction. Nor are these divine
“ decrees absolute, irrespective, but dependent on
“ human conduct, and compatible with the freedom
“ of human volition. The election and reprobation
“ mentioned in Scripture, are in no instance personal
“ and final. And, though Christ died for all, and
“ thus opened to all the gates of Heaven, yet still an
“ entrance into them cannot be secured by our own

“ unassisted exertions : it is God that worketh in us,
“ both to will and to do. We must, therefore, con-
“ stantly and earnestly pray for the promised in-
“ fluence of the Holy Spirit, for its preventing and
“ co-operating grace, that we may be inclined to re-
“ ceive the doctrines, and perform the duties of our
“ holy religion. And whilst we know that nothing
“ can avail us without this heavenly aid, yet should
“ we labour and strive as if all depended on ourselves ;
“ for man may still fall from grace given : the con-
“ flict ends not but with life : the race is not over till
“ we reach the goal ; and according to the use or
“ abuse of talents received, will be our everlasting
“ reward or punishment.”

The foregoing is a sensible and sound exposition of the declarations of Scripture, and the doctrine of the Church, but it is to be regretted, that *Charges*, as media of instruction, should so generally abound in *assertion*, while proof, and citation of authority are overlooked. Because didactics are not composed for those who are *sound*, like ourselves, but to convince the gainsayers : and conviction will never be effected without demonstration. The Bishop is, perhaps, the clearest *propounder* of any writer, ancient or modern, of the true scriptural and orthodox system of salvation, as opposed to the Calvinistic heresy : while the late Bishop Pretyman Tomline was the strongest *demonstrator* of the same.

The unauthorized introduction of hymns (however good *per se*) into the Church service, is the sure precursor of much irregularity : and tends to the subver-

sion of that "order" which the apostle enjoins. Nothing should be done or permitted in our divine worship in Church but what is duly sanctioned by ecclesiastical authority,—would I could say, by the CONVOCATION; but, alas! that is virtually swept away by the besom of liberality. Bishop Law rightly observes:

"I cannot omit to notice and condemn the pernicious tendency of many of those hymns, which have of late been so irregularly introduced into our Churches. The irreverent familiarity, and, I may almost add, the indecency of the terms in which our Lord and Saviour has been described, are shocking to the ears of every one who has a due sense of the Divine majesty and power. Indeed, many appear to frequent the Courts of the Almighty, not so much to confess their sins in his house and presence, not so much to deprecate the Divine wrath and punishment, in the sober words of our incomparable Liturgy, as to gratify an idle curiosity, and to have their feelings excited by a sort of theatrical exhibition, by impassioned and *fanatical* hymns. To stop this growing evil, and to keep the temples of our God in this respect pure and unpolled, the only safe and wise rule is, to suffer nothing to be said or sung in our Churches, except what is enjoined or permitted by lawful authority, and to be satisfied with the Psalms of the old or new version."

One reason for the prevalence of what is oddly enough, but quite consistently with other mis-nomers of the day, called 'Dissent,' is the facility afforded to

young people of different sexes to meet together by *Evening Lectures*, which are now so prevalent at the Meeting Houses. This is a great source of immorality under the sacred garb of religion, and the pretence of ‘worshipping God in *one’s own way*.’ To Evening Lectures in the Church similar objections undoubtedly exist. The following will shew the Bishop’s opinions on the subject :—

“ The middle and lower orders possess ‘itching
“ ears;’ they expect and almost demand some public
“ occupation. They will wander abroad. If, then,
“ the *Church* be shut, the doors of a *conventicle* will
“ be open to receive them. It is therefore the part
“ of wisdom to compare and balance conflicting
“ evils, and to choose the lesser of two. It is also
“ impossible in many of our Churches that the whole
“ population can obtain admittance when two ser-
“ vices alone are performed. These and other con-
“ siderations induced me, though still with reluctance
“ and fear, to institute a Sunday Evening Lecture
“ in our cathedral city, as also to assent to its being
“ established, as occasion might require, in the large
“ manufacturing towns of this diocese. But here
“ my approval ends. To evening lectures in the
“ country I have a great and insuperable objection;
“ the good appears to be more than counterbalanced
“ by the evil. The temptation afforded by houses
“ of public resort—the bringing together the young
“ of both sexes—their return to a distant home, and
“ late; these dangers far outweigh the probable im-

“provement which might arise from an additional
“attendance in the house of God.”

The Church and the conventicle have been for some years running a race: if we do not oppose dissenters with their own weapons, (*fas est et ab hoste doceri*) they will increase that rapidly advancing influence they unhappily possess. As it is only on the ground of keeping our flocks in their lawful fold, and away from schismatical places of worship, that Evening Lectures in the Church are to be recommended, so it is only on the ground of Dissenters educating the lower orders if *we* do not, that *our* Education of them can be tolerated or defended. Though it must be owned it is a pregnant sign of a depraved age, when the dangerous doctrine of expediency is so far in principle admitted, that evil is done—for evil undoubtedly both are—in order that good may accrue.

It is refreshing and cheering in these days to hear a Bishop treating the baptism administered by Dissenters as no baptism—no admission into the covenanted privileges of the Church of Christ. Since there cannot in Britain be any Christian Priesthood except Roman-Catholic and Protestant-Episcopal, and since the Sacraments can only be administered (according to Christ's institution) by the successors of the Apostles, to whom alone the promise of presence to the end of the world is made, it follows that all baptism administered by other than those two bodies of Priests, is the baptism of *lay* persons, and consequently in a spiritual, regenerating, and saving point of view, no baptism at all.

For if laymen (*i. e.* the teachers in conventicles) could administer the Sacraments, I humbly conceive Christ's appointment and promise (Matt. xxviii. 19, 20.) had been needless. On this essential point, the Bishop, p. 13. of his Charge, thus speaks:—

“ And here I am naturally reminded of the
 “ doubts which have been entertained and ex-
 “ pressed to me by some of my clergy, respecting
 “ the validity of lay-baptism, and the propriety
 “ of reading, over persons so baptized, the service
 “ appointed for those who die in communion with
 “ the Church of England. This office, by the in-
 “ junctions of the rubric, is not to be used for them
 “ who die ‘*unbaptized.*’ The question, therefore,
 “ to be determined is, whether by the term unbap-
 “ tized, be meant persons not baptized by a minister
 “ of our Church. That this is the meaning, appears
 “ highly probable, both from the directions in the
 “ rubric, that children not baptized by a ‘*lawful*
 “ *minister*’ shall be christened again, as also from
 “ several declarations of our Church, that the ad-
 “ ministration of the Holy Sacraments, except by a
 “ person lawfully appointed thereunto, is *illegal*.
 “ But though such be my opinion, grounded, as I
 “ think, on a fair interpretation of the rubric, yet
 “ the solemn decision of the Judge in one of our
 “ ecclesiastical courts having been different, I felt it
 “ my duty in my own case to bow to that decision,
 “ and I would recommend the same line of conduct
 “ to my clergy.”

The reader will observe, that in the remark preceding this quotation, I have put the question on a higher ground than the rubric. That a lay judge should be authorised to settle such points, is one of the many anomalies of our laws. The only competent tribunal to fix the meaning of "*lawful minister*" is the CONVOCATION. After this annihilation of our commission by a lay judge, the reader will smile at the idea of votes having been canvassed for that individual on the ground of his being a '*high Churchman*'! Such actually occurred to me as an Oxford Master of Arts. It is much to be regretted that our nineteenth Article is not more specific in its definition of "the Church." Too much anti-catholic leaven, and too little anti-schismatical doctrine pervades those otherwise excellent compositions. The only recognition in that article of that which alone constitutes a true, however corrupt, Church—namely, a commissioned hierarchy—is left to be inferred in the words, "the Sacraments be *duly* [*rectè*] administered." Here the *rectè* leaves us in the same doubt (if there were not other indubitable proofs) as the expression "lawful minister" in the rubric. The 22d Article, again, is open to the cavils of the self-constituted teacher, and is often thrown in our teeth by Dissenters, on account of the looseness of the expression "lawfully called and sent," instead of "episcopally ordained." The preacher of the conventicle will tell you, that—he has a call—that *he* is "lawfully called and sent," and much more similar trash. The overweening latitudinarianism of this our day, the insolent encroachments of sectarians, and the growing disregard for the exclusiveness of

ecclesiastical authority in spirituals, would, with a thousand heresies, be well corrected by that which alone can adequately restore the Church, and rational religion contradistinguished to a fanatical and schismatical mode of worship—the Convocation.

At p. 15, the Bishop properly blames the giving the elements to the whole range of communicants, instead of to one at a time. A similar liberty, wholly unauthorized by the rubric, is creeping into the Confirmation service, wherein some Prelates (the first of whom was Archbishop Gilbert, see my *Lives of the Bishops of Salisbury*, Part III. p. 271,) instead of going round the rail of the Communion Table, and laying their hands upon the head of each recipient of Confirmation, and repeating the enjoined formula to each one severally, repeat it to many—or all the whole range of recipients at once. This mode was extolled by Newton, Bishop of Bristol (see his life of himself, Vol. II. p. 106 *,) who says, that “several Bishops have since adopted the same “method.” But this new mode of confirming, however unexceptionable *in itself*, is liable to just objection, as being unauthorized by the rubric; and, consequently, irregular. In the rubric, and office of Confirmation, the Bishop is directed not only to “lay his hand upon the head of every one, severally,” but it is to be particularly observed, that the word “*saying*,” is added, which, from the grammatical construction, necessarily implies an injunction to deliver what follows, also, “severally:” and

* Published by Nichols, with the *Lives of Pocock, Pearce, and Skelton*. London, 2 vols. 8vo, 1816.

that this was really meant by the compilers of our liturgy, further appears from the use of the singular number: "Defend, O Lord, this thy child, or this thy servant," &c. and *not* these thy *children*, or *servants*. There should be no deviation from the rubric. For if an individual ecclesiastic, however high his rank in the Church, is at liberty to alter any one part of the service, he may assume the same power of altering any other part: and then there is an end to discipline and "order"—perhaps to sound doctrine. Ecclesiastical innovation, even though accompanied by decided improvement, ought, in no instance to be permitted, without the sanction of the Convocation, and the other two estates of the realm. In this age of private judgment, it is notorious that many clergymen take upon them to omit reading the Athanasian Creed, because, forsooth, they think it had better be expunged. When will this rebellious spirit be quenched? No individual minister, not even the Primates, are competent to expunge any part of the service. They, and all ministers are to obey the rubric: and if the rubric were not designed in the wisdom of those who brought back the Catholic Church to its primæval purity, to stop the current of private judgment, and to check individual innovation, it would be difficult to assign a reason for its establishment*.

* To such a pitch is the new and temporizing school in the Church getting, that many clergymen in *visiting the sick*, so far forget the power of the keys with which they are invested, that they affect to doubt if they can give *plenary absolution*, and will not repeat that formula—"Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and

XV.—Pass we now on to the well-known Sermon on Education: in which point most sorry am I to differ from the eloquent preacher: for I conceive that the education of the lower orders has done much practical harm—has encreased the calendar of criminals—amalgamated the grades of society—rendered the common people insolent to their superiors—disaffected to the government—estranged from their parish priest, and has subverted nearly all attachment to ancient establishment. The universality of reading, combined with the licentiousness of the press, which loudly demands legislative restriction, promise to carry before them our judicial institutions, our legislative enactments—the result of the wisdom and experience of ages; our academical and eleemosynary establishments—the pride and boast of a civilized world; our unrivalled Constitution in Church and State—*i. e.* as they *did* exist before the opening of that flood-gate of liberalism—the repeal of the Test Acts: these will all be overwhelmed in one common ruin, and leave not a wreck behind. The only ground, as has before been observed, on which the education of the common people can be defended, is, and, alas! that we should be driven to such a resource, is, that if churchmen do not educate them, sectarians will.

On this extremely problematical point, I was agreeably surprised, after some pages of able and eloquent, though misapplied reasoning on the diffusion of learn-

believe in him, of his great mercy forgive thee thine offences: and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

ing, in the beautiful Sermon now under consideration, to find at p. 17, the following qualifying and restrictive sentence :—

“ The effects of education are now exciting considerable doubts and alarm : but against early instruction in religion *, against that restricted and appropriate degree of education, for which alone we are pleading, no valid objection can be fairly advanced.”

Against religious instruction, in real Church of England principles, if effected without union with dissenters or Calvinists, or that organ and watch-word, that rallying point of division, that *principium et fons* of schism—the Bible Society, nothing can be urged. But the unavoidable tendency of education in the people at large, who in fact have no business with minds (as Abernethy says of stomachs,) since they can at best imbibe but a little learning, and a little learning is a dangerous thing, is, to erect every man's opinion into a court of judi-

* I would rather that even that could be effected by a vivâ voce instruction by the ministers of the Church. The grand point in a mixed government, like that of England, is to keep the people under ; to increase the King's prerogative ; and the influence of the aristocracy and clergy. Our Constitution has become too much leavened with popular freedom. The more *that* is held in check, while the appearance and the name of it is retained (*ad captandum*,) the better ; education, march of mind, thinking, and judging for oneself, and the rest of the plausible, and popular theories of the day, will bring about a revolution : and then, instead of having “ civil and religious freedom,” which we now enjoy, the tables will be turned, the order of things inverted, republicanism, spiritual and political, will abound, and those who ought to be uppermost will be trampled under foot.—EDIT.

cature ; it is to promote that bane of Christian unity, private judgment ; it is to promote scepticism and schism : its infallible result will be the undermining of all attachment to the Church and regular priesthood, and the climax, rank infidelity.

At p. 18 of the same Sermon, there is an ambiguity that would seem to convey an idea, of which I am very sure the Bishop is quite incapable. The passage is—

“ We are sure that Christianity is founded on a
“ rock [or rather the Church, with its hierarchy, is
“ founded on Peter’s confession as to Christ’s homou-
“ sion,] and that the gates [councils] of hell shall not
“ prevail against it. The security, however, and per-
“ manence of every *civil* establishment depends on
“ its *utility* ; and its utility is best manifested by its
“ promoting the true interests of religion and morals.
“ The *clergy*, therefore, must watch the signs of the
“ times, if they wish to retain their wonted influence
“ on the hearts of the people. More exertion, more
“ energy are required now than were called for in the
“ days of our forefathers. Whilst improvements in
“ other things are taking place, let not the ministers
“ of religion alone stand still.”

As the Bishop is not treating of *civil* establishments, seeing that neither the Church, nor Christianity, nor the Clergy, are of civil, but of divine institution, it follows that the word “ civil,” before establishment, can have no place there (the extract in the newspapers of the day was printed without it,) for with civil establishments, as such, the clergy in their sacerdotal character have no-

thing to do, nor, however proper such energies and exertions may be, is it *here* designed to exhort them to exertion and energy in support of *civil* institutions. The whole passage refers to spiritual energies in support of Christianity. Now, if "civil" is struck out, which the context and the whole scope of the argument requires, then it would appear as if the writer meant (what it is utterly impossible he could mean) to inculcate the erroneous idea, that the existence of the Church, or what is the same thing, the existence of Christianity as an establishment, depends on its utility! Howbeit, the utility of the Church has nothing to do with its permanence, because, being a *divinely* commissioned, and a divinely instituted authority, its utility is no more to be called into question, than the utility of the Sacraments. To talk of the utility, or inutility of the Clergy, is to lower our priesthood from its divine basis, and place it on the ever fluctuating sea of *expediency*—that most dangerous and dishonest word in the Statesman's vocabulary. The Church and Clergy, if ever so *useless*, MUST be upheld; because to impugn that which emanates from the Holy Ghost, is to sin against the Holy Ghost: a truth well deserving the attention of all who are zealous for the annihilation of establishments, and throwing open religion upon the free-trade system.

XVI. We now come to the last of the Bishop's compositions: The Spiritual Duties of a Christian Minister; a Charge before the Clergy of Bath and Wells. In this excellent Charge, that most essential bar to the encroachment of schism—the residence of the clergy—is not forgotten; the vital union of faith and works is enforced, and the unscriptural doctrines

of personal election combated with the Bishop's usual happy address and acumen on this point, which, indeed, may be considered his *forte*. The divorcing of passages from the context, for the sake of establishing Calvinistic notions, is well animadverted on,—the necessity of practical moral virtue being preached up by the clergy, instead of being kept in the back-ground, where too many “serious Christians” and ‘Evangelicals’ are apt to place it, is clearly pointed out, and the contentions and schisms of the clergy constitute an animated and truly Christian paragraph, at p. 18 and 19. He acknowledges at p. 20, “that a spirit of disaffection to our Established Church is growing up and widely spreading,” and that crime has of late rapidly increased. The causes however of the present tremendous national demoralization he does not particularize *. He recommends Benefit Societies, and, as a friend to the poor, is unfriendly to the present mode of administering the poor laws. “They have torn asunder the sacred ties of social and domestic life. The parent is not supported by the wages of his own labour, but receives the deficiency from the poor-rate. He knows that his children must be maintained by the parish; and is

* Speaking of national demoralization, one cannot omit this opportunity of expressing the regret which every Christian must feel at the pious exertions of the Bishop of London to stem the profanation of the Sabbath having been so ungraciously met, and that his Lordship should have been so vituperated by the public press for the honest and fearless exercise of his pastoral office. With regard to the other point, however, [the chapel affair, and the preference given to Mr. WILBERFORCE] on which his Lordship has been brought before the public, we cannot but equally regret the line of conduct Bishop BLOMFIELD has adopted.

“ therefore less regardful of their improvement. He
“ looks for no future comfort from their gratitude
“ and affection, nor ever contemplates the period
“ when they shall rock the cradle of declining age.”

The Bishop closes his Charge with this truly pastoral peroration:—

“ It has ever been to me a source of the purest
“ satisfaction, in the several situations in which a
“ good Providence has placed me, to be supported
“ by the kind feelings of those with whom I was
“ officially connected. Happy, indeed, will be the
“ evening of my days, if your hearty concurrence, if
“ your friendly co-operation, shall further my present
“ views, for the spiritual improvement of the flocks
“ committed to our care. No wish is more fondly
“ entertained by me, than that our united labours
“ should render the Church of England respectable,
“ and respected, throughout this diocese—that the
“ clergy of it should become the blessed means of
“ turning many unto righteousness. Then shall we
“ close our lives and ministry with a conscience full
“ of faith and hope; assured, that though we are
“ going through the valley of the shadow of death,
“ yet that we are at all times, and every where,
“ equally in the hands of unbounded benevolence
“ and power; and that, at length, where God is,
“ there we shall be also.”

I have now ventured to review the whole of the

Bishop's publications with which I am acquainted,—a task which I trust it will be admitted that I have performed with impartiality.

Nothing now remains but to speak of his Lordship's firm, noble, and ELDON-like conduct on the Catholic Question.

What his line of Parliamentary conduct was when the repeal of the Corporation and Test Acts—that repeal which was the *prima mali labes*—that *feeler* put forth by Ministers to ascertain the extent of senatorial and national insanity on the point of liberalism—I have not heard. Certain it is, the Clergy generally were criminally supine; unaccountably apathetic at the overstepping this line of demarcation—this principal outwork of our citadel. No alarm was excited in the hearts of Churchmen,—no forebodings as to the future,—no loading of the tables of the two Houses with petitions against a measure pregnant with ruin. The Church was led like a lamb to her slaughter, and opened not her mouth. This was that awful stillness that is the precursor of the tempest,—this that deceitful slumber which, indulged in, ends in death. *Here* was the point for the Episcopal Bench, the Clergy, the laity of the Church, and every friend to rational religion, to have taken their stand. But the Church, alas! was left to her destinies. Few attempted to succour her in her saddest hour: and those few were mostly *Laymen*. The Priests and Levites coolly passed by on the other side.

Excessere * omnes adytis arisque relictis
 Dii †, quibus imperium hoc steterat.

Had this first endeavour been resolutely withstood, encroachment in its infancy had been checked, and such a bold and manly front had been presented to the enemies of our Zion, as would have shewn them that the Church was not yet ripe for innovation, and have defied their farther assaults. This point lost, all was lost. Thus is it in ethics; it is the overstepping the *first* barrier of virtue that constitutes our fall. All the rest is a necessary consequence. Bishop Law was, indeed, firm on the Catholic question: and had all other Ecclesiastics, with equal firmness, postponed advancement to principle, that surrender of our rights had never been made. But alas! *after* the repeal of the Test Acts, all was too late.

*Tum decuit metuisse tuis: nunc sera querelis
 Haud justis assurgis et irrita jurgia jactas.*

*The following is the Protestant Declaration of the
 Right Reverend the Lord Bishop of Bath and Wells,
 in the House of Lords, Monday, March 2, 1829.*

“ MY LORDS,

“ In presenting to your Lordships several
 “ petitions which have been placed in my hands, I
 “ will take this opportunity of stating what I believe

* i. e. *Rattled*.

† i. e. Those who from their high station should have defended our citadel.

“ to be the feelings and wishes of the people of
“ Somerset, with respect to the Roman Catholic
“ question. Having, also, in the course of my life,
“ been settled in different parts of England, I may
“ be permitted also, now that the general sentiments
“ of the country have become a subject of frequent
“ discussion, to point out what I believe to be the
“ prevalent opinion of the people of England, also,
“ upon this subject. In the first place, then, the
“ people of England are strongly attached to the
“ principles of liberty, civil and religious. They look
“ back to the earlier records of their history. They
“ contrast and compare the reign of Queen Elizabeth,
“ with that of Queen Mary. The reign of popish
“ James, with that of William the Third. They
“ find that the country was happy and great under
“ Protestant sovereigns: but that it immediately de-
“ clined under popish domination. They have also
“ the utmost reverence for the Constitution, as esta-
“ blished at the Revolution, in 1688. And they
“ object to the admission of Roman Catholics to poli-
“ tical power, because they believe that they would
“ use that power for the overthrow of our present
“ Constitution. In the next place, they look back
“ with reverence and affection to the memory of
“ George the Third. A Monarch, who for more
“ than fifty years reigned in the hearts of his subjects.
“ They respect him, more particularly, for the regard
“ with which he always considered his coronation
“ oath. They hold also the name of his Royal High-
“ ness the Duke of York, in peculiar veneration and
“ regard: and they are most loyally attached to the

“ Monarch who now sits on the Throne of these
“ Realms. With these feelings, my Lords, they
“ would not establish an *Imperium in Imperio*.
“ They would not admit those to equal political
“ power, who acknowledge a divided allegiance to a
“ foreign potentate.

“ The people of England, moreover, are a religious
“ people. They, therefore, are averse to [from] the
“ giving power to a restless sect, * [body] who would
“ endeavour to reduce the people to a state of reli-
“ gious thralldom.

“ These, my Lords, are the opinions of the people
“ of England ; and in these opinions I do most fully
“ concur. At the same time, however, no one can
“ look with a stronger feeling of compassion than I
“ do, on the miseries of the ill-fated kingdom of Ire-
“ land. These evils, however, are in no degree oc-
“ casioned by the want of Roman Catholic emancipa-
“ tion—will not at all be removed by the grant of it.
“ The evils which really afflict our Sister Isle, are
“ the want of capital and employment,—the want of
“ an efficient local magistracy, and the non-residence
“ of the gentry. The emancipation which Ireland
“ does require, is the emancipation of the mind.
“ It is our duty, therefore, by all the means in our
“ power, to ameliorate their lot : instead of merely
“ putting into their hands a weapon which will be
“ turned against ourselves. In some respects, I do
“ not think that the people of England have been
“ fairly dealt with. The noble duke has said, that

* See the note on this misnomer, in p. 232.

“ he wished the evil of the Catholic Association to be
 “ put down. Now, if it be an evil, it ought to have
 “ been put down; and we have just heard from his
 “ Majesty’s late Lord Lieutenant of Ireland, that if
 “ he had been authorised so to do, he could, and
 “ would have put it down, without bloodshed. It
 “ has, however, on the contrary, been brought for-
 “ ward as a powerful argument, for the overthrow of
 “ our exclusively Protestant Constitution.

“ Such as I have stated them, appear to me to be
 “ the real sentiments and feelings of the people of
 “ England—and surely they are entitled to every
 “ degree of consideration on the part of your Lord-
 “ ships. As to myself, I have no other object in view,
 “ but to do my duty towards God and man: and I
 “ would rather go, as my great predecessor, Bishop
 “ Ken, did, to the tower, than I would agree to
 “ sacrifice one tittle of our Protestant Constitution
 “ in Church and State. I cannot, therefore, con-
 “ sistently with the oath I have taken at that table,
 “ acquiesce in the proposed measure: and, as I keep
 “ that oath, so help me God!”

Protest entered on the Journals of the House of Lords.

“ DISSIDENT,

“ 1st.—Because, though a full and complete *reli-*
 “ *gious* toleration be the inalienable right of every
 “ individual in the State, yet still, *political* power

“ cannot justly be demanded by any dissenting sect *,
 “ whenever the concession of that power appears to
 “ be inconsistent with the security and welfare of the
 “ community at large.

“ 2d.—Because, since the period of the Reforma-
 “ tion, the Roman Catholic Church ever has been,
 “ and is determinately hostile to the cause of Pro-
 “ testantism, and to the principles of liberty, civil,
 “ and religious. The members, therefore, of that
 “ Church, are inadmissible to be the legislators of
 “ a Protestant country.

“ 3d.—Because, many of the tenets of the Roman
 “ Catholic Church, are directly opposed to the doc-
 “ trines of Christianity, as promulgated in the re-
 “ vealed Word of Almighty God.

“ Because, for these and other reasons, as a Bishop
 “ of our pure and reformed Church, I feel myself
 “ called upon to enter this my protest against the
 “ bill admitting Roman Catholics into the higher
 “ offices of the State, and into the two Houses of
 “ Parliament.

“ Signed,

“ GEO. H. BATH AND WELLS.

“ For the first, second, and third Reasons,

“ FARNHAM.

“ For the second and third Reasons,

“ CLANBRASSILL.”

* The framer of this protest is quite incorrect here, as in the preceding ‘ Protestant Declaration,’ in calling the Roman Catholics a dissenting *sect*. In the next paragraph, they are correctly designated the “ Roman Catholic Church.” A church cannot be a sect, nor a sect a church.—EDIT.

Speech of the Bishop on the third reading of the Bill.

His Lordship observed :—" That having been faithful from the beginning, he should be faithful unto the end; that he opposed the bill, because he was satisfied, from knowing what the Roman Catholics ever had been and were, that they would use the additional power and influence obtained by this bill, to the injury, and, if possible, the overthrow of the religion and liberties of this country. That he should also give his vote against the bill, because many of the tenets of the Roman Catholic Church were, in his judgment, directly opposed to the revealed Word of Almighty God; and, moreover, because the passing of the bill would outrage the honest and religious feelings of the great majority of the people of England. He did not, indeed, say, that *Vox populi* was *Vox Dei*; but this he did assert, that governments were instituted, not for the benefit of the governors, but of the governed. That the general good feeling of the great body in the middle classes of society was opposed to the grant of further concession to the Roman Catholics, and was entitled to more favour and consideration than it had received. But though the die, he feared, was cast, yet still he trusted to the good sense, and sound principles of the people of England; but above and beyond this, he placed his firm reliance on that superintending Providence which had so often, and so wonderfully preserved this Church and nation. In conclusion, he observed,—That he had now re-deemed the pledge he had given at the beginning

“ of the session ; and that he should ever look back
“ with unmixed satisfaction, to his having endeavoured,
“ voured, by every means in his power, to uphold the
“ liberties of his country, and to maintain the pure
“ religion of Almighty God : and having thus done,
“ he should now say, ‘ *Exoneravi animam meam.* ’ ”

I shall conclude these memoirs of George Henry Law, Bishop of Bath and Wells, with a hearty prayer, that he may long be spared to adorn the cause of religion and virtue—long continue a pillar to support our tottering temple.

The lover of episcopal Biography will not be offended at my here introducing memoirs of Bishops EDMUND and JOHN LAW, the former the father, the latter the brother of our Bishop, though otherwise not connected with the diocese, to the Prelates of which, I have in this work feebly attempted to give reviviscence.

L I F E
OF
EDMUND LAW,
BISHOP OF CARLISLE,

Father of the Bishop of Bath and Wells.

EDMUND LAW, the learned Bishop of Carlisle, was born at Buck-cragg, in the parish of Cartmel, and the county of Lancaster, on June the 6th, 1703. His father, Edmund Law, held the small Chapel of Staveley, on the border of Windermere Lake. The family had, for generations, been settled in the neighbourhood of Askham, in Westmorland.

The earlier part of his education was received at the schools of Cartmel and Kendal; and in the year 1719 he was admitted at St. John's College, Cambridge. Here he distinguished himself by his regularity and application, and obtained the highest honour on taking his Bachelor's degree in 1723. From the circumstance, however, of his county being full, he was unable to procure a fellowship in his own College; and, in consequence, removed to Christ's College, in the same University. Here he was elected fellow and tutor.

During Mr. Law's residence there, he became known

to the literary world, by a translation of Archbishop King's "Origin of Evil," with Notes. To this was prefixed a very ingenious "Dissertation," from the pen of the Rev. Mr. Gay, of Sidney College, of whom farther particulars have been sought for, but in vain. This work at once established the fame of our author, as an acute and able metaphysician.

Afterwards, in the year 1734, an edition of R. Stephens's Latin Thesaurus was edited by Mr. Law, conjointly with John Taylor, Thomas Johnson, and Sandys Hutchinson. Mr. Law's acquaintance, during this period of his life, was principally with Dr. Waterland, the celebrated Master of Magdalen College, with Dr. Jortin, a name known to every scholar, and with Dr. Taylor, Fellow of St. John's College, the learned editor of Demosthenes' and Lysias's Orations.

In 1737 Mr. Law was presented, by his University, to the Rectory of Graystock, in Cumberland. The right of presentation was vested in the University, by virtue of an Act of Parliament, transferring to them the right of presentation, whenever at the time of a vacancy the patronage belonged to a Roman Catholic. The claim however was contested; nor was it till after a long and expensive law-suit that Mr. Law was instituted to the living by Sir George Fleming, Bart., at that time Bishop of Carlisle. Soon after this, he married Mary, eldest daughter of John Christian, Esq. of Unerigg Hall, in the county of Cumberland, a lady beloved and esteemed by all who knew her, and whose virtues are still remembered with tenderness and veneration. In 1743, Mr. Law was promoted by Sir Geo. Fleming to the Archdeaconry of Carlisle, to which the

Rectory of Salkeld is appended. Hither Mr. Law removed from Graystock, induced to do so by the healthiness and pleasantness of the situation. Here many of his children were born ; and among them the late Lord Ellenborough. During his residence at this place, he published the first edition of his " Considerations on the Theory of Religion," a work by which he is most known to the literary world, and which evinces much thought and reading. To this were subjoined, " Reflections on the Life and character of Christ," as also an Appendix concerning, " The Nature and end of Death under the Christian Covenant." The last edition of this work was published in 1820, by his son, the present Bishop of Bath and Wells. In 1749, Mr. Law proceeded to the degree of D.D. and the question which he maintained in the Divinity Schools, with great celebrity, was the sleep of the soul. The preferment next conferred on Dr. Law, in 1754, was the Mastership of St. Peter's College, Cambridge, and which was resigned in his favour by Dr. Keene, at that time Bishop of Chester. This change of residence was peculiarly gratifying to Dr. Law, as it brought him back to the society of literary men, and gave him a greater facility of access to books. During his residence at Peter House, Dr. Law was successively presented, by his former pupil, Dr. Cornwallis, then Bishop of Litchfield and Coventry, and afterwards Archbishop of Canterbury, to a Prebend, and the Archdeaconry of Stafford, in Litchfield Cathedral, and to a Prebend of Lincoln by his friend, Dr. Green, Bishop of that See. Nor was the University wanting in bearing its

testimony to the merit of the Master of Peter House ; but conferred upon him the offices of Principal Librarian and Casuistical Professor. But, alas ! Dr. Law suffered the severest affliction at this time, in the loss of his wife, who left him with eleven children, the youngest of whom, the present Bishop of Bath and Wells, was born only a few months before her decease. Soon afterwards, through the interest of the Duke of Newcastle, High Steward of the University, Dr. Law was preferred to a Prebend in the Church of Durham, and in 1769, without any solicitation or wish on his part, he received from the Duke of Grafton, the then Prime Minister of the Crown, an offer of the Bishoprick of Carlisle. This, after some hesitation, he accepted. The promotion was, in some respects, a desirable one. It enlarged his sphere of utility. It brought him back to the scenes and to the friends of his earlier days. He spent therefore, with only two exceptions, the greater part of each summer at the episcopal residence of Rose Castle, near Carlisle, a situation with which he was much delighted, both on account of the beauty and healthiness of the place. And there on the 14th of August, 1787, exhausted, and without a pang, he breathed his last, universally regretted, and esteemed, and followed to the grave by three of his sons, John, Bishop of Elphin, Edward, Lord Ellenborough, and George Henry, Bishop of Bath and Wells. The service was read by his valued friend and Chaplain, Dr. Paley. The following inscription is erected to his memory on a mural tablet in the Cathedral Church at Carlisle.

Columnæ hujus sepultus est ad pedem
 EDMUNDUS LAW, S.T.P.
 per xix. fere annos hujusce ecclesiæ Episcopus
 In evangelica veritate exquirenda
 et vindicanda
 ad extremam usque senectutem
 operam navavit indefessam :
 Quo autem studio et affectu veritatem
 eodem et libertatem Christianam coluit ;
 Religionem simplicem et incorruptam,
 nisi salva libertate
 stare non posse arbitratus
 Obiit Aug. XIV. MDCCLXXXVII.
 Ætat LXXXIV.

The Bishop of Carlisle devoted the whole of a long life to the study of the Word of God. His time was entirely and exclusively absorbed in reading and contemplation. Truth, wherever it led, he followed, unhesitatingly. His labours commenced with the study of Locke; and he was reputed the first metaphysician of his day. Thus enabled to form a correct judgment on the weight of evidence, and the force of demonstration, he bent the whole vigour of his powerful mind to an anxious and critical examination of the Divine records of our faith. And he rose up from the search, a firm undoubting believer. He was not fettered by the creeds of any particular sect. One thing only he considered, whether their tenets accorded, or not, with the word of Jesus Christ. On one point, however, and one alone, he differed, conscientiously differed, from the general belief of our established Church. The Bishop

of Carlisle entertained the opinion, that the moment of our death and our resurrection will be to us synchronous; and that at the second coming of Christ, when the graves and the sea shall give up their dead, we shall rise with bodies altered and glorified, to give an account of the things done upon earth, whether they be good or bad. This is the tenet by which the name of LAW, Bishop of Carlisle, was principally distinguished, and which occasioned many tracts, and a warm controversy among the divines of his day. Dr. Blackburne, Archdeacon of Cleveland, and Dr. Peckard, Dean of Peterborough, were powerful opposers of an intermediate state.

His political opinions were formed in the school of Locke: of whose works he superintended the re-publication, with a preface, in 4 volumes, quarto, in 1777.

In private life, Dr. Law was most mild and amiable. His temper was uniformly even and unruffled, kind and considerate to all. Nor was he ever known to raise his voice beyond its ordinary pitch. In conversation with friends he was remarkably cheerful and lively; though he particularly disliked, and avoided, all large and mixed parties. Such is the true character of Dr. Edmund Law, the learned and the amiable Bishop of Carlisle, whose name will be ever holden in veneration by those who believe, that he who renders Christianity most rational, renders it most credible. Dr. Law has most unfairly been called by those who did not understand his principles, a Socinian; for in truth, his peculiar notions as to the moment of our death and our resurrection being synchronous, and the denial of homousion, are two parallel lines that can never meet. The one is no way involved in the other. They are two totally distinct

points. Among the God-denying heretics, nothing but the grossest prejudice and wilful calumny could place him. I appeal on this point, as the best criterion of his opinions, to the works which he published. In them there is not a word which can countenance such an assertion. Indeed, they prove the direct contrary ; and these, be it remembered, were composed at that period of life, when his intellect and his judgment were most matured.

The Publications of Bishop Edmund Law, were,

1. A Translation, with Notes, of King's Origin of Evil.
2. The Theory of Religion, with Reflections on the Life and Character of Christ.
3. A Tract on Space, Time, and Eternity.
4. Considerations on the propriety of requiring a Subscription to Articles of Faith.
5. Many single Sermons.

His family consisted of thirteen children, of whom, John was successively Bishop of Clonfert, Killala, and Elphin.

Edward, Lord Ellenborough, was Chief Justice of the Court of King's Bench ; and,

George Henry was made Bishop of Chester in 1812, and in 1824, was translated to the See of Bath and Wells.

L I F E
OF
J O H N L A W,
BISHOP OF ELPHIN,

Brother of the Bishop of Bath and Wells.

JOHN LAW, D.D. Bishop of Elphin, was second son of Edmund Law, Bishop of Carlisle, and was born at Graystock, May 6, 1745. On the removal of his father from Salkeld to Peter House College, Cambridge, he was sent as a pensioner to the Charter House, whence he went, well prepared by Dr. Cousins, to Christ's College, Cambridge. Here his application was intense; and he made the greatest proficiency both in mathematical and classical knowledge. In taking the degree of B.A. Mr. Law was second on the list of wranglers. He attained, however, the first of the Chancellor's Medals.

On the earliest vacancy which occurred after this, Mr. Law was elected a Fellow of his College; and a tripartite division of the profits of the tuition was immediately offered to him and Dr. Paley, by Dr. Shepherd, the then tutor of the College. He (Dr. Shepherd) agreed to confine his attention to the management of the

accounts, whilst Mr. Law lectured in mathematics and classics, and Dr. Paley in divinity, and moral and political philosophy. These lectures formed the ground-work of that celebrated work, which will carry down the name of Paley, crowned with honour, to future generations. Christ's College, from the united labours of these two eminent men, attained the highest degree of popularity and fame; and from this circumstance commenced that friendship between these highly endowed persons, which continued with unabated warmth to its dissolution by death. In 1773, Mr. Law left the University, being promoted by his father to a Prebend in the Cathedral Church of Carlisle. He afterwards successively was presented to the livings of Whittingham and Warkworth, in Northumberland, as also to the Archdeaconry of the diocese of Carlisle. During his residence in it, he married Mrs. Thomlinson, a sister of Mr. Wallace, the then Attorney-General. Soon after this he was advanced to the Bishoprick of Clonfert, in Ireland, by the Duke of Portland, the then Lord Lieutenant; and the preferment which he vacated in England was placed at his Grace's disposal. On his removal to Ireland, the Bishop of Clonfert was accompanied by his constant friend and companion, Dr. Paley; who, at his consecration at the Castle Church, in Dublin, in September 1782, preached a Sermon, which now appears among his works.

In 1787, Dr. Law was translated to the Bishoprick of Killala, and soon afterwards to that of Elphin. This See was conferred upon him during the short period when Earl Fitzwilliam was Lord Lieutenant of Ireland. Dr. Law constantly resided either at Dublin, or at his

bishoprick, except during the time when his Parliamentary attendance called him to England. His death took place, after a year's illness, at Stephen's Green, in Dublin, on March 19, 1810, and his remains were interred in the Cathedral Church of St. Patrick. His property he principally left to Dr. Brinkley, now Bishop of Cloyne, the *astronomical* Prelate, of whom Lord Norbury is said to have remarked, that "he might thank his *stars* for his bishoprick."

Such were the main incidents in the life of the Bishop of Elphin,—a life chiefly devoted to the honour of God, and the virtue and happiness of his fellow-creatures. Dr. Law was endowed with extraordinary talents, and exhibited, on all occasions, the greatest acumen and strength of intellect. Both his conversation and writings were distinguished by an originality of thought and expression. As a companion it was difficult to say, whether Dr. Paley or Dr. Law were the more instructive or the more delightful. In his political view of things, he saw the bearing and temper of the times, and therefore strongly espoused the cause of order and subordination. No one, foreseeing the consequences which were likely to ensue from it, could be more decidedly adverse than he was, from what is called Roman Catholic Emancipation. He frequently observed, that when he first went over to Ireland he was a liberal fool; but that when he had lived in that country he saw the danger of granting to them any farther degree of political power. Still he laboured to do all the good he could among his poorer neighbours, by relieving their wants and enlightening their minds. As he could not persuade them to read good Protestant

publications, he printed and dispersed among them cheap editions of the best Roman Catholic writings.

To the study of the word and will of God, the Bishop of Elphin's reading and mind had been invariably directed. This was the favourite subject of his contemplation. To the elucidation of this, he applied all the powers of his intellect, and all the result of his study, as a naturalist, mathematician, and moral philosopher. Indeed, Dr. Paley, on all occasions, acknowledged the great assistance he had received from the Bishop of Elphin in his several publications, but more particularly in his last and best work on natural theology.

In private life, the Bishop of Elphin was excellent as a son, affectionate in all his relationships, and most liberal wherever his assistance was required. To Dr. Priestley, much as he differed from him on religious questions, yet still, upon hearing of the difficulties he had met with in America, our Bishop immediately sent an order for 100*l.* accompanying it with a request, that the circumstance might not be made known, lest it should subject him to the groundless suspicions of the illiberal, and intolerant—a request which we are sorry to add, was not complied with. During the civil disturbances in Ireland, no one evinced a more firm and unconquerable spirit. When the females of his family, alarmed at the approach of the rebels towards Elphin, had fled for safety towards Dublin, where he happened to be, the same carriage which had removed them from the scene of danger, immediately conveyed him to it. Wherever his duty led him, there he went, equally prepared to live or die. Strongly, therefore, as he

opposed the current of public opinion, in the midst of civil contentions and rebellion, yet were his principles and conduct duly appreciated by both parties, and the name of John Law, Bishop of Elphin, is still remembered, and mentioned, with respect and veneration, by the people of Ireland.

A D D E N D A.

ADDENDA.

PART I.

PAGE 38. To the account of the Palace of the Bishops of BATH AND WELLS, it might have been added, that they anciently had an episcopal mansion in London, as appears by the following passage from Stow. *Hist. Lond.* Vol. II. p. 108-6.—“ In this parish [St. Clement Danes,] was the Bishop of Bath and Wells’s place in former times ; so it is found in the Bishop of London’s Register of Wills and Testaments. *Hospitium Reverendissimi Dñi Episcopi Bathon. et Well. in parochia Sancti Clementis Danor.*”

Page 47. In the list of the burial places of the Bishops of Bath and Wells, fill up the blank after the Bishop JOHN WYNNE, with “ Northop Church ;” that after Bishop EDWARD WILLES, with “ Westminster Abbey Cloisters ;” and that after Bishop CHARLES MOSS, with “ Grosvenor Chapel, South Audley street.” Make the same additions at p. 50 and 52.

Page 227. To the remarks on the CONVOCATION, the following may be added :—

The assembly of the Clergy in Parliament is as much an integral part of the Constitution as the presence of the Commons, and has only fallen into disuetude since the reign of Henry VIII., when the

Clergy, obeying the Pope rather than the King, kept aloof from the Lay Parliament, and formed a distinct assembly. Henry VIII. not having the power to prevent their meeting, impeded the proceedings of the Clergy by divers vexatious statutes, by depriving them of many privileges, and by impairing the rights of the Convocation. Since the year 1665 the Clergy have not claimed the privilege of taxing themselves; and by the subsequent betrayal of our cause by Bishop Hoadly, the Convocation has become a non-entity. It is however held, as a mere matter of form during every session of Parliament, is summoned as heretofore, by the King's writ, and is dissolved by the like authority.

It is to be remembered, that the wise principles of the Constitution have declared the existence of the three estates in the realm, *of which the Clergy are one*; for the King being a person cannot be an estate:—for ages the Clergy exercised the safe and wholesome privilege of periodical convocation, and took a share unitedly with the Laity in the framing of laws. Their separation during the reign of Henry VIII. from the laical Parliament, and forming a distinct assembly or convocation, was their error, but can never be pleaded in bar of the rights of their successors.  The seats occupied by the Bishops in the upper House of Parliament have no reference to the suspended rights of the Clergy: they sit there not, as it is mistakingly supposed, as representatives of the Church, but as *Temporal Barons*. When HORNE TOOKE laid claim to a seat in the Commons, it was only objected to him, that, as a Clergyman, he

was represented in the House of Convocation. BLACKSTONE also expressed a similar sentiment, when he says, “The House of Commons must not be of the Clergy, because *they sit in the House of Convocation.*” This Convocation is usually called at the meeting of every new Parliament, and as the King calls, so he dissolves it with the rest of Parliament, and, in fact, without this assembly of the Clergy, the general meeting of the States is incomplete.

In short, either the Convocation is in existence, and in sufficient power for all purposes of her regeneration, or, if lost through disuetude, the objection to the Clergy taking their seats in the Commons falls to the ground.

Page 331. “Peter-pence” was a tax of one penny on every family in the kingdom, settled upon the See of Rome by King Ina, in 720, and so called because collected on the day of St. Peter ad Vincula; abrogated by 25 Henry VIII. c. 21.

PART II.

Page 12. Bishop STILL. The question whether this Bishop was the author of the play, “Gammer Gurton’s Needle,” or not, can be satisfactorily decided only by reference to the date of the black letter copy, said to be in the British Museum, the evidence on both sides being of a conflicting nature. The Biog. Dramatica states, that the play was printed in 1575, and had been acted in Christ’s College in 1566. Malone, in his

History of the Stage, assumes the Bishop's authorship : and Chalmers, in the Biog. Dict. reiterates the assumption. On the other hand, the accurate Warton, in his History of English Poetry, says, that the play was acted in 1552 ; and Oldyss says it was printed in 1551. The anachronism therefore becomes evident. The Bishop having been born in 1543 (as we know by his epitaph, wherein he is said to have died in 1607, aged sixty-four,) we cannot make the authorship of the play synchronize, as he was in 1551 and 1552 only a child. I should be sorry to deprive a young author of a feather which he is supposed to have worn before he was invested with the sacerdotal garb, but I fear we must in this case be compelled, (unless the date of the printed copy favours his claim,) to conclude that the ascription is erroneous.

Page 43. That the Bible Society may be called an organ of schism without any violation of Christian charity, is evident. It denotes party. It is a coalition—an unnatural coalition between Churchmen and Dissenters, to accomplish *that* which an older society, composed only of Churchmen, was fully adequate to accomplish. The formation altogether of the Society is a rivalry based on party spirit—the action is one of supererogation—officious and uncalled for, and which meddles with ground pre-occupied. The peculiar danger of the theories of the day is their peculiar plausibility. “What can be the harm of giving away a Bible,” it is urged, “am I not by so doing extending the knowledge of salvation?” Very true, you are doing right, but you are doing it in a wrong way. It therefore becomes wrong. If you wish to disseminate the Scriptures, subscribe to

the Society for Promoting Christian Knowledge. Follow certain and unmixed, rather than problematical and alloyed good. The very basis of the Bible Society is a fallacy,—viz. that the Bible alone is sufficient for salvation. This is the very *succus*, the *ærugo mera* of schism. This is the veriest sophism ever invented. It is at one and the same time true and false—it is the agreement of *est* and *non est*. It is true, and I readily admit that the Bible alone is sufficient for salvation; but it is false if it is meant to imply that every man has a right to learn and understand it for himself as well as he can, without the aid of a standing and apostolically appointed ministry. The Bible alone *is* adequate to salvation, provided the religion it contains is taught by those, and those only, whom the Bible commissions for that purpose. But not only does the Bible Society base itself on this fallacy, but it departs from its own rule, that the Bible alone is sufficient for salvation, by disseminating, with the Blessed Word, *tracts*, whose immediate tendency is to alienate the minds of men from the established priesthood. For these reasons we are justified in denouncing this Society as essentially schismatical.

Page 70. Bishop CREYGHTON. The following is his epitaph in St. John's Chapel, Wells Cathedral.

“ H. S. E.

“ Robertus Creyghton vel Crichton primum The-
 “ saurarius hujus Ecclesiæ Cathedralis, dein De-
 “ canus, demum Bathon. et Wellen. Episcopus,
 “ Natus Dun-Caledoniæ in Boreali Scotiâ: per
 “ patrem Thomam ex antiquis Ruvenix Toparchis:

“ per matrem Margaretam Stuart Johannis Jacobidæ
 “ filiam, ex illustrissimâ familiâ Stuartorum Comitum
 “ Atholiæ, Johannis 2^{di}. Scotiæ Regis à fratre pro-
 “ nepos. Egit in terris 79 circiter annos ; quorum
 “ 6 consumpsit Westmonasterii in Scholâ Regiâ ; 26
 “ Cantabrigiæ in Trinit. Collegio, aliquandiu orator
 “ academiæ publicus et simul Græcæ linguæ professor,
 “ atque alios insuper ; 26 duobus Regibus subserviit,
 “ Carolo 1^o. et 2^{do}. Sacellanus in ordine, per omnes
 “ illorum temporum calamitates utrisque fidelissimus,
 “ exul Caroli 2^{di}. in perpetuo comitatu. Tandem a
 “ Rege Regum accepit mercedem quam mortale
 “ corpus meruit et quam immortalis anima speravit :
 “ Novemb xxi. (C10) DCLXXII.
 “ Anno Consecrationis tertio.”

The monument of Frances, widow of the Bishop, bearing the *Walrond* Arms, is near her husband's ; and around are various inscriptions upon marble tablets and flat stones, recording the deaths of several of their descendants, and particularly of their daughter Catherine, wife of Francis Poulett, Esq., and her husband, who was the second son of John, first Lord Poulett, and their son Dr. Robert, Precentor and Canon, who composed a service and some anthems for the use of the Cathedral.

A flat stone with the Arms of Brydges impaling Creyghton, records the excellent qualities, and the death of their grand daughter Frances, one of the daughters of Dr. Robert Creyghton, and the wife of Marshall Brydges, Canon residentiary and Chancellor : also of her husband, who was the fourth son of Marshall

Brydges, Esq. of Tiberton Court, Herefordshire, now (with other valuable estates which had been for generations previously, in the family,) belonging to the Rev. H. Lee Warner, eldest son of — Lee Warner, Esq. of Walsingham Abbey, Norfolk, who married one of the daughters and coheiresses of the late F. W. Brydges, Esq. grandson of Canon Brydges. Likewise of Catherine, another daughter of Dr. Robert Creyghton, who married Archdeacon Laying: also of — the wife of Chancellor Pope; and of several of their respective children.

Connected as Bishop Creyghton was by the ties of consanguinity, friendship, and loyalty with his sovereigns, Charles I. and II., it is to be regretted that no original letters nor MSS. of his, illustrative of the characters of his associates and contemporaries, are to be found amongst his *descendants*, through the female branches, there being no lineal male heir of his in existence. They inherited, indeed, little more than his good blood and name; his attachment to the royal cause, and his exile with his king, having deprived him of the enjoyment of his preferments until the restoration; and his hospitable and benevolent disposition prevented his turning them to any pecuniary advantage for himself or family, during the short prosperity of his latter years.

The dates of the improvements and embellishments, with his armorial bearings upon the organ, the stained glass of the magnificent western window of the Cathedral, &c. are proofs at this day of his attention to that noble edifice, after the spoliation and neglect it had suffered during the civil wars and Commonwealth, as well as of his liberality.

Amongst other donations is a massive and handsome brazen desk, about ten feet high, and of curious workmanship, with the following inscription:—

“ Dr. Robt. Creyghton, upon his returne from
 “ fiftene years exile wth our Soueraigne Lord King
 “ Charles ye 2nd, made Deane of Wells in the year
 “ 1660, gave this brazen Desk with God’s holy word
 “ thereon to the saide Cathedral Church.”

Page 179. Bishop BEADON. The following is an extract from the Book of admissions at St. John’s College, Cambridge:—

“ Ricardus Beadon, Devoniensis, Filius Roberti
 “ Beadon suum fundum colentis, natus apud Oaks-
 “ ford [Oakford *] literis institutus apud Bampton
 “ sub M^{ro}. Wood, examinatus et approbatus a M^{ro}.
 “ Murthwaite, admissus est Pens. minor, Aprilis
 “ 30^{mo}. 1754, Tutore et Fidejussore D^{re}. Brooke.”

Page 183. Bishop LAW. 16th line, *dele* to, and *read*, proceeded M.A.

Page 494. In speaking of the incorrectness of calling the HOLY SPIRIT “*it*,” instead of ‘HE’ I should have observed that Bishop BIRD SUMNER has fallen into this egregious error in the very first page of his ‘*Apostolical Preaching*.’ I call it an egregious error, because it degrades the Holy Spirit from a Person of

* In the life, at p. 179, it is stated on the authority of a relative of the Bishop, that he was born at Pinkworthy, Devon.

the Blessed Trinity to a thing or attribute. The passage is as follows:—

“ In awakening the hardened sinner, or reclaiming
 “ the careless Christian, the Holy Spirit is by no
 “ means confined to any single mode of operation,
 “ even where we are able to trace *its* influence. But
 “ it is experimentally certain, that from the Apostles’
 “ age down to the present, *its* assistance has prin-
 “ cipally attended the labours of the Christian
 “ preacher.”

This mode of expression totally does away with the doctrine of the Trinity, which, from a Bishop of Dr. BIRD SUMNER’S *calibre*, is rather portentous. Our Saviour seems actually to have guarded against such a misapprehension as that the Holy Spirit was a thing, or attribute, by the words ὅταν δὲ ἐλθῇ ἘΚΕΙΝΟΣ* τὸ πνεῦμα τῆς ἀληθείας. Either Bishop BIRD SUMNER is not sound on this point, or he is culpably careless on such a vital doctrine, in the very first page of a didactic work, more immediately designed for the improvement and edification of the clergy.—I have noticed this, not from any wish to expose Bishop BIRD SUMNER (for I know nothing of him), but to put Divines on their guard against this careless and *irreverent* mode of speaking of GOD, the HOLY GHOST—a mode of speaking which directly involves heterodoxy, and which, coming from such high authority, might produce injurious consequences.

* John xvi. 13.

CONSIDERATIONS
ON THE
PRESENT CRISIS,
WITH
HINTS FOR CHURCH REFORM.

WE live in awful times. The overthrow of the bulwarks of religion—an almost total extinction of principle—a childish vacillation and unsettledness of opinion—indifference towards existing Establishments—a morbid liberality—the immolation of conscience on the altar of promotion—a love of the “expedient,” paramount to a love of the constitution—corruption bearing sway instead of virtue (a word almost blotted out of the English vocabulary,) vice in perfection, admitted and allowed in the higher orders, and the establishment of political unions in most great towns—THESE, are the signs of the times. With such facts as these before us, may we not fear that the Sun of England’s glory is about to set? May God avert the evil!

Intimately connected as are the Church and State—a connection lessening every day—the former must necessarily largely partake of the diseases of the latter. That the Church partakes largely of the general rotten-

ness, is a fact which may be contradicted, but which is too palpable to be disproved. Her condition calls aloud for reform, while there is any thing left to be reformed.

Placed as the Bishops are by the slavish system of translation, under the nod of the minister of the day, it is a rare thing, in a corrupt and unprincipled age like the present, to find those maintaining the ecclesiastical bulwarks who wish for elevation. The minister, or some one behind the curtain, gives, as the word of command, "Liberality;" or encourages principles closely allied to dissent.

The supple Prelate who pants for advancement, instantly becomes liberal, and his clergy catch the contagion and become liberal also. The preferments given away of late years to "evangelical" clergy, in a certain diocese, too plainly indicate the links in the chain of subserviency. The temporizing Clergy are led by their Bishop, and the temporizing Bishop by those above, *from whom or through whom* he hopes for further elevation. *Sic itur ad astra.*

Were I called upon to recommend to an ambitious young man, in certain dioceses, the surest *aditus* to preferment, I would whisper to him—"Pliancy." "The oak," I would tell him, "flourished in better times but, *Troja fuit*. The storms of liberality have raged around its venerable form, and shattered its trunk to atoms." The limper *osier now* is the favoured plant—this is the offering which will recommend Brutus to the good graces of Pythia. Know that our political and theological alchymists, in 1828 and 1829, dashed their crucibles to pieces, because they discovered that the real

philosopher's stone was none other than "Pliancy." I would tell him—"If you think that unsullied character—that length of labour in the vineyard—that a steady assertion of the doctrines of the Church, and an uncompromising opposition to either Sectarian or Papal encroachment—that your being the most pointed, most natural, most expressive reader that ever entered a desk, or the most animated that ever delivered a sermon—if you think these recommendations will lead to preferment, you will find yourself egregiously disappointed. Your *naïveté* will be laughed at. "*Contemnere, miser.*" "I will shew you," if not, "a more excellent," yet a *surer* "way." "I will teach you," if not, "the good," at least, "the *right* way." Start with what creed you like. Be either orthodox or evangelical—Tory or whig. Have a predilection for popery, or a twist towards "serious and vital" Christianity—but whatever you are, my son, get promotion, get it by keeping your principles, if you can, but, my son, get promotion. Only, *never* let your principles stand in your way. Attachment to them will be called "Prejudice"—and expertness at harlequinade—"Liberality."

This may be termed harsh and uncharitable—*N'importe*. The question is,—is it not *true*?

1. Hence it is evident, that the bringing the poorer Sees to a parity of value with the richer, by lopping off a few of the best manors and estates of the latter, and assigning them to the former, is one of the first steps to ensure the Church's safety, by removing the temptation now afforded to the lesser Prelates to compromise the claims, privileges, and powers of the Church, and a check would thus be given to that most offensive of all

clerical delinquences, viz. cringing and temporizing, whether in Bishops, Priests, or Deacons.

My remarks being general, and not designed to affect any individual, I shall not be thought personal, when I say that an unfavourable impression towards the episcopal bench is likely to be formed,—though *falsely*, from the fact, that of eight Prelates who voted for popery, six were occupiers of *inferior* Sees.

Cæsar's wife should not even be suspected.

2. The re-establishment of the Convocation—a blessing rather to be wished than expected—would in every point of view augment the safety and permanence of, and conduce to greater unity and regularity than at present exist in, the Church. The internal regulation of the Church would be bettered, as all Clergymen would then be obliged to “speak the same thing,” instead of the seamless garment of Christ being torn asunder by Clergymen of “serious” or “evangelical,” or other, I know not what, arrogant and pharisaical principles.

3. The cause of the frequent and unavoidable, but disgraceful disputes between the Priest and his flock, on pecuniary points—disputes decidedly derogatory to those who sustain the sacred character, as exposing them (though most falsely) to the charge of secularity, covetousness, &c., should be at once removed. Nothing can be more injurious to the best interests of our holy religion, than the continuance of the tithe system. Farmers, as every body knows, seem to think it no fraud to cheat their Priest. The Priest very naturally, and very justifiably, claims the legal maintenance assigned to him. These claims must either be sacrificed, and the Minister deprived of a large portion of his

honest right—a hardship almost universal ; or, the vindication of his right will have the effect of alienating the affections and respect of his people, and both expose himself to insult and obloquy, and be the cause of filling the conventicle. Not a shadow of doubt can exist, that land in every parish should be allotted to the incumbent, producing a rental of equal value to the tithe, in lieu of tithe.

But these most desirable matters, I presume, can alone be effected by the *Parliament*, under the direction of the minister of the day, whoever he may be *. Recent Ministries cannot be said to have greatly strengthened the cause of the Established Church ; nor are such as they likely to do so. The fact is, this country requires such men in power as the Duke of NEWCASTLE, Lords WINCHILSEA, ELDON, FALMOUTH, MANSFIELD, GUILFORD, and KENYON, and Sir CHARLES WETHERELL—men who have not bowed, and would not bow, the knee to Baal—as *co-adjutors* of the Duke of WELINGTON. *His* prompt, decisive, imperious, and determined spirit, I cannot praise too highly. This spirit, *directed* and *regulated* by their sound constitutional principles, would effect all that could be desired in Church or State. A namby-pamby, liberal, temporizing, and turn-coat cabinet, based on “ *expediency*,” and over-awed by their leader, will neither foster the Church, nor rescue the country from its present deplorable condition. The Duke is, of all others, the very

* I fear this is not quite constitutional language ; but the fault is not mine.

man to keep the country *in order*—to effect bold measures—and to carry things with a high hand ; but he should have colleagues, who far from cringing to him, should teach him the real interests of the Church and State, and also keep *him* in due order. Those firm adherents to old-fashioned principles—those enemies to new-fangled theories and experimental legislation—for the repeal of the Test Acts, and the letting Papists and Dissenters loose upon the Constitution, *are* confessedly experimental—would keep in check all attempts at the introduction of measures based on expediency, and maintain the Constitution within its pristine barriers. What might not be effected by *his* vigour, and *their* principles !

There are, however, other reforms—*internal* reforms, of an equally salutary nature, which the Church herself can effectuate. These are—

1. The Limitation of future Ordinations. Too many men are admitted into Holy Orders. The Church swarms with Clergymen. Men from other professions—men of “the lowest of the people,” who enter into orders for the purpose of becoming gentlemanised—men who want to occupy a family living,—or one in expectation from corporation interest—which when they obtain, they may never visit but to receive their tithes, residing and curatising, perhaps, at a sea-bathing, or other fashionable place ; men who have run the gauntlet of profligacy and vice at Oxford and Cambridge—men who have no more pretensions to oratory, to reading with effect, and preaching with life, than they have to settled principle ; men, who had they been barristers, would, from their dull, prosing, and

humdrum delivery, never have had a brief—these men, and such as these, are almost daily ordained. The investigation of character, and examination for orders, is at too low a standard. Moral character should be deeply sifted—college testimonials, like most other testimonials, are granted without that scrutiny into the habits of the grantee, that ought ever to be adopted in a matter of such vital importance. Nothing surely can be more injurious to the interests of religion—nothing more likely to subvert the Church as an *establishment*, than a corrupt priesthood. The profligacy of the two Universities is a pregnant source of detriment to religion, and brings the Church into contempt. We all know that the habits of extravagance, debt, swearing, gaming, debauchery, unchastity, and drunkenness, there contracted, often accompany through life the youth who, till he went to college, was uncorrupted by vicious example, and innocent of these great offences. The late hours, the wine-parties, the proceedings in the students' rooms, and the whole discipline of colleges, call aloud for correction. The University is the channel to the Church, and therefore, should be kept as unpolluted as the nature and habits of man can permit or contrive. For, can any thing be more dreadful than a depraved minister of religion? He is of all the most abject, the most self-condemned, and destitute of plea, and liable to the heaviest plagues of another life. If the religion he teaches be *false*, why does he commend it to his people? If *good*, why does he not practise it? He must answer for the souls he misleads. Their guilt will be required of him. Oh the mischief of such an example! it wounds many souls at once. It reproaches

our religion, undermines our Church, breeds Dissenters, produces open enemies to our order, our function, and constitution. These men are the enemies of the Church of England, these are its assassins, from these men she has received the most dangerous wounds and blemishes. Good God! awaken us to a consideration of our danger this way! Nor is the episcopal examination as to learning and theology sufficiently strict. None should, in these times, be admitted into Orders but such as are likely to be an ornament, and defence of the Church. Our profession should be scrupulously select. ¶ It should be an honour of *difficult* attainment to be a Priest of the English Church. Her Ministers should be picked men—men eminent for their learning, and critical knowledge of Scripture; and not only for their learning, but for the soundness of their principles of attachment to the Establishment. They should be known to be zealous for it. Examinations for Orders rarely turn upon Church Constitution. A foolish and mischievous distinction, by a modern Bishop, has been attempted, between Church government and doctrine, as if the former were not included in the latter,—as if the commission of the hierarchy were a non-essential of Christianity; whereas, indeed, it is the only appointed medium for our coming to the knowledge of saving truth, or partaking of the Sacraments with which our salvation is inseparably interwoven. Some talk of Church government, as if they forgot that Episcopacy is not *barely* a form of government over the Church, but also, by unavoidable inference from Scripture, *that*, without which the Gospel cannot, without incurring the sin of schism, be taught. Candidates for orders should be

forewarned that a strict examination in Hooker's Ecclesiastical Polity, Daubeny's Guide to the Church, and other authors on Church constitution, will take place previously to their being passed for Ordination. By providing for knowledge on this essential, but neglected point, a sounder and less latitudinarian way of thinking would gradually gain ground amongst the clergy. I am persuaded many of the errors—much of the division and party spirit among Christians, arises entirely from an ignorance of the essentiality of obedience to the delegated ambassadors of Christ, and the successors of the Apostles. As for elocution and delivery, though primary points in this profession, *they* have, unaccountably, never been thought of in trying the candidate's qualification*.

2. Residence should be enforced; and to this end, the utmost encouragement should be given to the erection of parsonage houses; nor would it be too much if parishes were required, by legislative enactment, to furnish a part of the expense towards the sacerdotal abode; nor should patrons, in any case, present a clerk to a living on which there is no house, without exacting from him a legal engagement to build one, and reside in it.

3. The last point on which I shall now speak, is the shameful want of provision for Curates,—those labouring bees of that hive in which so many drones are tolerated.

* I *have* heard of one or two Bishops who have caused what they called an Examination into these points to be instituted; but as those appointed as judges herein were themselves the veriest posers that ever read a lesson, this in no way forms an exception to my remark.

Is it not a disgrace to our Church, that a man may toil till he is worn out with years and infirmities, and at last not be able to remain "in one of the Priest's offices that he may eat a bit of bread"! Surely this cries for redress. Could there not in every diocese be certain livings in episcopal patronage, and certain Chancellor's livings, (through the representation of the Prelates at the foot of the throne) be appropriated for aged Curates, who have served, with good character, for a certain number of years? Neither William IV. nor any other possessor of the British throne, I apprehend, would refuse a portion of royal patronage for so unalloyed a good.

The following statement, which appeared lately in a London paper, from a curate of the age of 77, bears too strongly on the point not to be here brought under further notice. I know none of the parties:—

"I, Sir, am in my 77th year; I have been upwards
"of half a century in the Church of England, and
"my income is 65*l.* per annum.

"I have, during my long and laborious career,
"solicited preferment but three times. In the first
"instance, my Bishop told me I was 'too young for
"advancement.' I had then been in the Church ten
"years! The objection, it seemed, was not insu-
"perable, for his Lordship soon afterwards gave the
"living to a nephew, who had been a curate exactly
"eleven months!

"The next time, his successor told me the living
"I sought for was not 'worth my acceptance.' It
"was 'unworthy of me.' He 'could not think of my

“accepting it.’ In vain I told him, with its amount
 “I should be perfectly satisfied. He ‘could not
 “hear of such an arrangement.’ He should ‘feel
 “disgraced by it!’

“It was given the next week to a man who was
 “already a pluralist.

“The last time I was, or ever will be, a suitor to
 “any Bishop upon earth, was a few months since,
 “when my vicar dying, (I had been curate in the
 “living two and twenty years), and the patronage
 “being vested in my diocesan, supported by the
 “whole body of my parishioners, I asked for it in
 “person.

“His Lordship declared himself ‘astonished at
 “my presumption.’ He wondered ‘how I could
 “venture to trouble him on such a subject.’ He
 “had ‘promised the living some months since.’”

Take also the following announcement of the recent death of a London clergyman, and say if the interference of the Church in such matters is, or is not required:—

“On the 15th inst. at the Rectory House, —,
 “the Rev. —, M.A., aged 74, late fellow of —
 “College, Oxford, upwards of *forty years* a laborious and unbeneficed Curate in the diocese of
 “—, universally beloved, and deeply lamented by
 “all his respective congregations.”

It is no very difficult matter to say on *whom* this clergyman's want of preferment reflects. If he was

undeserving, his diocesan was wrong in not removing him. If deserving, those who have presided over the diocese for, at any rate, the last fifteen years of the curate's service, are greatly to be blamed for not giving or *getting* him something; no Lord Chancellor, I apprehend, would refuse a Bishop's application for a living for a Curate of forty years' exertion, and no Bishop need disdain such application. I say the last fifteen years, because, surely twenty-five years' faithful service *entitle* a clergyman to expect something like provision, and a respite, at least from a portion of the toil of his earlier and more vigorous days *.

A remedy for such cases is thus proposed:—

“ Nothing would be a greater relief to the Church
 “ of England than a superannuation fund for her
 “ aged and incapacitated ministers, conducted upon
 “ generous and equitable principles. But how is
 “ this fund to be raised? By ourselves. Let us
 “ prove that we are neither insensible to the exigen-
 “ cies of our brethren, nor unwilling ourselves to
 “ relieve them. Let us scorn asking assistance from
 “ the laity, but accomplish it from our own resources.
 “ There are in the English Church twenty-six dig-
 “ nitaries, and fifty-eight ecclesiastical bodies pos-

* Lest those who do not know me should suppose I am induced to make these remarks from *personal* considerations, it becomes necessary to observe, that I have no cause whatever to complain, having been only fifteen years in the Church, and being but forty; but the case of those is indeed hard, who have been nearly half a century actively employed in the Church, and are arrived at upwards of seventy years of age, without any preferment to keep them from want in their declining years.

“ sessing patronage. Suppose each of these was to
“ assign one of the livings at their disposal in aid of
“ a general superannuation fund. Upon this living,
“ place an efficient Curate, with his full legal sti-
“ pend; but let the surplus proceeds be appro-
“ priated to the use of superannuitants. It is not,
“ I think, an extravagant computation, that each
“ living would produce, on an average, a surplus of
“ 100%. a-year, over and above the curate’s salary.
“ We should thus have an annual income of 8,400%.
“ for pensioning those who, from age and infirmity,
“ are inadequate to their duties; unable, from the
“ poverty of their living, to pay a curate, and reduced
“ at once to indigence if they resign it.”

CORRIGENDA.

PART I.

- Page 25, erase Bishop Robert Burnell from the list of Lord High Treasurers. Bishop John de Droghensford was only Under Treasurer.
- 78, note, 7th line from bottom, *for* "mamus," *read* "manus."
- 90, in the paragraph beginning "Bishop Godwin," *dele* the third word, "who."
- 126, 11th line from top, *for* "Prebends," *read* "Prebendaries."
- 133, last line but one of Bishop Rogers's life, *for* "fostum," *read* "festum."
- 164, rectify the marks of reference to the notes.
- 201, 7th line from top, the passage "This '*travelling*,' as it is coolly called, was, in fact, *exile*," should have been in parenthesis.
- 207, note, last line, *for* "primum," *read* "primus."
- 208, last line, *for* "viridca," *read* "viridea."
- 221, 13th line from bottom, *for* "work," *read* "memoir."
- 315, 6th line from top, *dele* "Willimo."
- 317, 14th line from top, *dele* the period after "Windsor."
- 322, note, quære as to the latinity of "Jerunt."
- 439, 15th line from top, *dele* "Ed."
- 454, note, line 6th from bottom, *for* "our original thought," *read* "an original thought."

PART II.

- 48, 13th line, *for* "he was named an incendiary," *read* "he was named as an incendiary."
- 73, 5th line, *for* "Deucaledoniæ," *read* "Duncaledoniæ."
- 183, 16th line, *dele* "to," and *read* "proceeded M.A."
- 189, line 15, *for* "lists," *read* "list."

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